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THE  
ACTS OF THE APOSTLES

*WITH A VOCABULARY*

BY

JOHN T. WHITE, D.D. OXON.

THIRD THOUSAND

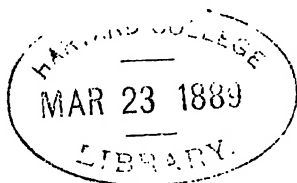
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## P R E F A C E.

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FOR some long time past it has been widely felt that a reduction in the cost of *Classical Works* used in schools generally, and more especially in those intended for boys of the middle classes, is at once desirable and not difficult of accomplishment. For the most part only portions of authors are read in the earlier stages of education, and a pupil is taken from one work to another in each successive half-year or term; so that a book needlessly large and proportionably expensive is laid aside after a short and but partial use.

In order, therefore, to meet what is certainly a want, Portions of the *Classical Writers* usually read in Schools are now being issued under the title of GRAMMAR SCHOOL TEXTS; while, at the request of various Masters, it has been determined to add to the series some parts of the *Greek Testament*.

Each TEXT is provided with a VOCABULARY of the words occurring in it. In every instance—with the exception of Eutropius and Æsop—the origin of a word, when known, is stated at the commencement of the article treating of it, if connected with

another Latin, or Greek, word ; at the end of it, if derived from any other source. Further still, the primary or etymological meaning is always given, within inverted commas, in Roman type, and so much also of each word's history as is needful to bring down its chain of meanings to the especial force, or forces, attaching to it in the particular "Text." In the Vocabularies, however, to Eutropius and Æsop—which are essentially books for beginners—the origin is given of those words alone which are formed from other Latin or Greek words respectively.

Moreover, as an acquaintance with the principles of GRAMMAR, as well as with ETYMOLOGY, is necessary to the understanding of a language, such points of construction as seem to require elucidation are concisely explained under the proper articles, or a reference is simply made to that rule in the *Public Schools Latin Primer*, or in *Parry's Elementary Greek Grammar*, which meets the particular difficulty. It occasionally happens, however, that more information is needed than can be gathered from the above-named works. When such is the case, whatever is requisite is supplied, in substance, from *Jelf's Greek Grammar*, *Winer's Grammar of New Testament Greek*, or the *Latin Grammars of Zumpt and Madvig*.

LONDON : July, 1878.

## INTRODUCTION.

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ST. LUKE, the writer of the Acts of the Apostles, and also of the Gospel bearing his name, was born at Antioch (now Antakieh) in Syria ; but at what date and in what station of life is a point that has not been decided. He appears to have studied medicine, for at Col. iv. 14 St. Paul styles him "the beloved physician." A tradition exists that he was also a painter of no mean skill, but it is not supported by any authentic account in ancient writers. Neither is anything known of either the circumstances or the time of his conversion. It is stated, indeed, by Epiphanius, that he was one of the seventy disciples whom "the Lord sent, two and two, before His face into every city and place, whither He Himself would come" (Luke x. i) ; and Theophylact mentions that he was one of the two disciples who in their walk to Emmaus were joined by the risen Jesus (Luke xxiv. 13 *sqq.* ; cf., also, Mark xvi. 12). Should these writers be correct in what they advance, it is possible that he may have been converted by our Lord Himself. Tertullian, on the other hand, ascribes his conversion to St. Paul ; and, if it be borne in mind that it is very doubtful whether our Lord, at the commencement of His ministry, would have appointed any but an Israelite to take part in such a mission as that above mentioned, it is most probable that this last-named writer presents the case in its true aspect.

The first historical notice of St. Luke is that which he incidentally supplies of himself at xvi. 10. There it appears that he joined St. Paul, in his second missionary journey, at Troas. At verse 8 of the chapter above cited, St. Luke speaks of the Apostle and his companions in the third person : “ *they*, passing by Mysia, came to Troas.” After recording in verse 9 the vision in which a man of Macedonia entreated Paul to come over to his country, the Evangelist adopts the first person plural : “ *we* endeavoured to go into Macedonia ; . . . loosing from Troas, *we* came with a straight course to Samothracia, and the next day to Neapōlis, and from thence to Philippi ; . . . and *we* were in that city abiding certain days.” This use of the first person plural continues to the end of the chapter. But at the first verse of the following chapter (xvii. 1), the employment of the third person plural is resumed. The inference is that, when St. Paul left Philippi, St. Luke remained in that city, as no mention of him occurs during the remainder of the Apostle’s journey. At xx. 5 *sqq.*, St. Luke reverts to the use of the first person plural : “ these, going before, tarried for *us* at Troas, and *we* sailed from Philippi.” Hence it would appear that he rejoined the Apostle (in his third missionary journey) at Philippi, where, as before noticed, he seems to have been previously left. From Philippi he proceeded with the Apostle to Troas, Assos, Mitylënë, Chios, Samos, Trogyllium, Milētus, Coös, Rhodes, Patāra, Tyre, Ptolemāis, Cæsārëa, and Jerusalem (xx. 5 *sqq.*—xxi. 18). At Jerusalem those events occurred which led to the Apostle being sent under the custody of a Roman escort to Cæsārëa, where the Governor, Felix kept him a prisoner for two years (xxi. 20—xxiv. 27). When at the expiration of that time Festus, the successor of Felix, had determined on the

Apostle's appeal to Cæsar (xxv. 11), to send him to Italy, St. Luke accompanied him in the memorable voyage to Rome (Luke xxvii. 1 *sqq.*) ; there, too, he remained with him during his first imprisonment in that city (Col. iv. 14) ; and if the Second Epistle to Timothy was written during St. Paul's second imprisonment in Rome, then it would appear (2 Tim. iv. 11) that St. Luke continued with him till his martyrdom, which took place A.D. 68.

That the Acts of the Apostles were written after the Gospel is clear from the opening words of the present book, viz. "The former treatise have I made," &c., such treatise being the Gospel. The Acts are held to have been completed towards the close of the second year of St. Paul's first imprisonment in Rome (A.D. 62) ; and the Gospel is supposed to have been written at Cæsaræa, during St. Paul's imprisonment in that place.

The Acts may be divided into two principal parts :—The former of these, comprising the first twelve chapters, treats of such events connected with the history of the early Church as took place between the date of our Lord's Ascension and the return of Barnabas and Saul from Jerusalem to Antioch in Syria. The second, extending from chapter xiii. to the end of the book, is mainly occupied with an account of the three Missionary Journeys of St. Paul.

PART I.:—A.D. 33 to A.D. 46.—Chap. i. The work inscribed to Theophylus. Jesus shows Himself to His disciples and converses with them during forty days after His Resurrection. Commands them to await at Jerusalem the baptism of the Holy Ghost. The Ascension. The disciples return from Mount Olivet to their "upper room." Matthias chosen an Apostle in the place of Judas Iscariot.—Chap. ii. The descent of the Holy Ghost on



the day of Pentecost. Its effects and the amazement caused thereby. Peter's address. Three thousand converts. Miracles wrought by the Apostles. The disciples have all things in common. Daily additions to the Church.—Chap. iii. Peter heals a man lame from his birth. Wonderment of the people. Peter addresses them.—Chap. iv. Peter and John arrested by the priests and captain of the temple. Taken before the High Priest and his kinsmen. Peter's bold testimony for Christ. Peter and John threatened, and commanded not to speak nor teach in the name of Jesus. Their faithful reply. Being dismissed they return to their company and report all that had been said to them by those who had examined them. God praised, and His protection and grace implored. The place where the disciples were met is shaken in testimony that they were heard, while they themselves are filled with the Holy Ghost. Possessors of property sell it for the common benefit. Especial mention of Barnabas.—Chap. v. Ananias and Sapphira. Their death for lying to the Holy Ghost. The Apostles work many miracles. Multitudes believe. The Apostles imprisoned. Released by an angel and commanded to preach openly in the Temple. They obey, are arrested, and taken before the Council. Bear witness for Christ. Gamaliel's speech and advice to the Council. The Apostles after having been beaten and commanded not to speak in the name of Jesus are set at liberty.—Chap. vi. The appointment of seven Deacons. Stephen, one of their number, does "great wonders and miracles among the people." Men suborned to accuse him of speaking blasphemously. Stephen brought before the Council. His appearance.—Chap. vii. Stephen addresses the Council. Looking up to heaven he tells those before whom he stands that he sees

the heavens opened and Jesus standing at the right hand of God. Cast out of the city and stoned. Saul takes charge of the clothes of the witnesses (cf. Deut. xvii. 7). Stephen calls upon Jesus to receive his spirit and prays for his murderers.—Chap. viii. Persecution of the Church, wherein Saul takes a prominent part. Philip, the deacon, preaches Christ in Samaria. Simon Magus. Philip and the Eunuch.—Chap. ix. Saul proceeds to Damascus for the purpose of carrying as prisoners to Jerusalem any followers of Jesus whom he might find. On his way thither a light from heaven suddenly shines around him. Jesus speaks to him. Saul's blindness. Ananias sent to him that he may receive his sight and be filled with the Holy Ghost. Saul being baptized preaches Christ in the synagogues. The Jews plot his destruction. Saul let down the city wall of Damascus at night, in a basket. Proceeds to Jerusalem. Barnabas takes him to the Apostles. Saul disputes with "the Grecians," who endeavour to kill him. Sent to Tarsus. Rest enjoyed by the Churches throughout Judæa, Samaria, and Galilee. Peter comes to Lydda, where he heals the palsied *Ænéas*. Conversions at Lydda and Saron. Peter requested to go to Joppa. Raises Dorcas to life. Takes up his abode at the house of "Simon the tanner."—Chap. x. Cornelius directed by an angel to send for Peter. Peter's vision. Peter accompanies the men sent by Cornelius and arrives at *Cæsaræa*. Cornelius and those with him being instructed in the faith, and the Holy Ghost having fallen on them, are baptized.—Chap. xi. Peter returns to Jerusalem. Censured for going into the society of the uncircumcised and eating with them. His defence. The Apostles and brethren convinced that God had granted to the Gentiles also "repentance unto life." Certain who had quitted Jerusalem on the per-

secution that arose after the death of Stephen proceed to Phēnicē, Cyprus, and Antioch in Syria, preaching the word to Jews only. The Gospel preached at Antioch to the Gentiles, many of whom believe. Barnabas sent by the Church at Jerusalem to Antioch. Seeks Saul. Brings him to Antioch, where both of them remain for a whole year. The disciples first called "Christians" at Antioch. Agabus foretells a great dearth, "which came to pass in the days of Claudius Cæsar." Barnabas and Saul sent to the Elders at Jerusalem, with relief for the "brethren which dwelt in Judæa."—Chap. xii. Herod slays James, the brother of John. Throws Peter into prison. Peter on whose behalf unceasing prayer is made by the Church, released by an Angel. Herod commands the soldiers who had charge of Peter in the prison to be put to death. Herod makes an oration to men sent from Tyre and Sidon to desire peace. In his arrogancy takes to himself the glory due to God alone. Smitten by an Angel, and eaten by worms. Barnabas and Saul return to Antioch from Jerusalem, and take with them John Mark.

PART II :—A. D. 46 to A. D. 62.—Chap. xiii. 1—3. Six prophets and teachers in the Church at Antioch. At the command of the Holy Ghost Barnabas and Saul are "separated for the work" whereto He had called them. After fasting and prayer they are sent forth.

*First Missionary Journey*,<sup>1</sup> A. D. 48 and 49.—Chap. xiii. 4 to xiv. 27. Barnabas and Saul depart from Antioch and proceed to Seleucia, whence they sail to Cyprus. Attended by John Mark they preach in the city of Salā-

<sup>1</sup> Between the return of Barnabas and Saul from Jerusalem (see end of chap. xii.) and the events mentioned at opening of chap. xiii. an interval of about two years or more intervened, during which Paul remained at Antioch.

mis to Jews only. Proceed to Paphōs. Sergius Paulus and Bar-jēsus, otherwise Elymas, i. e. "the Sorcerer." The latter opposes Barnabas and Saul. At the word of (Saul now for the first time called) Paul "the hand of the Lord is upon Elymas," who is struck with blindness. Sergius Paulus believes. "Paul and his company loose from Paphos" and proceed to Pamphylia, when John Mark departs from them and returns to Jerusalem. Arrive at Antioch in Pisidia. Paul preaches in the synagogue forgiveness of sins through Jesus Christ. The Gentiles beg him to preach to them on the next Sabbath. Multitudes assemble to hear him, and "as many as were ordained to eternal life believed." Persecution raised by envious and blaspheming Jews against Paul and Barnabas, who are driven out of the place, and go to Iconium, where they abode a long time. The disciples "filled with joy and the Holy Ghost." At Iconium many Jews and Gentiles believe. Unbelieving Jews and Gentiles attack Paul and Barnabas, who "flee to Lystra and Derbē, cities of Lycaonia." At Lystra Paul heals a cripple. Amazement of the people, who exclaim "the gods have come down to us in the likeness of men." Barnabas called by them Jupiter; and Paul, Mercūrius. The people with difficulty restrained from offering sacrifice to them. Jews arrive from Antioch and Iconium, at whose instigation Paul is stoned and believed to be dead. Paul rising up goes into the city, and on the day following departs with Barnabas to Derbē. After preaching the Gospel in this latter place, Paul and Barnabas return to Lystra, Iconium, and Antioch. Ordain elders in every Church. Pass through Pisidia to Pamphylia. Preach the word in Perga. Go down to Attalia. Sail to Antioch and thus bring their journey to a close.

Chap. xiv. 28—Chap. xv. 39. After the above-men-

tioned First Missionary Journey, Paul and Barnabas "abode a long time with the disciples" at Antioch. Arrival at Antioch of certain men who insist upon the necessity of circumcision in order to salvation. Disputation and dissension about the matter. Paul and Barnabas sent to Jerusalem (A. D. 50) to consult the apostles and elders. Pass through Phœnicë and Samaria. Arrive at Jerusalem, where they are received by the Church, and declare "all things that God had done with them." Certain Pharisees declare that circumcision and observance of the Mosaic Law are needful. Council of Jerusalem repudiate this doctrine. Judas, surnamed Barsäbas, and Silas sent with Paul and Barnabas as bearers of a letter to the Gentile brethren "in Antioch and Syria and Cilicia" from "the Apostles and Elders, with the whole Church" at Jerusalem wherein the above enunciated doctrine is repudiated, and certain "necessary things" are enjoined. Joy at Antioch. Judas and Silas exhort the people, and after some time return to Jerusalem. Paul and Barnabas continue in Antioch. Paul proposes to Barnabas that they should visit the brethren in every city where they had previously preached the word. Barnabas determines to take with them John Mark (who was related to him (*ἀνεψίος*, Col. iv. 10). Paul refuses his assent to the plan, on account of John Mark having left them while they were in Pamphylia on their first Missionary Journey (xiii. 13). Contention between Paul and Barnabas, who part from one another. Barnabas takes Mark and sails for Cyprus.

Chap. xv. 40 to Chap. xviii. 22.—A. D. 51 to the autumn of A. D. 54.—After Paul and Barnabas had separated from one another, Paul chooses Silas as his companion, and sets out on his

*Second Missionary Journey.* Departing from Antioch

he goes "throughout Syria and Cilicia, confirming the Churches." Proceeds to Derbë and Lystra (cf. xiv. 6), where he associates Timothy with him. Passes throughout Phrygia and Galatia. Forbidden by the Holy Ghost to preach the word in Asia. Enters Mysia. Essays to go into Bithynia, but not suffered by the Spirit to do so. Comes down to Troas. Has a vision, wherein he sees a Macedonian, who says, "Come over into Macedonia, and help us." Hereupon, accompanied by Luke and others, he sails from Troas,<sup>2</sup> and reaches Samothracia. On the day following his arrival goes to Neāpölis, and thence to Philippi. Baptism of Lydia and her household. Paul casts out a spirit from a damsel who brought much gain to her masters by soothsaying. Paul and Silas dragged before the magistrates, severely beaten and "thrust into the inner prison," their feet being made fast in the stocks. Paul and Silas pray, and sing praises, at midnight. An earthquake. The prison doors opened, and the bands of the prisoners loosed. The keeper of the prison, intending to kill himself on account of the supposed escape of those in his custody, is prevented by Paul from doing so. Brings Paul and Silas into his house. Inquires the way of salvation. Baptized, together with his household. The magistrates send the order, "Let those men go." Paul refuses, on the ground of his being a Roman, to leave the prison till the magistrates themselves come and fetch them out. The magistrates, being afraid, come to the prison, and desire him and his companions to depart from the city. Paul goes to the house of Lydia, and afterwards departs. Passes through Amphipölis and Apollonia. Comes to Thessalonica, and for three Sabbath days reasons in the synagogue with the Jews.

<sup>2</sup> See the beginning of the second paragraph of this Introduction, p. vi.

A mob attacks the house of Jason, where Paul and his companions are sojourning. Jason and certain brethren dragged before the rulers of the city. Upon giving security they are released. Paul and Silas sent by night to Berea. The Bereans search the Scriptures. Many of them and also of "the Grecians" believe. The Jews of Thessalonica, finding that Paul is preaching in Berea, follow him thither, and stir up the people. Paul sent away by the brethren. Silas and Timothy remain behind. Paul, being conducted to Athens, sends word to Silas and Timothy to go to him "with all speed." Paul at Athens. Disputes with the Jews. Taken before the Areopagus. His speech and its effect. Dionysius the Areopagite and Damäris. Paul leaves Athens, and goes to Corinth.<sup>3</sup> Aquila and Priscilla, with whom Paul works at the occupation of a tent-maker. Paul testifies to the Jews that Jesus is the Christ. They oppose and blaspheme. Crispus, the chief ruler of the Synagogue, baptized. Many Corinthians believe. In a vision Paul is commanded not to be afraid, but to speak, as God has much people in the city. Promised the Divine protection. Continues in Corinth a year and six months, teaching the word of God. Gallio, deputy of Achaia. The Jews accuse Paul. Gallio drives them from the judgment-seat. The Jews beat Sosthenes before the judgment-seat. Gallio's indifference. After a considerable time, Paul sails to Syria, with Aquila and Priscilla, "having shorn his head in Cenchreae" in pursuance of a vow. Proceeds to Ephesus, where he leaves Aquila and Priscilla. Reasons with the Jews in the synagogue. Sails from Ephesus. Lands at Caesarea. Goes to Antioch, where he spends some time.

<sup>3</sup> From Corinth Paul writes his First Epistle to the Thessalonians in A.D. 52, and his Second Epistle to them in A.D. 53.

Chap. xviii. 23 to end of Chap. xxviii.—A.D. 54 (Autumn)  
—Spring of A.D. 63.

*Third Missionary Journey.* Paul leaves Antioch, and goes over Galatia and Phrygia. Apollos, an Alexandrian Jew, arriving in Ephēsus, instructed by Aquila and Priscilla.<sup>4</sup> Proceeds to Corinth. Paul arrives at Ephēsus, and continues there for two years. The sons of Sceva. Many who use "curious arts" burn their books. Paul purposes to pass through Macedonia and Achaia to Jerusalem, and thence to Rome. Sends Timothy and Erastus to Macedonia, while he himself stays for a while at Ephēsus.<sup>5</sup> Uproar at Ephēsus, caused by Dēmētrius the silversmith. Paul departs to Macedonia. Comes into Greece (Corinth<sup>6</sup>), where he abides three months. Returns to Macedonia. Sails from Philippi. Reaches Troas. Restores Eutychus to life. Embarks at Assōs. Comes to Mitylënë. Sails thence to Chios, Samos, Trogyllium, and Milētus. Sends for the elders of the Church at Ephēsus, and gives them a charge. Sails from Milētus to Coös, Rhodes, Patāra, and lands at Tyre. Disciples at Tyre tell Paul, through the Spirit, not to go up to Jerusalem. Paul leaves Tyre, and travels to Ptolemāis and Cæsarēa. Philip's four daughters. Agäbus foretells that the Jews at Jerusalem should bind Paul, and deliver him to the Gentiles. Paul professes his readiness to die for the name of the Lord Jesus. Journeys onwards to Jerusalem, accompanied by his followers and Mnason, a man of Cyprus. Arrives at Jerusalem, where he is gladly re-

<sup>4</sup> See the latter part of the Second Missionary Journey.

<sup>5</sup> In the spring of A.D. 57 Paul writes from Ephesus his First Epistle to the Corinthians, and his Second Epistle to them in the following summer from Macedonia.

<sup>6</sup> From Corinth he writes the Epistle to the Galatians in the winter of A.D. 57, and that also to the Romans in the spring of A.D. 58.



ceived by the brethren. Pays the charges of four men who have a vow upon them. Enters with them into the Temple. An outcry raised against him by certain Jews from Asia. Is in danger of his life. Rescued from his assailants by the Roman chief captain. Carried prisoner into the castle. Addresses the multitude, who cry out that he is not fit to live. The chief captain commanding that he should be examined by scourging, he declares himself a Roman citizen. Fear felt by the chief captain. Paul taken before the Jewish council. Dissensions in the council. The chief captain, fearing for Paul's life, commands the soldiers to take Paul into the castle. Paul encouraged and comforted by the Lord. Certain Jews conspire to kill Paul. Paul sent to Felix at Cæsareā. Examined by Felix. Accused by Tertullus on behalf of Ananias, the High Priest, and the Elders of the Jews Felix commits Paul to the safe keeping of a centurion. Trembles at Paul's preaching. At the expiration of two years is succeeded by Porcius Festus, and leaves Paul bound. Paul being accused by the Jews before Festus, appeals to Cæsar. Brought before Agrippa, Bernice, and Festus. His answer to the accusation brought against him. Decision respecting him. Paul and other prisoners delivered into the custody of Julius, a Roman centurion. Put on board a ship of Adramyttium. Arrive at Sidon. Paul permitted to go to his friends. The ship sails from Sidon, over the Sea of Cilicia and Pamphylia, and arrives at Myra, in Lycia. The centurion embarks his prisoner on board a ship of Alexandria, that was on its voyage to Italy. The ship's course to Fair Havens in the neighbourhood of Lasæa. Paul foretells the dangers of the voyage, but meets with no attention. The tempest. The shipwreck. The escape of all the crew and passengers. Melita, where they receive hospitable treat-

ment. Paul unharmed by a viper that had fastened itself on his hand. Publius, the chief man of Melita, shows great kindness. The father of Publius healed by Paul. After a stay of three months, Julius re-embarks his prisoners on board the *Castor* and *Pollux*, another Alexandrian vessel. Proceeds to Syracuse, Rhegium, and Puteoli. Paul met at Appii Forum and Three Taverns by brethren. Arrives at Rome,<sup>7</sup> and is delivered by the centurion to the captain of the guard. Permitted to dwell by himself, in the custody of a soldier. Calls together the chief Jews. His address to them, which he concludes by declaring that "the salvation of God is sent unto the Gentiles, and they will hear it." Remains two whole years in his own hired house, receiving all who came to him and boldly preaching the Gospel without hindrance.

With Paul's imprisonment at Rome the history of the Acts comes to a close. It may be well, however, to state briefly what occurred to Paul subsequently to his release. Leaving Rome, he goes to Macedonia and Asia Minor. In A.D. 64 he is found in Spain, where he seems to have remained till about the summer of A.D. 66. He then proceeds to Asia Minor. In the summer of A.D. 67, he is again in Macedonia,<sup>8</sup> in the autumn at Ephesus,<sup>9</sup> in the winter at Nicopolis; in the spring of A.D. 68 he is in prison<sup>10</sup> at Rome; and in the summer of the same year he is beheaded by order of the Emperor Nero.

But to return to the Acts of the Apostles. A question

<sup>7</sup> From Rome Paul wrote his Epistles to Philémon, the Colossians, and the Ephesians in the spring of A.D. 62; and that to the Philippians in the autumn of the same year.

<sup>8</sup> The First Epistle to Timothy was written from Macedonia.

<sup>9</sup> From Ephesus Paul wrote his Epistle to Titus.

<sup>10</sup> While in prison at Rome Paul wrote his Second Epistle to Timothy.

arises as to who was the Theophylus for whose instruction and assurance the Evangelist wrote his two works ; viz. his Gospel, and the Acts of the Apostles. Some have supposed that the name is used to denote no one man in particular, but any and every one who was, as the name implies, "God-loving," or "God-loved." This notion, however, is at once met and refuted by the mode of address, employed by St. Luke in his Gospel ; viz. *κράτιστε Θεόφιλε* :—*κράτιστος* being customarily employed to denote either a person of some importance or a personal friend. Theophilus, therefore, was no imaginary person, though his identity cannot be established. What his country was may, however, be inferred from what is said, and what is not said, both in the Gospel and in the Acts of the Apostles. Assuming, then, that in mentioning places the Evangelist would give a more or less minute description of such as were not likely to be known to the person addressed, and would merely name those with which he was acquainted, it may be said, *First* ;—that Theophilus was not a native of Palestine ; for Capernaüm is described as "a city of Galilee" (Luke iv. 31) ; so is Nazareth (Luke i. 26) ; Arimathæa is called "a city of the Jews" (Luke xxiii. 51) ; the country of the Gadarenes is said to be over against Galilee" (Luke viii. 26) ; Emmaus, "a village . . . which was from Jerusalem about three-score furlongs" (Luke xxiv. 13) ; and Mount Olivet, "a Sabbath day's journey from Jerusalem" (i. 12). On the same grounds it may be advanced that he was not a Macedonian ; for Philippi is described as "the chief city of that part of Macedonia" (xvi. 12) ; nor an Athenian, for it is stated "all the Athenians and strangers which were there (*i.e.* in Athens) spent their time in nothing else but either to hear, or to tell, some new thing" (xvii. 21) ; nor yet a Cretan ; for Phenicë is

stated to be "a haven of Crete which lieth toward the south-west and north-west" (xxvii. 12). *Second*;—that he was a native of Italy; for Syracuse, Rhegium, Puteoli, Appii Forum, and The Three Taverns (Tres Tabernæ) have no description whatever attached to their mention (xxviii. 12 *sqq.*); a fact which, when it is compared with what has been pointed out above, can only be consistently explained on the supposition that these places were well known to the person addressed. Further, when speaking of Philippi (xvi. 12), the Evangelist says that it was "a colony," *i. e.* a Roman colony. Such a particular respecting a foreign place could hardly fail to be interesting to Theophilus, if, as it is here inferred, Italy was his native country.

Very many words occur in the Acts, that are not found in any other book of the Greek Testament. These are indicated in the Vocabulary by a dagger (†) placed at the commencement of the article treating of them. Again, the various readings in the Acts are numerous. The principal of these are noticed in the Vocabulary; and when any difficulty of construction attaches to them, it is briefly explained.

It only remains to mention that after St. Paul's death, which, as before stated, occurred A.D. 68, all is obscurity respecting St. Luke. He is supposed to have died at an advanced age; but in what country, and whether from natural causes or as a martyr, very contradictory accounts are found. The more commonly accepted belief is that he suffered martyrdom between A.D. 75 and 100.



## ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ.

**ΚΗΑΡ. Ι.** <sup>1</sup>ΤΟΝ μὲν πρῶτον λόγον ἐποίησάμην περὶ πάντων, ὦ Θεόφιλε, ὧν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν <sup>2</sup>ἄχρι ἥς ἡμέρας, ἐντειλάμενος τοῖς ἀποστόλοις διὰ Πνεύματος ἁγίου, οὓς ἐξελέξατο, ἀνελήφθη· <sup>3</sup>οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμηρίοις, δι' ἡμερῶν τεσσαράκοντα ὀπτανόμενος αὐτοῖς, καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ. <sup>4</sup>Καὶ συναλιζόμενος παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς, ἣν ἠκούσατέ μου <sup>5</sup>ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν Πνεύματι ἁγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας. <sup>6</sup>Οἱ μὲν οὖν συνελθόντες ἐπηρώτων αὐτὸν, λέγοντες· Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραὴλ; <sup>7</sup>Εἶπε δὲ πρὸς αὐτούς·

*Acts.*

**B**

Οὐχ ὑμῶν ἐστὶ γινῶναι χρόνους ἢ καιροὺς, οὓς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ· ὁ δὲ ἀλλὰ λήψεσθε δύναμιν ἐπελθόντος τοῦ ἁγίου Πνεύματος ἐφ' ὑμᾶς, καὶ ἔσεσθέ μοι μάρτυρες ἐν τε Ἱερουσαλὴμ, καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ, καὶ ἕως ἐσχάτου τῆς γῆς.

<sup>9</sup> Καὶ ταῦτα εἰπὼν, βλέπόντων αὐτῶν, ἐπήρθη· καὶ νεφέλῃ ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν αὐτῶν.

<sup>10</sup> Καὶ ὡς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανὸν, πορευομένου αὐτοῦ, καὶ ἰδοὺ ἄνδρες δύο παρειστήκεισαν αὐτοῖς ἐν ἐσθῇτι λευκῇ,

<sup>11</sup> οἳ καὶ εἶπον· Ἄνδρες Γαλιλαῖοι, τί ἐστήκατε ἐμβλέποντες εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς, ὁ ἀναληφθεὶς ἀφ' ὑμῶν εἰς τὸν οὐρανὸν, οὕτως ἐλεύσεται, ὃν τρόπον ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν.

<sup>12</sup> Τότε ὑπέστρεψαν εἰς Ἱερουσαλὴμ ἀπὸ ὄρους τοῦ καλουμένου Ἑλαιῶνος, ὃ ἐστὶν ἐγγὺς Ἱερουσαλὴμ σαββάτου ἔχον ὁδόν.

<sup>13</sup> Καὶ ὅτε εἰσῆλθον, ἀνέβησαν εἰς τὸ ὑπεράγιον, οὗ ἦσαν καταμένοντες ὃ, τε Πέτρος καὶ Ἰάκωβος καὶ Ἰωάννης καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος καὶ Ματθαῖος, Ἰάκωβος Ἀλφαίου καὶ Σίμων ὁ Ζηλωτῆς, καὶ Ἰούδας Ἰακώβου.

<sup>14</sup> Οὗτοι πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδὸν τῇ προσευχῇ

σὺν γυναιξὶ καὶ Μαρίας τῇ μητρὶ τοῦ Ἰησοῦ  
καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ.

<sup>15</sup>Καὶ ἐν ταῖς ἡμέραις ταύταις ἀναστὰς  
Πέτρος ἐν μέσῳ τῶν μαθητῶν εἶπεν (ἦν τε  
ὄχλος ὀνομάτων ἐπὶ τὸ αὐτὸ ὥς ἑκατὸν  
εἴκοσιν). <sup>16</sup>Ἄνδρες ἀδελφοί, ἔδει πληρωθῆναι  
τὴν γραφὴν ταύτην, ἣν προεῖπε τὸ Πνεῦμα  
τὸ ἅγιον διὰ στόματος Δαβὶδ περὶ Ἰούδα τοῦ  
γενομένου ὁδηγοῦ τοῖς συλλαβοῦσι τὸν Ἰησοῦν,  
<sup>17</sup>ὅτι κατηριθμημένος ἦν ἐν ἡμῖν, καὶ ἔλαχε  
τὸν κλῆρον τῆς διακονίας ταύτης. <sup>18</sup>Οὗτος  
μὲν οὖν ἐκτήσατο χωρίον ἐκ μισθοῦ τῆς  
ἀδικίας, καὶ πρηνὴς γενόμενος ἐλάκησε μέσος,  
καὶ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ.  
<sup>19</sup>Καὶ γνωστὸν ἐγένετο πᾶσι τοῖς κατοικοῦσιν  
Ἱερουσαλὴμ, ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο  
τῇ ἰδίᾳ διαλέκτῳ αὐτῶν Ἀκελδαμὰ, τοῦτ'  
ἔστι χωρίον αἵματος. <sup>20</sup>Γέγραπται γὰρ ἐν  
βίβλῳ ψαλμῶν Γενηθήτω ἡ ἑπαυλις αὐτοῦ  
ἔρημος, καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ·  
καὶ, Τὴν ἐπισκοπὴν αὐτοῦ λάβοι ἕτερος.  
<sup>21</sup>Δεῖ οὖν συνελθόντων ἡμῖν ἀνδρῶν ἐν παντὶ  
χρόνῳ, ἐν ᾧ εἰσῆλθε καὶ ἐξῆλθεν ἐφ' ἡμᾶς ὁ  
Κύριος Ἰησοῦς, <sup>22</sup>ἀρξάμενος ἀπὸ τοῦ βαπτίς-  
ματος Ἰωάννου ἕως τῆς ἡμέρας ἧς ἀνελήφθη  
ἀφ' ἡμῶν, μάρτυρα τῆς ἀναστάσεως αὐτοῦ



γενέσθαι σὺν ἡμῖν ἓνα τούτων. <sup>23</sup>Καὶ ἔστησαν δύο, Ἰωσήφ τὸν καλούμενον Βαρσαβᾶν, ὃς ἐπεκλήθη Ἰούστος, καὶ Ματθίαν. <sup>24</sup>Καὶ προσευξάμενοι εἶπον· Σὺ, Κύριε, καρδιογνώστα πάντων, ἀνάδειξον ὃν ἐξελέξω ἐκ τούτων τῶν δύο ἓνα <sup>25</sup>λαβεῖν τὸν κλῆρον τῆς διακονίας ταύτης καὶ ἀποστολῆς, ἐξ ἧς παρέβη Ἰούδας πορευθῆναι εἰς τὸν τόπον τὸν ἰδίον. <sup>26</sup>Καὶ ἔδωκαν κλήρους αὐτῶν, καὶ ἔπεσεν ὁ κλῆρος ἐπὶ Ματθίαν καὶ συγκατεψηφίσθη μετὰ τῶν ἑνδεκα ἀποστόλων.

**ΟΗΑΡ. ΙΙ.** <sup>1</sup>ΚΑΙ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς Πεντηκοστῆς ἦσαν ἅπαντες ὁμοθυμαδὸν ἐπὶ τὸ αὐτό. <sup>2</sup>Καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὥσπερ φερομένης πνοῆς βιαίας, καὶ ἐπλήρωσεν ὅλον τὸν οἶκον, οὗ ἦσαν καθήμενοι. <sup>3</sup>Καὶ ὥφθησαν αὐτοῖς διαμεριζόμεναι γλώσσαι ὥσεί πυρὸς, ἐκάθισέ τε ἐφ' ἓνα ἕκαστον αὐτῶν· <sup>4</sup>καὶ ἐπλήσθησαν ἅπαντες Πνεύματος ἁγίου, καὶ ἤρξαντο λαλεῖν ἐτέραις γλώσσαις, καθὼς τὸ Πνεῦμα ἐδίδου αὐτοῖς ὑποφθέγγεσθαι. <sup>5</sup>Ἦσαν δὲ ἐν Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι, ἄνδρες εὐλαβεῖς, ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν. <sup>6</sup>Γενομένης δὲ τῆς φωνῆς ταύτης, συνήλθε τὸ πλῆθος καὶ συνεχύθη, ὅτι ἤκουον

εἰς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν. Ἐξίσταντο δὲ πάντες καὶ ἐθαύμαζον λέγοντες πρὸς ἀλλήλους· Οὐκ, ἰδοὺ, πάντες οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι; <sup>8</sup>καὶ πῶς ἡμεῖς ἀκούομεν ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν, ἐν ᾗ ἐγεννήθημεν; <sup>9</sup>Πάρθοι, καὶ Μῆδοι, καὶ Ἑλαμίται, καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν, <sup>10</sup>Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοί τε καὶ προσήλυτοι, <sup>11</sup>Κρήτες καὶ Ἀραβες, ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεῖα τοῦ Θεοῦ. <sup>12</sup>Ἐξίσταντο δὲ πάντες καὶ διηπόρουν ἄλλος πρὸς ἄλλον λέγοντες· Τί ἂν θέλοι τοῦτο εἶναι; <sup>13</sup>ἕτεροι δὲ διαχλευάζοντες ἔλεγον· Ὅτι γλεύκους μεμεστωμένοι εἰσὶ. <sup>14</sup>Σταθεὶς δὲ Πέτρος σὺν τοῖς ἑνδεκα ἐπῆρε τὴν φωνὴν αὐτοῦ, καὶ ἀπεφθέγγετο αὐτοῖς· Ἄνδρες Ἰουδαῖοι, καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ ἅπαντες, τοῦτο ὑμῖν γνωστὸν ἔστω, καὶ ἐνωτίσασθε τὰ ῥήματά μου. <sup>15</sup>Οὐ γὰρ, ὥς ὑμεῖς ὑπολαμβάνετε, οὗτοι μεθύουσιν· ἔστι γὰρ ὥρα τρίτη τῆς ἡμέρας· <sup>16</sup>ἀλλὰ τοῦτό ἐστι τὸ εἰρημένον διὰ τοῦ προφήτου

Ἰωήλ· <sup>17</sup>Καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις, λέγει ὁ Θεὸς, ἐκχεῶ ἀπὸ τοῦ Πνεύματός μου ἐπὶ πᾶσαν σάρκα· καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν, καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται, καὶ οἱ πρεσβύτεροι ὑμῶν ἐνυπνίοις ἐνυπνιασθήσονται. <sup>18</sup>Καί γε ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ Πνεύματός μου, καὶ προφητεύσουσι. <sup>19</sup>Καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω, καὶ σημεῖα ἐπὶ τῆς γῆς κάτω, αἶμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ. <sup>20</sup>Ὁ ἥλιος μεταστραφήσεται εἰς σκότος, καὶ ἡ σελήνη εἰς αἶμα, πρὶν ἢ ἔλθειν τὴν ἡμέραν Κυρίου τὴν μεγάλην καὶ ἐπιφανῆ. <sup>21</sup>Καὶ ἔσται πᾶς, ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα Κυρίου, σωθήσεται. <sup>22</sup>Ἄνδρες Ἰσραηλῖται, ἀκούσατε τοὺς λόγους τούτους· Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα ἀπὸ τοῦ Θεοῦ ἀποδεδειγμένον εἰς ὑμᾶς δυνάμεσι καὶ τέρασι καὶ σημείοις, οἷς ἐποίησε δι' αὐτοῦ ὁ Θεὸς ἐν μέσῳ ὑμῶν, καθὼς καὶ αὐτοὶ οἶδατε, <sup>23</sup>τούτον τῇ ὀρισμένῃ βουλῇ καὶ προγνώσει τοῦ Θεοῦ ἔκδοτον λαβόντες διὰ χειρῶν ἀνόμων προσπῆξαντες ἀνείλετε· <sup>24</sup>ὃν ὁ Θεὸς ἀνέστησε, λύσας τὰς ὠδῖνας τοῦ θανάτου, καθότι οὐκ ἦν δυνατὸν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ. <sup>25</sup>Δαβὶδ γὰρ λέγει εἰς αὐτόν· Προωρώμην·

τὸν Κύριον ἐνώπιόν μου διαπαντός, ὅτι ἐκ  
 δεξιῶν μου ἐστίν, ἵνα μὴ σαλευθῶ. <sup>26</sup> Διὰ  
 τοῦτο εὐφράνθη ἡ καρδία μου, καὶ ἠγαλλίασατο  
 ἡ γλῶσσά μου, ἔτι δὲ καὶ ἡ σὰρξ μου κατα-  
 σκηνώσει ἐπ' ἐλπίδι, <sup>27</sup> ὅτι οὐκ ἐγκαταλείψεις  
 τὴν ψυχὴν μου εἰς ᾄδου, οὐδὲ δώσεις τὸν ὄσιόν  
 σου ἰδεῖν διαφθοράν. <sup>28</sup> Ἐγνώρισάς μοι ὁδοὺς  
 ζωῆς· πληρώσεις με εὐφροσύνης μετὰ τοῦ  
 προσώπου σου. <sup>29</sup> Ἄνδρες ἀδελφοί, ἐξὸν εἰπεῖν  
 μετὰ παρρησίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου  
 Δαβὶδ, ὅτι καὶ ἐτελεύτησε καὶ ἐτάφη, καὶ τὸ  
 μνῆμα αὐτοῦ ἐστίν ἐν ἡμῖν ἄχρι τῆς ἡμέρας  
 ταύτης. <sup>30</sup> Προφήτης οὖν ὑπάρχων, καὶ εἰδὼς  
 ὅτι ὄρκῳ ὤμοσεν αὐτῷ ὁ Θεὸς ἐκ καρποῦ τῆς  
 ὀσφύος αὐτοῦ καθίσαι ἐπὶ τοῦ θρόνου αὐτοῦ,  
<sup>31</sup> προῖδὼν ἐλάλησε περὶ τῆς ἀναστάσεως τοῦ  
 Χριστοῦ, ὅτι οὐ κατελείφθη ἡ ψυχὴ αὐτοῦ εἰς  
 ᾄδου, οὐδὲ ἡ σὰρξ αὐτοῦ εἶδε διαφθοράν. <sup>32</sup> Τοῦ-  
 τον τὸν Ἰησοῦν ἀνέστησεν ὁ Θεὸς, οὐ πάντες  
 ἡμεῖς ἐσμέν μάρτυρες. <sup>33</sup> Τῇ δεξιᾷ οὖν τοῦ Θεοῦ  
 ὑψωθείς, τὴν τε ἐπαγγελίαν τοῦ ἁγίου Πνεύ-  
 ματος λαβὼν παρὰ τοῦ πατρὸς, ἐξέχεε τοῦτο, ὃ  
 νῦν ὑμεῖς βλέπετε καὶ ἀκούετε. <sup>34</sup> Οὐ γὰρ Δαβὶδ  
 ἀνέβη εἰς τοὺς οὐρανοὺς· λέγει δὲ αὐτός· Εἶπεν ὁ  
 Κύριος τῷ Κυρίῳ μου· <sup>35</sup> Κάθου ἐκ δεξιῶν μου,  
 ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν

Ἰωήλ· <sup>17</sup>Καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις, λέγει ὁ Θεὸς, ἐκχεῶ ἀπὸ τοῦ Πνεύματός μου ἐπὶ πᾶσαν σάρκα· καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν, καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται, καὶ οἱ πρεσβύτεροι ὑμῶν ἐνυπνίοις ἐνυπνιασθήσονται. <sup>18</sup>Καί γε ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ Πνεύματός μου, καὶ προφητεύσουσι. <sup>19</sup>Καὶ δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω, καὶ σημεῖα ἐπὶ τῆς γῆς κάτω, αἶμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ. <sup>20</sup>Ὁ ἥλιος μεταστραφήσεται εἰς σκότος, καὶ ἡ σελήνη εἰς αἶμα, πρὶν ἢ ἔλθειν τὴν ἡμέραν Κυρίου τὴν μεγάλην καὶ ἐπιφανῆ. <sup>21</sup>Καὶ ἔσται πᾶς, ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα Κυρίου, σωθήσεται. <sup>22</sup>Ἄνδρες Ἰσραηλῖται, ἀκούσατε τοὺς λόγους τούτους· Ἰησοῦν τὸν Ναζωραῖον, ἄνδρα ἀπὸ τοῦ Θεοῦ ἀποδεδειγμένον εἰς ὑμᾶς δυνάμεσι καὶ τέρασι καὶ σημείοις, οἷς ἐποίησε δι' αὐτοῦ ὁ Θεὸς ἐν μέσῳ ὑμῶν, καθὼς καὶ αὐτοὶ οἶδατε, <sup>23</sup>τούτον τῇ ὀρισμένῃ βουλῇ καὶ προγνώσει τοῦ Θεοῦ ἔκδοτον λαβόντες διὰ χειρῶν ἀνόμων προσπήξαντες ἀνείλετε· <sup>24</sup>ὃν ὁ Θεὸς ἀνέστησε, λύσας τὰς ὠδῖνας τοῦ θανάτου, καθότι οὐκ ἦν δυνατόν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ. <sup>25</sup>Δαβὶδ γὰρ λέγει εἰς αὐτόν· Προερώμην·

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 τοῦτο εὐφράνθη ἡ καρδία μου, καὶ ἠγαλλίασατο  
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 τὴν ψυχὴν μου εἰς ἄδου, οὐδὲ δώσεις τὸν ὄσιόν  
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 ταύτης. <sup>30</sup>Προφήτης οὖν ὑπάρχων, καὶ εἰδὼς  
 ὅτι ὁρκῶ ὤμοσεν αὐτῷ ὁ Θεὸς ἐκ καρποῦ τῆς  
 ὀσφύος αὐτοῦ καθίσαι ἐπὶ τοῦ θρόνου αὐτοῦ,  
<sup>31</sup>προϊδὼν ἐλάλησε περὶ τῆς ἀναστάσεως τοῦ  
 Χριστοῦ, ὅτι οὐ κατελείφθη ἡ ψυχὴ αὐτοῦ εἰς  
 ἄδου, οὐδὲ ἡ σὰρξ αὐτοῦ εἶδε διαφθοράν. <sup>32</sup>Τοῦ-  
 τον τὸν Ἰησοῦν ἀνέστησεν ὁ Θεός, οὐ πάντες  
 ἡμεῖς ἐσμέν μάρτυρες. <sup>33</sup>Τῇ δεξιᾷ οὖν τοῦ Θεοῦ  
 ὑψωθείς, τὴν τε ἐπαγγελίαν τοῦ ἁγίου Πνεύ-  
 ματος λαβὼν παρὰ τοῦ πατρὸς, ἐξέχεε τοῦτο, ὃ  
 νῦν ὑμεῖς βλέπετε καὶ ἀκούετε. <sup>34</sup>Οὐ γὰρ Δαβὶδ  
 ἀνέβη εἰς τοὺς οὐρανοὺς· λέγει δὲ αὐτός· Εἶπεν ὁ  
 Κύριος τῷ Κυρίῳ μου· <sup>35</sup>Κάθου ἐκ δεξιῶν μου,  
 ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν

ποδῶν σου. <sup>36</sup> Ἀσφαλῶς οὖν γινωσκέτω πᾶς οἶκος Ἰσραὴλ, ὅτι καὶ Κύριον αὐτὸν καὶ Χριστὸν ὁ Θεὸς ἐποίησε τοῦτον τὸν Ἰησοῦν, ὃν ὑμεῖς ἐσταυρώσατε.

<sup>37</sup> Ἀκούσαντες δὲ κατενύγησαν τῇ καρδίᾳ, εἰπὼν τε πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς ἀποστόλους· Τί ποιήσομεν, ἄνδρες· ἀδελφοί;  
<sup>38</sup> Πέτρος δὲ ἔφη πρὸς αὐτούς· Μετανοήσατε καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν ἁμαρτιῶν, καὶ λήψεσθε τὴν δωρεὰν τοῦ ἁγίου Πνεύματος.  
<sup>39</sup> Ὑμῖν γάρ ἐστιν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν, καὶ πᾶσι τοῖς εἰς μακρὰν, ὅσους ἂν προσκαλέσῃται Κύριος ὁ Θεὸς ἡμῶν.  
<sup>40</sup> Ἐτέροις τε λόγοις πλείοσι διεμαρτύρετο καὶ παρεκάλει, λέγων· Σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης.  
<sup>41</sup> Οἱ μὲν οὖν ἀσμένως ἀποδεξάμενοι τὸν λόγον αὐτοῦ ἐβαπτίσθησαν· καὶ προσετέθησαν τῇ ἡμέρᾳ ἐκείνῃ ψυχὰι ὡσεὶ τρισχίλιαι.

<sup>42</sup> Ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ, καὶ τῇ κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς.  
<sup>43</sup> Ἐγένετο δὲ πάσῃ ψυχῇ φόβος· πολλά τε τέρατα καὶ σημεῖα διὰ τῶν ἀποστόλων ἐγίνετο.  
<sup>44</sup> Πᾶντες δὲ οἱ πιστεύοντες ἦσαν ἐπὶ

τὸ αὐτὸ, καὶ εἶχον ἅπαντα κοινὰ, <sup>45</sup>καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασκον, καὶ διεμέριζον αὐτὰ πᾶσι, καθότι ἄν τις χρεῖαν εἶχε. <sup>46</sup>Καθ' ἡμέραν τε προσκαρτεροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλῶντές τε κατ' οἶκον ἄρτον, μετελάμβανον τροφῆς ἐν ἀγαλλιάσει καὶ ἀφελότητι καρδίας, <sup>47</sup>αἰνοῦντες τὸν Θεὸν, καὶ ἔχοντες χάριν πρὸς ὅλον τὸν λαόν. Ὁ δὲ Κύριος προσετίθει τοὺς σωζομένους καθ' ἡμέραν τῇ ἐκκλησίᾳ.

CHAP. III. <sup>1</sup>ἘΠΙ τὸ αὐτὸ δὲ Πέτρος καὶ Ἰωάννης ἀνέβαινον εἰς τὸ ἱερὸν ἐπὶ τὴν ὥραν τῆς προσευχῆς τὴν ἐννάτην. <sup>2</sup>Καὶ τις ἀνὴρ χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ ὑπάρχων ἐβαστάζετο, ὃν ἐτίθουν καθ' ἡμέραν πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην Ὠραίαν τοῦ αἰτεῖν ἐλεημοσύνην παρὰ τῶν εἰσπορευομένων εἰς τὸ ἱερόν. <sup>3</sup>ὃς ἰδὼν Πέτρον καὶ Ἰωάννην μέλλοντας εἰσιέναι εἰς τὸ ἱερὸν ἡρώτα ἐλεημοσύνην λαβεῖν. <sup>4</sup>Ἀτενίσας δὲ Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάννῃ εἶπε· Βλέψον εἰς ἡμᾶς. <sup>5</sup>Ὁ δὲ ἐπέειχεν αὐτοῖς προσδοκῶν τι παρ' αὐτῶν λαβεῖν. <sup>6</sup>Εἶπε δὲ Πέτρος· Ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι· ὃ δὲ ἔχω, τοῦτό σοι δίδωμι· Ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου ἔγεραι καὶ περιπάτει· <sup>7</sup>Καὶ



πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς ἤγειρε· παραχρῆμα δὲ ἐστερεώθησαν αὐτοῦ αἱ βάσεις καὶ τὰ σφυρά. <sup>8</sup>Καὶ ἐξαλλόμενος ἔστη, καὶ περιεπάτει, καὶ εἰσῆλθε σὺν αὐτοῖς εἰς τὸ ἱερὸν, περιπατῶν καὶ ἀλλόμενος, καὶ αἰνῶν τὸν Θεόν. <sup>9</sup>Καὶ εἶδεν αὐτὸν πᾶς ὁ λαὸς περιπατοῦντα καὶ αἰνοῦντα τὸν Θεόν. <sup>10</sup>Ἐπεγίνωσκόν τε αὐτὸν, ὅτι οὗτος ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος ἐπὶ τῇ Ὠραίᾳ πύλῃ τοῦ ἱεροῦ· καὶ ἐπλήσθησαν θάμβους καὶ ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ.

<sup>11</sup>Κρατοῦντος δὲ αὐτοῦ τὸν Πέτρον καὶ Ἰωάννην, συνέδραμε πρὸς αὐτοὺς πᾶς ὁ λαὸς ἐπὶ τῇ στοᾷ τῇ καλουμένῃ Σολομῶνος ἐκθαμβοί. <sup>12</sup>Ἰδὼν δὲ Πέτρος ἀπεκρίνατο πρὸς τὸν λαόν· Ἄνδρες Ἰσραηλῖται, τί θαυμάζετε ἐπὶ τούτῳ; ἢ ἡμῖν τί ἀτενίζετε, ὥς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ πεποιηκόσι τοῦ περιπατεῖν αὐτόν; <sup>13</sup>Ὁ Θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ, ὁ Θεὸς τῶν πατέρων ἡμῶν, ἐδόξασε τὸν παῖδα αὐτοῦ Ἰησοῦν, ὃν ὑμεῖς παρεδώκατε, καὶ ἡρνήσασθε αὐτὸν κατὰ πρόσωπον Πιλάτου, κρίναντος ἐκείνου ἀπολύειν. <sup>14</sup>Τμεῖς δὲ τὸν ἅγιον καὶ δίκαιον ἡρνήσασθε, καὶ ᾗτήσασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν· <sup>15</sup>τὸν δὲ ἀρχηγὸν τῆς ζωῆς

ἀπεκτείνετε· ὃν ὁ Θεὸς ἡγειρεν ἐκ νεκρῶν, οὗ ἡμεῖς μάρτυρές ἐσμεν. <sup>16</sup>Καὶ ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ, τοῦτον, ὃν θεωρεῖτε καὶ οἶδατε, ἐστερέωσε τὸ ὄνομα αὐτοῦ· καὶ ἡ πίστις ἡ δι' αὐτοῦ ἔδωκεν αὐτῷ τὴν ὀλοκληρίαν ταύτην ἀπέναντι πάντων ὑμῶν. <sup>17</sup>Καὶ νῦν, ἀδελφοί, οἶδα ὅτι κατὰ ἄγνοιαν ἐπράξατε, ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν. <sup>18</sup>Ὁ δὲ Θεός, ὃς προκατήγγειλε διὰ στόματος πάντων τῶν προφητῶν αὐτοῦ παθεῖν τὸν Χριστὸν, ἐπλήρωσεν οὕτω. <sup>19</sup>Μετανοήσατε οὖν καὶ ἐπιστρέψατε εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας, ὅπως ἂν ἔλθωσι καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ Κυρίου, <sup>20</sup>καὶ ἀποστείλῃ τὸν προκεχειρισμένον ὑμῖν Ἰησοῦν Χριστόν· <sup>21</sup>ὃν δεῖ οὐρανὸν μὲν δέξασθαι ἄχρι χρόνων ἀποκαταστάσεως πάντων, ὃν ἐλάλησεν ὁ Θεὸς διὰ στόματος τῶν ἁγίων αὐτοῦ προφητῶν ἀπ' αἰῶνος. <sup>22</sup>Μωσῆς μὲν πρὸς τοὺς πατέρας εἶπεν· "Ὅτι προφήτην ὑμῖν ἀναστήσει Κύριος ὁ Θεὸς ὑμῶν ἐκ τῶν ἀδελφῶν ὑμῶν, ὡς ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς. <sup>23</sup>Ἔσται δὲ πᾶσα ψυχὴ, ἣτις ἂν μὴ ἀκούσῃ τοῦ προφήτου ἐκείνου, ἐξολοθρευθήσεται ἐκ τοῦ λαοῦ. <sup>24</sup>Καὶ πάντες δὲ οἱ προφῆται ἀπὸ Σαμουὴλ καὶ τῶν καθεξῆς, ὅσοι

ἐλάλησαν, καὶ κατήγγειλαν τὰς ἡμέρας ταύτας. <sup>25</sup>Τμεῖς ἐστε υἱοὶ τῶν προφητῶν καὶ τῆς διαθήκης, ἧς διέθετο ὁ Θεὸς πρὸς τοὺς πατέρας ἡμῶν, λέγων πρὸς Ἀβραάμ· Καὶ ἐν τῷ σπέρματί σου ἐνευλογηθήσονται πᾶσαι οἱ πατριαὶ τῆς γῆς. <sup>26</sup>Τμῖν πρῶτον ὁ Θεὸς, ἀναστήσας τὸν παῖδα αὐτοῦ, ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς ἐν τῷ ἀποστρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν ὑμῶν.

CHAP. IV. <sup>1</sup>ΛΑΛΟΥΝΤΩΝ δὲ αὐτῶν πρὸς τὸν λαὸν, ἐπέστησαν αὐτοῖς οἱ ἱερεῖς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Σαδδουκαῖοι, <sup>2</sup>διαπονούμενοι διὰ τὸ διδάσκειν αὐτοὺς τὸν λαὸν, καὶ καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ νεκρῶν. <sup>3</sup>Καὶ ἐπέβαλον αὐτοῖς τὰς χεῖρας καὶ ἔθεντο εἰς τήρησιν εἰς τὴν αὔριον· ἦν γὰρ ἑσπέρα ἤδη. <sup>4</sup>Πολλοὶ δὲ τῶν ἀκουσάντων τὸν λόγον ἐπίστευσαν· καὶ ἐγενήθη ὁ ἀριθμὸς τῶν ἀνδρῶν ὥσεί χιλιάδες πέντε. <sup>5</sup>Ἐγένετο δὲ ἐπὶ τὴν αὔριον συναχθῆναι αὐτῶν τοὺς ἄρχοντας καὶ πρεσβυτέρους καὶ γραμματεῖς εἰς Ἱερουσαλὴμ, <sup>6</sup>καὶ Ἀνναν τὸν ἀρχιερέα, καὶ Καϊάφαν, καὶ Ἰωάννην, καὶ Ἀλέξανδρον, καὶ ὅσοι ἦσαν ἐκ γένους ἀρχιερατικοῦ. <sup>7</sup>Καὶ στήσαντες αὐτοὺς ἐν μέσῳ ἐπυνθάνοντο· Ἐν ποίᾳ δυνάμει, ἢ ἐν

ποιῶ ὀνόματι, ἐποιήσατε τοῦτο ὑμεῖς; <sup>8</sup>Τότε Πέτρος πλησθεὶς Πνεύματος ἁγίου εἶπε πρὸς αὐτούς· Ἀρχοντες τοῦ λαοῦ, καὶ πρεσβύτεροι τοῦ Ἰσραὴλ, <sup>9</sup>εἰ ἡμεῖς σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦς, ἐν τίνι οὗτος σέσωσται, <sup>10</sup>γνωστὸν ἔστω πᾶσιν ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ, ὅτι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου, ὃν ὑμεῖς ἐσταυρώσατε, ὃν ὁ Θεὸς ἤγειρεν ἐκ νεκρῶν, ἐν τούτῳ οὗτος παρέστηκεν ἐνώπιον ὑμῶν ὑγιής. <sup>11</sup>Οὗτός ἐστιν ὁ λίθος, ὁ ἐξουθενηθεὶς ὑφ' ὑμῶν τῶν οἰκοδομούντων, ὁ γενόμενος εἰς κεφαλὴν γωνίας. <sup>12</sup>Καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἢ σωτηρία· οὔτε γὰρ ὄνομά ἐστιν ἕτερον ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις, ἐν ᾧ δεῖ σωθῆναι ἡμᾶς. <sup>13</sup>Θεωροῦντες δὲ τὴν τοῦ Πέτρου παρρησίαν καὶ Ἰωάννου, καὶ καταλαβόμενοι ὅτι ἄνθρωποι ἀγράμματοί εἰσι καὶ ἰδιῶται, ἐθαύμαζον, ἐπεγίνωσκόν τε αὐτοὺς ὅτι σὺν τῷ Ἰησοῦ ἦσαν. <sup>14</sup>Τὸν δὲ ἄνθρωπον βλέποντες σὺν αὐτοῖς ἐστῶτα τὸν τεθεραπευμένον οὐδὲν εἶχον ἀντειπεῖν. <sup>15</sup>Κελεύσαντες δὲ αὐτοὺς ἔξω τοῦ συνεδρίου ἀπελθεῖν συνέβαλον πρὸς ἀλλήλους, <sup>16</sup>λέγοντες· Τί ποιήσομεν τοῖς ἀνθρώποις τούτοις; ὅτι μὲν γὰρ γνωστὸν σημεῖον γέγονε

δι' αὐτῶν πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ φανερόν, καὶ οὐ δυνάμεθα ἀρνήσασθαι. <sup>17</sup> Ἀλλ' ἵνα μὴ ἐπὶ πλείον διανεμηθῇ εἰς τὸν λαόν, ἀπειλῇ ἀπειλησώμεθα αὐτοῖς μηκέτι λαλεῖν ἐπὶ τῷ ὀνόματι τούτῳ μηδενὶ ἀνθρώπων. <sup>18</sup> Καὶ καλέσαντες αὐτοὺς παρήγγειλαν αὐτοῖς τὸ καθόλου μὴ φθέγγεσθαι μηδὲ διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ. <sup>19</sup> Ὁ δὲ Πέτρος καὶ Ἰωάννης ἀποκριθέντες πρὸς αὐτοὺς εἶπον· Εἰ δίκαιόν ἐστιν ἐνώπιον τοῦ Θεοῦ ὑμῶν ἀκούειν μᾶλλον, ἢ τοῦ Θεοῦ, κρίνατε· <sup>20</sup> οὐ δυνάμεθα γὰρ ἡμεῖς, ἀ εἶδομεν καὶ ἠκούσαμεν, μὴ λαλεῖν. <sup>21</sup> Οἱ δὲ προσαπειλησάμενοι ἀπέλυσαν αὐτοὺς μηδὲν εὐρίσκοντες τὸ πῶς κολάσωνται αὐτοὺς διὰ τὸν λαόν· ὅτι πάντες ἐδόξαζον τὸν Θεὸν ἐπὶ τῷ γεγονότι. <sup>22</sup> Ἐτῶν γὰρ ἦν πλειόνων τεσσαράκοντα ὁ ἄνθρωπος, ἐφ' ὃν ἐγεγόνει τὸ σημεῖον τοῦτο τῆς ἰάσεως.

<sup>23</sup> Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς ἰδίους καὶ ἀπήγγειλαν ὅσα πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι εἶπον. <sup>24</sup> Οἱ δὲ ἀκούσαντες ὁμοθυμαδὸν ᾤραν φωνὴν πρὸς τὸν Θεόν, καὶ εἶπον· Δέσποτα, σὺ ὁ Θεὸς ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς, <sup>25</sup> ὁ διὰ στόματος Δαβὶδ παιδός σου εἰπὼν· Ἰνατί ἐφρύαξαν ἔθνη, καὶ

λαοὶ ἐμελέτησαν κενά; <sup>26</sup>παρέστησαν οἱ βασιλεῖς τῆς γῆς, καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ, κατὰ τοῦ Κυρίου καὶ κατὰ τοῦ Χριστοῦ αὐτοῦ. <sup>27</sup>Συνήχθησαν γὰρ ἐπ' ἀληθείας ἐν τῇ πόλει ταύτῃ ἐπὶ τὸν ἅγιον παῖδά σου Ἰησοῦν, ὃν ἔχρισας, Ἡρώδης τε καὶ Πόντιος Πιλάτος σὺν ἔθνεσι καὶ λαοῖς Ἰσραὴλ, <sup>28</sup>ποιῆσαι ὅσα ἡ χεὶρ σου καὶ ἡ βουλή σου προώρισε γενέσθαι. <sup>29</sup>Καὶ τὰ νῦν, Κύριε, ἔπιδε ἐπὶ τὰς ἀπειλὰς αὐτῶν, καὶ δὸς τοῖς δούλοις σου μετὰ παρρησίας πάσης λαλεῖν τὸν λόγον σου, <sup>30</sup>ἐν τῷ τὴν χεῖρά σου ἐκτείνειν σε εἰς ἴασιν, καὶ σημεῖα καὶ τέρατα γίνεσθαι διὰ τοῦ ὀνόματος τοῦ ἁγίου παιδός σου Ἰησοῦ. <sup>31</sup>Καὶ δεηθέντων αὐτῶν, ἐσαλεύθη ὁ τόπος, ἐν ᾧ ἦσαν συνηγμένοι, καὶ ἐπλήσθησαν ἅπαντες Πνεύματος ἁγίου καὶ ἐλάλουν τὸν λόγον τοῦ Θεοῦ μετὰ παρρησίας.

<sup>32</sup>Τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν ἡ καρδία καὶ ἡ ψυχὴ μία· καὶ οὐδὲ εἰς τι τῶν ὑπαρχόντων αὐτῷ ἔλεγεν ἴδιον εἶναι, ἀλλ' ἦν αὐτοῖς ἅπαντα κοινά. <sup>33</sup>Καὶ μεγάλη δυνάμει ἀπεδίδουν τὸ μαρτύριον οἱ ἀπόστολοι τῆς ἀναστάσεως τοῦ Κυρίου Ἰησοῦ, χάρις τε μεγάλη ἦν ἐπὶ πάντας αὐτούς. <sup>34</sup>Οὐδὲ γὰρ ἐνδεής τις ὑπῆρχεν ἐν αὐτοῖς· ὅσοι γὰρ κτή-

τορες χωρίων ἢ οἰκιῶν ὑπῆρχον, πωλοῦντες ἔφερον τὰς τιμὰς τῶν πιπρασκομένων <sup>35</sup>καὶ ἐτίθουν παρὰ τοὺς πόδας τῶν ἀποστόλων· διεδίδото δὲ ἐκάστῳ καθότι ἂν τις χρεῖαν εἶχεν. <sup>36</sup>Ἰωσῆς δὲ ὁ ἐπικληθεὶς Βαρνάβας ὑπὸ τῶν ἀποστόλων, ὃ ἐστὶ μεθερμηνευόμενον υἱὸς παρακλήσεως, Λευίτης, Κύπριος τῷ γένει, <sup>37</sup>ὑπάρχοντος αὐτῷ ἀγροῦ, πωλήσας ἤνεγκε τὸ χρήμα καὶ ἔθηκε παρὰ τοὺς πόδας τῶν ἀποστόλων.

**ΟΨΑΡ. V.** <sup>1</sup>ἌΝΗΡ δέ τις, Ἀνανίας ὀνόματι, σὺν Σαπφείρῃ τῇ γυναικὶ αὐτοῦ ἐπώλησε κτῆμα, <sup>2</sup>καὶ ἐνοσφίσατο ἀπὸ τῆς τιμῆς, συνειδυίας καὶ τῆς γυναικὸς αὐτοῦ· καὶ ἐνέγκας μέρος τι παρὰ τοὺς πόδας τῶν ἀποστόλων ἔθηκεν. <sup>3</sup>Εἶπε δὲ Πέτρος· Ἀνανία, διατί ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου, ψεύσασθαί σε τὸ Πνεῦμα τὸ ἅγιον, καὶ νοσφίσασθαι ἀπὸ τῆς τιμῆς τοῦ χωρίου; <sup>4</sup>Οὐχὶ μένον σοι ἔμενε, καὶ πραθὲν ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχε; Τί ὅτι ἔθου ἐν τῇ καρδίᾳ σου τὸ πρᾶγμα τοῦτο; οὐκ ἐψεύσω ἀνθρώποις ἀλλὰ τῷ Θεῷ. <sup>5</sup>Ἀκούων δὲ Ἀνανίας τοὺς λόγους τούτους πεσὼν ἐξέψυξε. Καὶ ἐγένετο φόβος μέγας ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα. <sup>6</sup>Ἀναστάντες δὲ οἱ νεώτεροι συνέστειλαν αὐτὸν, καὶ

ἐξενέγκαντες ἔθαψαν. 7 Ἐγένετο δὲ ὡς ὥρων  
 τριῶν διάστημα, καὶ ἡ γυνὴ αὐτοῦ μὴ εἰδυῖα  
 τὸ γεγονός εἰσηλθεν. 8 Ἀπεκρίθη δὲ αὐτῇ ὁ  
 Πέτρος· Εἰπέ μοι, εἰ τοσούτου τὸ χωρίον  
 ἀπέδοσθε; Ἡ δὲ εἶπε· Ναί, τοσούτου. 9 Ὁ  
 δὲ Πέτρος εἶπε πρὸς αὐτήν· Τί ὅτι συνεφωνήθη  
 ὑμῖν πειράσαι τὸ πνεῦμα Κυρίου; Ἴδου οἱ  
 πόδες τῶν θαψάντων τὸν ἄνδρα σου ἐπὶ τῇ  
 θύρᾳ, καὶ ἐξοίσουσί σε. 10 Ἐπεσε δὲ παρα-  
 χρήμα παρὰ τοὺς πόδας αὐτοῦ καὶ ἐξέψυξεν·  
 εἰσελθόντες δὲ οἱ νεανίσκοι εὗρον αὐτὴν νεκράν,  
 καὶ ἐξενέγκαντες ἔθαψαν πρὸς τὸν ἄνδρα  
 αὐτῆς. 11 Καὶ ἐγένετο φόβος μέγας ἐφ' ὅλην  
 τὴν ἐκκλησίαν καὶ ἐπὶ πάντας τοὺς ἀκούοντας  
 ταῦτα. 12 Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων  
 ἐγίνετο σημεῖα καὶ τέρατα ἐν τῷ λαῷ πολλά·  
 (καὶ ἦσαν ὁμοθυμαδὸν ἅπαντες ἐν τῇ στοᾷ  
 Σολομῶνος· 13 τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα  
 κολλᾶσθαι αὐτοῖς, ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ  
 λαός· 14 μᾶλλον δὲ προσετίθεντο πιστεύοντες  
 τῷ Κυρίῳ, πλήθη ἀνδρῶν τε καὶ γυναικῶν)·  
 15 ὥστε κατὰ τὰς πλατείας ἐκφέρειν τοὺς ἀσθεν-  
 εῖς καὶ τιθέναι ἐπὶ κλινῶν καὶ κραββάτων,  
 ἵνα ἐρχομένου Πέτρου κἂν ἡ σκιά ἐπισκιάσῃ  
 τινὶ αὐτῶν. 16 Συνήρχετο δὲ καὶ τὸ πλήθος  
 τῶν πέριξ πόλεως εἰς Ἱερουσαλὴμ φέροντες



ἀσθενεῖς καὶ ὀχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων, οἵτινες ἐθεραπεύοντο ἅπαντες.

17 Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ, ἡ οὖσα αἵρεσις τῶν Σαδδουκαίων, ἐπλήσθησαν ζήλου, 18 καὶ ἐπέβαλον τὰς χεῖρας αὐτῶν ἐπὶ τοὺς ἀποστόλους, καὶ ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ. 19 Ἄγγελος δὲ Κυρίου διὰ τῆς νυκτὸς ἤνοιξε τὰς θύρας τῆς φυλακῆς, ἔξαγαγὼν τε αὐτοὺς εἶπε· 20 Πορεύεσθε, καὶ σταθέντες λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα τῆς ζωῆς ταύτης. 21 Ἀκούσαντες δὲ εἰσῆλθον ὑπὸ τὸν ὄρθρον εἰς τὸ ἱερόν καὶ ἐδίδασκον. Παραγενόμενος δὲ ὁ ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ συνεκάλεσαν τὸ συνέδριον καὶ πᾶσαν τὴν γερουσίαν τῶν υἱῶν Ἰσραὴλ, καὶ ἀπέστειλαν εἰς τὸ δεσμωτήριον ἀχθῆναι αὐτοὺς. 22 Οἱ δὲ ὑπηρέται παραγενόμενοι οὐχ εὔρον αὐτοὺς ἐν τῇ φυλακῇ· ἀναστρέψαντες δὲ ἀπήγγειλαν, 23 λέγοντες· Ὅτι τὸ μὲν δεσμωτήριον εὔρομεν κεκλεισμένον ἐν πάσῃ ἰσφαλείᾳ καὶ τοὺς φύλακας ἐστῶτας πρὸ τῶν θυρῶν· ἀνοίξαντες δὲ ἔσω οὐδένα εὔρομεν. 24 Ὡς δὲ ἤκουσαν τοὺς λόγους τούτους ὁ, τε ἱερεὺς καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ ἀρχιερεῖς, διηπόρουν περὶ αὐτῶν, τί ἂν γένοιτο τοῦτο. 25 Παραγενόμενος δὲ τις ἀπήγγειλεν αὐτοῖς·

Ὅτι ἰδοὺ, οἱ ἄνδρες, οὓς ἔθεσθε ἐν τῇ φυλακῇ, εἰσὶν ἐν τῷ ἱερῷ ἐστῶτες καὶ διδάσκοντες τὸν λαόν. <sup>26</sup>Τότε ἀπελθὼν ὁ στρατηγὸς σὺν τοῖς ὑπηρέταις ἤγαγεν αὐτοὺς οὐ μετὰ βίας· ἐφοβ-  
 οῦντο γὰρ τὸν λαόν, ἵνα μὴ λιθασθῶσιν. <sup>27</sup> Ἀγαγόντες δὲ αὐτοὺς ἔστησαν ἐν τῷ συν-  
 εδρίῳ καὶ ἐπηρώτησεν αὐτοὺς ὁ ἀρχιερεὺς, <sup>28</sup>λέγων· Οὐ παραγγελίᾳ παρηγγείλαμεν ὑμῖν  
 μὴ διδάσκειν ἐπὶ τῷ ὀνόματι τούτῳ ; καὶ ἰδοὺ, πεπληρώκατε τὴν Ἱερουσαλὴμ τῆς διδαχῆς  
 ὑμῶν καὶ βούλεσθε ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ αἷμα τοῦ ἀνθρώπου τούτου. <sup>29</sup> Ἀποκριθεὶς δὲ  
 ὁ Πέτρος καὶ οἱ ἀπόστολοι εἶπον· Πειθαρχεῖν δεῖ Θεῷ μᾶλλον, ἢ ἀνθρώποις. <sup>30</sup> Ὁ Θεὸς τῶν  
 πατέρων ἡμῶν ἡγειρεν Ἰησοῦν, ὃν ὑμεῖς δι-  
 εχειρίσασθε κρεμάσαντες ἐπὶ ξύλου· <sup>31</sup> τοῦτον ὁ Θεὸς ἀρχηγὸν καὶ σωτῆρα ὑψωσεν τῇ δεξιᾷ  
 αὐτοῦ δοῦναι μετάνοιαν τῷ Ἰσραὴλ καὶ ἄφεσιν ἁμαρτιῶν. <sup>32</sup> Καὶ ἡμεῖς ἐσμεν αὐτοῦ μάρτυρες  
 τῶν ῥημάτων τούτων, καὶ τὸ Πνεῦμα δὲ τὸ ἅγιον, ὃ ἔδωκεν ὁ Θεὸς τοῖς πειθαρχοῦσιν  
 αὐτῷ. <sup>33</sup> Οἱ δὲ ἀκούσαντες διεπρίοντο καὶ ἐβουλεύοντο ἀνελεῖν αὐτούς. <sup>34</sup> Ἀναστὰς δέ  
 τις ἐν τῷ συνεδρίῳ Φαρισαῖος, ὀνόματι Γαμαλ-  
 ῖηλ, νομοδιδάσκαλος, τίμιος παντὶ τῷ λαῷ, ἐκέλευσεν ἔξω βραχύ τι τοὺς ἀποστόλους

ποιῆσαι. <sup>35</sup>Εἰπέ τε πρὸς αὐτούς· Ἄνδρες Ἰσραηλῖται, προσέχετε ἑαυτοῖς, ἐπὶ τοῖς ἀνθρώποις τούτοις τί μέλλετε πράσσειν. <sup>36</sup>Πρὸ γὰρ τούτων τῶν ἡμερῶν ἀνέστη Θεοῦδᾶς, λέγων εἶναί τινα ἑαυτὸν, ᾧ προσεκολληθῇ ἀριθμὸς ἀνδρῶν ὥσει τετρακοσίων· ὃς ἀνῆρέθη, καὶ πάντες, ὅσοι ἐπείθοντο αὐτῷ, διελύθησαν καὶ ἐγένοντο εἰς οὐδέν. <sup>37</sup>Μετὰ τοῦτον ἀνέστη Ἰούδας ὁ Γαλιλαῖος ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς καὶ ἀπέστησε λαὸν ἱκανὸν ὀπίσω αὐτοῦ· καὶ κεῖνος ἀπώλετο, καὶ πάντες, ὅσοι ἐπείθοντο αὐτῷ, διεσκορπίσθησαν. <sup>38</sup>Καὶ τανῦν λέγω ὑμῖν, ἀπόστητε ἀπὸ τῶν ἀνθρώπων τούτων καὶ ἐάσατε αὐτούς· ὅτι ἐὰν ἡ ἐξ ἀνθρώπων ἢ βουλὴ αὕτη, ἡ τὸ ἔργον τοῦτο, καταλυθήσεται· <sup>39</sup>εἰ δὲ ἐκ Θεοῦ ἐστίν, οὐ δύνασθε καταλῦσαι αὐτὸ, μήποτε καὶ θεομάχοι εὔρεθῇτε. <sup>40</sup>Ἐπείσθησαν δὲ αὐτῷ· καὶ προσκαλεσάμενοι τοὺς ἀποστόλους δείραντες παρήγγειλαν μὴ λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ, καὶ ἀπέλυσαν αὐτούς. <sup>41</sup>Οἱ μὲν οὖν ἐπορεύοντο χαίροντες ἀπὸ προσώπου τοῦ συνεδρίου, ὅτι ὑπὲρ τοῦ ὀνόματος κατηξιώθησαν ἀτιμασθῆναι. <sup>42</sup>Πᾶσάν τε ἡμέραν ἐν τῷ ἱερῷ καὶ κατ' οἶκον οὐκ ἐπαύοντο διδάσκοντες καὶ εὐαγγελιζόμενοι Ἰησοῦν τὸν Χριστόν.

CHAP. VI. <sup>1</sup>ΕΝ δὲ ταῖς ἡμέραις ταύταις, πληθυνόντων τῶν μαθητῶν, ἐγένετο γογγυσμὸς τῶν Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους, ὅτι παρεθεωροῦντο ἐν τῇ διακονίᾳ τῇ καθημερινῇ αἱ χῆραι αὐτῶν. <sup>2</sup>Προσκαλεσάμενοι δὲ οἱ δώδεκα τὸ πλῆθος τῶν μαθητῶν, εἶπον· Οὐκ ἄρεστόν ἐστιν ἡμᾶς καταλείψαντας τὸν λόγον τοῦ Θεοῦ διακονεῖν τραπέζαις. <sup>3</sup>Επισκέψασθε οὖν, ἀδελφοί, ἄνδρας ἐξ ὑμῶν μαρτυρουμένους ἑπτὰ, πλήρεις Πνεύματος ἁγίου καὶ σοφίας, οὓς καταστήσομεν ἐπὶ τῆς χρείας ταύτης· <sup>4</sup>ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ λόγου προσκαρτερήσομεν. <sup>5</sup>Καὶ ἤρεσεν ὁ λόγος ἐνώπιον παντὸς τοῦ πλῆθους· καὶ ἐξελέξαντο Στέφανον, ἄνδρα πλήρη πίστεως καὶ Πνεύματος ἁγίου, καὶ Φίλιππον, καὶ Πρόχορον, καὶ Νικάνορα, καὶ Τίμωνα, καὶ Παρμενᾶν, καὶ Νικόλαον προσήλυτον Ἀντιοχείᾳ, <sup>6</sup>οὓς ἔστησαν ἐνώπιον τῶν ἀποστόλων· καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας. <sup>7</sup>Καὶ ὁ λόγος τοῦ Θεοῦ ἠὔξανε, καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἱερουσαλὴμ σφόδρα· πολὺς τε ὄχλος τῶν ἱερέων ὑπήκουον τῇ πίστει. <sup>8</sup>Στέφανος δὲ πλήρης χάριτος καὶ δυνάμεως ἐποίει τέρατα καὶ σημεῖα μεγάλα ἐν τῷ λαῷ. <sup>9</sup>Ἀνέστησαν δέ τινες τῶν ἐκ τῆς συναγωγῆς

τῆς λεγομένης Λιβερτίνων καὶ Κυρηναίων καὶ Ἀλεξανδρέων καὶ τῶν ἀπὸ Κιλικίας καὶ Ἀσίας συζητοῦντες τῷ Στεφάνῳ <sup>10</sup>καὶ οὐκ ἴσχυον ἀντιστῆναι τῇ σοφίᾳ καὶ τῷ πνεύματι, ᾧ ἐλάλει. <sup>11</sup>Τότε ὑπέβαλον ἄνδρας λέγοντας· Ὅτι ἀκηκόαμεν αὐτοῦ λαλοῦντος ῥήματα βλάσφημα εἰς Μωϋσὴν καὶ τὸν Θεόν. <sup>12</sup>Συνεκίνησάν τε τὸν λαὸν καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς, καὶ ἐπιστάντες συνήρπασαν αὐτὸν καὶ ἤγαγον εἰς τὸ συνέδριον. <sup>13</sup>Ἐστησάν τε μάρτυρας ψευδεῖς λέγοντας· Ὁ ἄνθρωπος οὗτος οὐ παύεται ῥήματα λαλῶν κατὰ τοῦ τόπου τοῦ ἁγίου καὶ τοῦ νόμου. <sup>14</sup>Ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος· Ὅτι Ἰησοῦς ὁ Ναζωραῖος οὗτος καταλυσε τὸν τόπον τοῦτον καὶ ἀλλάξει τὰ ἔθνη, ἃ παρέδωκεν ἡμῖν Μωϋσῆς. <sup>15</sup>Καὶ ἀτενίσαντες εἰς αὐτοὺς ἅπαντες οἱ καθεζόμενοι ἐν τῷ συνεδρίῳ εἶδον τὸ πρόσωπον αὐτοῦ ὥσει πρόσωπον ἀγγέλου.

**CHAP. VII.** <sup>1</sup>Εἶπε δὲ ὁ ἀρχιερεὺς· Εἰ ἄρα ταῦτα οὕτως ἔχει ; <sup>2</sup>Ὁ δὲ ἔφη· Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε. Ὁ Θεὸς τῆς δόξης ὤφθη τῷ πατρὶ ἡμῶν Ἀβραάμ ὄντι ἐν τῇ Μεσοποταμίᾳ, πρὶν ἢ κατοικῆσαι αὐτὸν ἐν Χαρρὰν, <sup>3</sup>καὶ εἶπε πρὸς αὐτόν· Ἐξελθε ἐκ τῆς γῆς σου καὶ ἐκ τῆς συγγενείας σου καὶ

δεῦρο εἰς γῆν, ἣν ἄν σοι δείξω. <sup>4</sup>Τότε ἐξελθὼν ἐκ γῆς Χαλδαίων κατώκησεν ἐν Χαρρὰν κακείθεν, μετὰ τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ, μετώκισεν αὐτὸν εἰς τὴν γῆν ταύτην, εἰς ἣν ὑμεῖς νῦν κατοικεῖτε. <sup>5</sup>Καὶ οὐκ ἔδωκεν αὐτῷ κληρονομίαν ἐν αὐτῇ, οὐδὲ βῆμα ποδός· καὶ ἐπηγγείλατο αὐτῷ δοῦναι εἰς κατάσχεσιν αὐτὴν καὶ τῷ σπέρματι αὐτοῦ μετ' αὐτὸν, οὐκ ὄντος αὐτῷ τέκνου. <sup>6</sup>Ἐλάλησε δὲ οὕτως ὁ Θεός· Ὅτι ἔσται τὸ σπέρμα αὐτοῦ πάροικον ἐν γῇ ἀλλοτρίᾳ, καὶ δουλώσουσιν αὐτὸ καὶ κακώσουσιν ἔτη τετρακόσια. <sup>7</sup>Καὶ τὸ ἔθνος, ᾧ ἂν δουλεύσωσι, κρινῶ ἐγώ, εἶπεν ὁ Θεός· καὶ μετὰ ταῦτα ἐξελεύσονται καὶ λατρεύσουσί μοι ἐν τῷ τόπῳ τούτῳ. <sup>8</sup>Καὶ ἔδωκεν αὐτῷ διαθήκην περιτομῆς· καὶ οὕτως ἐγέννησε τὸν Ἰσαὰκ καὶ περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ ὀγδόῃ· καὶ ὁ Ἰσαὰκ τὸν Ἰακώβ, καὶ ὁ Ἰακώβ τοὺς δώδεκα πατριάρχας. <sup>9</sup>Καὶ οἱ πατριάρχαι ζηλώσαντες τὸν Ἰωσήφ ἀπέδοντο εἰς Αἴγυπτον· καὶ ἦν ὁ Θεός μετ' αὐτοῦ, <sup>10</sup>καὶ ἐξείλετο αὐτὸν ἐκ πασῶν τῶν θλίψεων αὐτοῦ, καὶ ἔδωκεν αὐτῷ χάριν καὶ σοφίαν ἐναντίον Φαραὼ βασιλέως Αἰγύπτου· καὶ κατέστησεν αὐτὸν ἡγούμενον ἐπ' Αἴγυπτον καὶ ὅλον τὸν οἶκον αὐτοῦ. <sup>11</sup>Ἦλθε δὲ λιμὸς ἐφ' ὅλην τὴν γῆν Αἰγύπτου

καὶ Χαναὰν, καὶ θλίψις μεγάλη· καὶ οὐχ εὗρισκον χορτάσματα οἱ πατέρες ἡμῶν. <sup>12</sup> Ἀκούσας δὲ Ἰακώβ ὄντα σῖτα ἐν Αἰγύπτῳ ἐξαπέστειλε τοὺς πατέρας ἡμῶν πρῶτον. <sup>13</sup> Καὶ ἐν τῷ δευτέρῳ ἀνεγνωρίσθη Ἰωσήφ τοῖς ἀδελφοῖς αὐτοῦ, καὶ φανερόν ἐγένετο τῷ Φαραὼ τὸ γένος τοῦ Ἰωσήφ. <sup>14</sup> Ἀποστείλας δὲ Ἰωσήφ μετεκαλέσατο τὸν πατέρα αὐτοῦ Ἰακώβ καὶ πᾶσαν τὴν συγγένειαν ἐν ψυχαῖς ἐβδομήκοντα πέντε. <sup>15</sup> Κατέβη δὲ Ἰακώβ εἰς Αἴγυπτον, καὶ ἐτελεύτησεν αὐτὸς καὶ οἱ πατέρες ἡμῶν, <sup>16</sup> καὶ μετετέθησαν εἰς Συχέμ καὶ ἐτέθησαν ἐν τῷ μνήματι, ὃ ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίου παρὰ τῶν υἱῶν Ἐμμόρ τοῦ Συχέμ. <sup>17</sup> Καθὼς δὲ ἤγγιζεν ὁ χρόνος τῆς ἐπαγγελίας, ἧς ὥμοσεν ὁ Θεὸς τῷ Ἀβραὰμ, ἠϋξήσεν ὁ λαὸς καὶ ἐπληθύνθη ἐν Αἰγύπτῳ, <sup>18</sup> ἄχρις οὗ ἀνέστη βασιλεὺς ἕτερος, ὃς οὐκ ᾔδει τὸν Ἰωσήφ. <sup>19</sup> Οὗτος κατασοφισάμενος τὸ γένος ἡμῶν ἐκάκωσε τοὺς πατέρας ἡμῶν, τοῦ ποιεῖν ἔκθετα τὰ βρέφη αὐτῶν εἰς τὸ μὴ ζωογονεῖσθαι. <sup>20</sup> Ἐν ᾧ καιρῷ ἐγεννήθη Μωϋσῆς καὶ ἦν ἀστείος τῷ Θεῷ· ὃς ἀνετράφη μῆνας τρεῖς ἐν τῷ οἴκῳ τοῦ πατρός. <sup>21</sup> Ἐκτεθέντα δὲ αὐτὸν ἀνείλετο αὐτὸν ἡ θυγάτηρ Φαραὼ, καὶ ἀνεθρέψατο αὐτὸν ἑαυτῇ εἰς υἱόν.

<sup>22</sup>Καὶ ἐπαιδεύθη Μωϋσῆς πάσῃ σοφίᾳ Αἰγυπτίων, ἣν δὲ δυνατὸς ἐν λόγοις καὶ ἐν ἔργοις.  
<sup>23</sup>Ὡς δὲ ἐπληροῦτο αὐτῷ τεσσαρακονταετῆς χρόνος, ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ ἐπισκέψασθαι τοὺς ἀδελφούς αὐτοῦ, τοὺς υἱούς Ἰσραήλ. <sup>24</sup>Καὶ ἰδὼν τινα ἀδικούμενον ἡμύν-  
 ατο καὶ ἐποίησεν ἐκδίκησιν τῷ καταπονουμένῳ πατάξας τὸν Αἰγύπτιον. <sup>25</sup>Ἐνόμιζε δὲ συν-  
 ἰέναι τοὺς ἀδελφούς αὐτοῦ, ὅτι ὁ Θεὸς διὰ  
 χειρὸς αὐτοῦ δίδωσιν αὐτοῖς σωτηρίαν· οἱ δὲ  
 οὐ συνήκαν. <sup>26</sup>Τῇ δὲ ἐπιούσῃ ἡμέρᾳ ὥφθη  
 αὐτοῖς μαχομένοις καὶ συνήλασεν αὐτοὺς εἰς  
 εἰρήνην, εἰπὼν· Ἄνδρες, ἀδελφοί ἐστε ὑμεῖς·  
 ἵνατί ἀδικεῖτε ἀλλήλους; <sup>27</sup>Ὁ δὲ ἀδικῶν τὸν  
 πλησίον ἀπώσατο αὐτὸν, εἰπὼν· Τίς σε κατ-  
 ἔστησεν ἄρχοντα καὶ δικαστὴν ἐφ' ἡμᾶς;  
<sup>28</sup>Μὴ ἀνελεῖν με σὺ θέλεις, ὃν τρόπον ἀνεῖλες  
 χθὲς τὸν Αἰγύπτιον; <sup>29</sup>Ἐφυγε δὲ Μωϋσῆς ἐν  
 τῷ λόγῳ τούτῳ καὶ ἐγένετο πάροιχος ἐν γῇ  
 Μαδιάμ, οὗ ἐγέννησεν υἱούς δύο. <sup>30</sup>Καὶ  
 πληρωθέντων ἐτῶν τεσσαράκοντα, ὥφθη αὐτῷ  
 ἐν τῇ ἐρήμῳ τοῦ ὅρους Σινᾶ ἄγγελος Κυρίου  
 ἐν φλογὶ πυρὸς βάτου. <sup>31</sup>Ὁ δὲ Μωϋσῆς ἰδὼν  
 ἐθαύμαζε τὸ ὄραμα· προσερχομένου δὲ αὐτοῦ  
 κατανοῆσαι, ἐγένετο φωνὴ Κυρίου πρὸς αὐτόν·  
<sup>32</sup>Ἐγὼ ὁ Θεὸς τῶν πατέρων σου, ὁ Θεὸς



Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ. Ἐντρομος δὲ γενόμενος Μωϋσῆς οὐκ ἐτόλμα κατανοῆσαι. <sup>33</sup>Εἶπε δὲ αὐτῷ ὁ Κύριος· Λύσον τὸ ὑπόδημα τῶν ποδῶν σου· ὁ γὰρ τόπος, ἐν ᾧ ἔστηκας, γῆ ἁγία ἐστίν. <sup>34</sup>Ἰδὼν εἶδον τὴν κάκωσιν τοῦ λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ στεναγμοῦ αὐτῶν ἤκουσα, καὶ κατέβην ἐξελέσθαι αὐτούς· καὶ νῦν δεῦρο, ἀποστελῶ σε εἰς Αἴγυπτον. <sup>35</sup>Τοῦτον τὸν Μωϋσῆν, ὃν ἠρνήσαντο, εἰπόντες· Τίς σε κατέστησεν ἄρχοντα καὶ δικαστήν; τοῦτον ὁ Θεὸς ἄρχοντα καὶ λυτρωτὴν ἀπέστειλεν ἐν χειρὶ ἀγγέλου τοῦ ὀφθέντος αὐτῷ ἐν τῇ βάτῳ. <sup>36</sup>Οὗτος ἐξήγαγεν αὐτοὺς ποιήσας τέρατα καὶ σημεῖα ἐν γῇ Αἰγύπτῳ, καὶ ἐν ἐρυθρᾷ θαλάσσῃ, καὶ ἐν τῇ ἐρήμῳ, ἔτη τεσσαράκοντα. <sup>37</sup>Οὗτός ἐστιν ὁ Μωϋσῆς ὁ εἰπὼν τοῖς υἱοῖς Ἰσραὴλ· Προφήτην ὑμῖν ἀναστήσει Κύριος ὁ Θεὸς ἐκ τῶν ἀδελφῶν ὑμῶν, ὡς ἐμέ· αὐτοῦ ἀκούσεσθε. <sup>38</sup>Οὗτός ἐστιν ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινᾶ καὶ τῶν πατέρων ἡμῶν, ὃς ἐδέξατο λόγια ζῶντα δοῦναι ἡμῖν. <sup>39</sup>Ὡ, οὐκ ἠθέλησαν ὑπήκοοι γενέσθαι οἱ πατέρες ἡμῶν, ἀλλ' ἀπώσαντο καὶ ἐστράφησαν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον, <sup>40</sup>εἰπόντες τῷ

Ἰακώβ· Ποίησον ἡμῖν θεοὺς, οἳ προπορεύσονται ἡμῶν· ὁ γὰρ Μωϋσῆς οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἶδαμεν τί γέγονεν αὐτῷ.  
<sup>41</sup>Καὶ ἐμοσχοποίησαν ἐν ταῖς ἡμέραις ἐκείναις, καὶ ἀνήγαγον θυσίαν τῷ εἰδώλῳ, καὶ εὐφραίνοντο ἐν τοῖς ἔργοις τῶν χειρῶν αὐτῶν.  
<sup>42</sup>Ἐστρεψε δὲ ὁ Θεὸς καὶ παρέδωκεν αὐτοὺς λατρεύειν τῇ στρατιᾷ τοῦ οὐρανοῦ· καθὼς γέγραπται ἐν βίβλῳ τῶν προφητῶν· Μὴ σφάγια καὶ θυσίας προσηνέγκατέ μοι ἔτη τεσσαράκοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραὴλ ;  
<sup>43</sup>Καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολὸχ καὶ τὸ ἄστρον τοῦ θεοῦ ὑμῶν Ῥεμφὰν, τοὺς τύπους οὓς ἐποιήσατε προσκυνεῖν αὐτοῖς· καὶ μετοικιῶ ὑμᾶς ἐπέκεινα Βαβυλῶνος.  
<sup>44</sup>Ἡ σκηνὴ τοῦ μαρτυρίου ἦν ἐν τοῖς πατράσιν ἡμῶν ἐν τῇ ἐρήμῳ, καθὼς διετάξατο ὁ λαλῶν τῷ Μωϋσῇ ποιῆσαι αὐτὴν κατὰ τὸν τύπον, ὃν ἑώρακει·  
<sup>45</sup>ἦν καὶ εἰσήγαγον διαδεξάμενοι οἱ πατέρες ἡμῶν μετὰ Ἰησοῦ ἐν τῇ κατασχέσει τῶν ἐθνῶν, ὃν ἔξωσεν ὁ Θεὸς ἀπὸ προσώπου τῶν πατέρων ἡμῶν ἕως τῶν ἡμερῶν Δαβίδ·  
<sup>46</sup>ὃς εὗρε χάριν ἐνώπιον τοῦ Θεοῦ καὶ ᾔτησεν εὖρεין σκηνώμα τῷ Θεῷ Ἰακώβ.  
<sup>47</sup>Σολομὼν δὲ ᾠκοδόμησεν αὐτῷ οἶκον.  
<sup>48</sup>Ἀλλ' οὐχ ὁ ὑψιστος ἐν χειροποιήτοις κατοικεῖ, καθὼς ὁ

προφήτης λέγει· <sup>49</sup>Ο οὐρανός μοι θρόνος, ἡ δὲ γῆ ὑποπόδιον τῶν ποδῶν μου. Ποῖον οἶκον οἰκοδομήσετέ μοι; λέγει Κύριος· ἡ τίς τόπος τῆς καταπαύσεώς μου; <sup>50</sup>οὐχὶ ἡ χεὶρ μου ἐποίησε ταῦτα πάντα;

<sup>51</sup>Σκληροτράχηλοι, καὶ ἀπερίτμητοι τῇ καρδίᾳ καὶ τοῖς ὠσίν· ὑμεῖς δὲ τῷ Πνεύματι τῷ ἁγίῳ ἀντιπίπτετε, ὡς οἱ πατέρες ὑμῶν, καὶ ὑμεῖς. <sup>52</sup>Τίνα τῶν προφητῶν οὐκ ἐδίωξαν οἱ πατέρες ὑμῶν; καὶ ἀπέκτειναν τοὺς προκαταγγειλαντας περὶ τῆς ἐλεύσεως τοῦ Δικαίου, οὗ νῦν ὑμεῖς προδότης καὶ φονεὺς γεγέννησθε· <sup>53</sup>οἵτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων καὶ οὐκ ἐφυλάξατε.

<sup>54</sup>Ἀκούοντες δὲ ταῦτα διεπρίοντο ταῖς καρδίαις αὐτῶν, καὶ ἔβρυχον τοὺς ὀδόντας ἐπ' αὐτόν. <sup>55</sup>Ἐπάρχων δὲ πλήρης Πνεύματος ἁγίου, ἀτενίσας εἰς τὸν οὐρανὸν, εἶδε δόξαν Θεοῦ καὶ Ἰησοῦν ἐστῶτα ἐκ δεξιῶν τοῦ Θεοῦ, <sup>56</sup>καὶ εἶπεν· Ἰδοὺ, θεωρῶ τοὺς οὐρανοὺς ἀνεωγμένους καὶ τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν ἐστῶτα τοῦ Θεοῦ. <sup>57</sup>Κράξαντες δὲ φωνῇ μεγάλῃ συνέσχον τὰ ὦτα αὐτῶν, καὶ ὥρμησαν ὁμοθυμαδὸν ἐπ' αὐτόν· <sup>58</sup>καὶ ἐκβαλόντες ἔξω τῆς πόλεως ἐλιθοβόλουν. Καὶ οἱ μάρτυρες ἀπέθεντο τὰ ἱμάτια αὐτῶν παρὰ

τοὺς πόδας νεανίου καλουμένου Σαύλου.  
<sup>59</sup>Καὶ ἐλιθοβόλουν τὸν Στέφανον ἐπικαλούμενον καὶ λέγοντα· Κύριε Ἰησοῦ, δέξαι τὸ πνεῦμά μου. <sup>60</sup>Θεὸς δὲ τὰ γόνατα ἔκραξε φωνῇ μεγάλῃ· Κύριε, μὴ στήσης αὐτοῖς τὴν ἁμαρτίαν ταύτην. Καὶ τοῦτο εἰπὼν ἐκοιμήθη.  
**CHAP. VIII.** <sup>1</sup>ΣΑΤΛΟΣ δὲ ἦν συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ.

<sup>2</sup>Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν τὴν ἐν Ἱεροσολύμοις· πάντες τε διεσπάρησαν κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρείας, πλὴν τῶν ἀποστόλων.  
<sup>3</sup>Συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς καὶ ἐποίησαντο κοπετὸν μέγαν ἐπ' αὐτῷ.  
<sup>4</sup>Σαῦλος δὲ ἐλυμαίνετο τὴν ἐκκλησίαν κατὰ τοὺς οἴκους εἰσπορευόμενος, σύρων τε ἄνδρας καὶ γυναῖκας παρεδίδου εἰς φυλακὴν.

<sup>5</sup>Οἱ μὲν οὖν διασπαρέντες διήλθον εὐαγγελιζόμενοι τὸν λόγον. <sup>6</sup>Φίλιππος δὲ κατελθὼν εἰς πόλιν τῆς Σαμαρείας ἐκήρυσεν αὐτοῖς τὸν Χριστόν. <sup>7</sup>Προσείχόν τε οἱ ὄχλοι τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ὁμοθυμαδὸν ἐν τῷ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ σημεῖα, ἃ ἐποίει. <sup>8</sup>Πολλῶν γὰρ τῶν ἐχόντων πνεύματα ἀκάθαρτα βοῶντα φωνῇ μεγάλῃ ἐξήρχετο· πολλοὶ δὲ παραλελυμένοι καὶ χωλοὶ ἔθεραπ-

εὐθυσαν. <sup>8</sup>Καὶ ἐγένετο χαρὰ μεγάλη ἐν τῇ πόλει ἐκείνῃ. <sup>9</sup>Ἀνὴρ δέ τις, ὀνόματι Σίμων, προὔπῃρχεν ἐν τῇ πόλει μαγεύων καὶ ἐξιστῶν τὸ ἔθνος τῆς Σαμαρείας, λέγων εἶναί τινα ἑαυτὸν μέγαν <sup>10</sup>ὃ προσεῖχον πάντες ἀπὸ μικροῦ ἕως μεγάλου, λέγοντες· Οὗτός ἐστιν ἡ δύναμις τοῦ Θεοῦ ἡ μεγάλη. <sup>11</sup>Προσεῖχον δὲ αὐτῷ διὰ τὸ ἱκανῶ χρόνῳ ταῖς μαγείαις ἐξεστακέσαι αὐτούς. <sup>12</sup>Ὅτε δὲ ἐπίστευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ καὶ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ, ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες. <sup>13</sup>Ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσε καὶ βαπτισθεὶς ἦν προσκαρτερῶν τῷ Φιλίππῳ, θεωρῶν τε δυνάμεις καὶ σημεῖα μεγάλα γινόμενα ἐξίστατο. <sup>14</sup>Ἀκούσαντες δὲ οἱ ἐν Ἱεροσολύμοις ἀπόστολοι ὅτι δέδεκται ἡ Σαμάρεια τὸν λόγον τοῦ Θεοῦ ἀπέστειλαν πρὸς αὐτοὺς τὸν Πέτρον καὶ Ἰωάννην, <sup>15</sup>οἵτινες καταβάντες προσηύξαντο περὶ αὐτῶν, ὥπως λάβωσι Πνεῦμα ἅγιον. <sup>16</sup>Οὕπω γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν ἐπιπεπτωκὸς, μόνον δὲ βεβαπτισμένοι ὑπῆρχον εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ. <sup>17</sup>Τότε ἐπετίθουν τὰς χεῖρας ἐπ' αὐτούς, καὶ ἐλάμβανον Πνεῦμα ἅγιον. <sup>18</sup>Ἰδὼν δὲ ὁ Σίμων ὅτι διὰ τῆς ἐπιθέσεως τῶν

χειρῶν τῶν ἀποστόλων δίδοται τὸ Πνεῦμα τὸ ἅγιον προσήνεγκεν αὐτοῖς χρήματα, <sup>19</sup>λέγων Δότε κάμοι τὴν ἐξουσίαν ταύτην, ἵνα, ὃ ἐὰν ἐπιθῶ τὰς χεῖρας, λαμβάνῃ Πνεῦμα ἅγιον. <sup>20</sup>Πέτρος δὲ εἶπε πρὸς αὐτόν· Τὸ ἀργύριόν σου σύν σοι εἴη εἰς ἀπώλειαν· ὅτι τὴν δωρεὰν τοῦ Θεοῦ ἐνόμισας διὰ χρημάτων κτᾶσθαι. <sup>21</sup>Οὐκ ἔστι σοι μερίς οὐδὲ κλῆρος ἐν τῷ λόγῳ τούτῳ, ἡ γὰρ καρδιά σου οὐκ ἔστιν εὐθεία ἐνώπιον τοῦ Θεοῦ. <sup>22</sup>Μετανόησον οὖν ἀπὸ τῆς κακίας σου ταύτης καὶ δεθήητι τοῦ Θεοῦ, εἰ ἄρα ἀφεθήσεται σοι ἡ ἐπίνοια τῆς καρδίας σου· <sup>23</sup>εἰς γὰρ χολὴν πικρίας καὶ σύνδεσμον ἀδικίας ὀρῶ σε ὄντα. <sup>24</sup>Ἀποκριθεὶς δὲ ὁ Σίμων εἶπε· Δεθήητε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν Κύριον, ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμέ ὧν εἰρήκατε. <sup>25</sup>Οἱ μὲν οὖν, διαμαρτυράμενοι καὶ λαλήσαντες τὸν λόγον τοῦ Κυρίου ὑπέστρεψαν εἰς Ἱερουσαλήμ, πολλὰς τε κώμας τῶν Σαμαρειτῶν εὐηγγελίσαντο.

<sup>26</sup>Ἀγγελος δὲ Κυρίου ἐλάλησε πρὸς Φίλιππον, λέγων· Ἀνάστηθι, καὶ πορεύου κατὰ μεσημβρίαν ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν· αὕτη ἐστὶν ἔρημος. <sup>27</sup>Καὶ ἀναστὰς ἐπορεύθη. Καὶ ἰδοὺ, ἀνὴρ Αἰθίοψ, εὐνοῦχος, δυνάστης Κανδάκης τῆς βασιλίσσης Αἰθιοπῶν, ὃς ἦν ἐπὶ πάσης τῆς

γάξης αὐτῆς, ὃς ἐληλύθει προσκυνήσων εἰς Ἱερουσαλὴμ, <sup>28</sup> ἦν τε ὑποστρέφων καὶ καθήμενος ἐπὶ τοῦ ἄρματος αὐτοῦ, καὶ ἀνεγίνωσκε τὸν προφήτην Ἡσαΐαν. <sup>29</sup> Εἶπε δὲ τὸ Πνεῦμα τῷ Φιλίππῳ· Πρόσελθε, καὶ κολλήθητι τῷ ἄρματι τούτῳ. <sup>30</sup> Προσδραμὼν δὲ ὁ Φίλιππος ἤκουσεν αὐτοῦ ἀναγινώσκοντος τὸν προφήτην Ἡσαΐαν, καὶ εἶπεν· Ἀρά γε γινώσκεις, ἃ ἀναγινώσκεις; <sup>31</sup> Ὁ δὲ εἶπε· Πῶς γὰρ ἂν δυναίμην, ἐὰν μή τις ὁδηγήσῃ με; Παρεκάλεσέ τε τὸν Φίλιππον ἀναβάντα καθίσαι σὺν αὐτῷ. <sup>32</sup> Ἡ δὲ περιοχὴ τῆς γραφῆς, ἣν ἀνεγίνωσκεν, ἦν αὕτη· Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείροντος αὐτὸν ἄφωνος, οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ. <sup>33</sup> Ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἦρθη τὴν δὲ γενεὰν αὐτοῦ τίς διηγῆσεται; ὅτι αἵρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ. <sup>34</sup> Ἀποκριθεὶς δὲ ὁ εὐνούχος τῷ Φιλίππῳ εἶπε· Δέομαί σου, περὶ τίνος ὁ προφήτης λέγει τοῦτο; περὶ ἑαυτοῦ, ἢ περὶ ἐτέρου τινός; <sup>35</sup> Ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα αὐτοῦ καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς ταύτης εὐηγγελίσατο αὐτῷ τὸν Ἰησοῦν. <sup>36</sup> Ὡς δὲ ἐπορεύοντο κατὰ τὴν ὁδόν, ἦλθον ἐπὶ τι ὕδωρ· καὶ φησιν ὁ

εὐνοῦχος· Ἰδοὺ ὕδωρ· τί καλύει με βαπτισθῆναι; <sup>37</sup>Εἶπε δὲ ὁ Φίλιππος· Εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας, ἔξεστιν. Ἀποκριθεὶς δὲ εἶπε· Πιστεύω τὸν υἱὸν τοῦ Θεοῦ εἶναι τὸν Ἰησοῦν Χριστόν. <sup>38</sup>Καὶ ἐκέλευσε στήναι τὸ ἄρμα· καὶ κατέβησαν ἀμφότεροι εἰς τὸ ὕδωρ, ὃ, τε Φίλιππος καὶ ὁ εὐνοῦχος, καὶ ἐβάπτισεν αὐτόν. <sup>39</sup>Ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, πνεῦμα Κυρίου ἥρπασε τὸν Φίλιππον, καὶ οὐκ εἶδεν αὐτὸν οὐκέτι ὁ εὐνοῦχος· ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων. <sup>40</sup>Φίλιππος δὲ εὐρέθη εἰς Ἀζωτον, καὶ διερχόμενος εὐηγγελίζετο τὰς πόλεις πάσας ἕως τοῦ ἐλθεῖν αὐτὸν εἰς Καισάρειαν.

**ΟΜΑΡ. ΙΧ.** <sup>1</sup>Ὁ ΔΕ Σαῦλος ἔτι ἐμπνέων ἀπειλῆς καὶ φόνου εἰς τοὺς μαθητὰς τοῦ Κυρίου, προσελθὼν τῷ ἀρχιερεῖ, <sup>2</sup>ῆτήσατο παρ' αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς τὰς συναγωγὰς, ὅπως, ἐάν τινας εὔρη τῆς ὁδοῦ ὄντας, ἀνδρας τε καὶ γυναῖκας, δεδεμένους ἀγάγῃ εἰς Ἱερουσαλήμ. <sup>3</sup>Ἐν δὲ τῷ πορεύεσθαι ἐγένετο αὐτὸν ἐγγίλξειν τῇ Δαμασκῷ· καὶ ἐξαίφνης περιήστραψεν αὐτὸν φῶς ἀπὸ τοῦ οὐρανοῦ· <sup>4</sup>καὶ πεσὼν ἐπὶ τὴν γῆν ἤκουσε φωνὴν λέγουσαν αὐτῷ· Σαοὺλ, Σαοὺλ, τί με διώκεις; <sup>5</sup>Εἶπε δέ· Τίς εἰ, Κύριε; Ὁ δὲ



Κυριος εἶπεν· Ἐγὼ εἰμι Ἰησοῦς, ὃν σὺ διώκεις· σκληρόν σοι πρὸς κέντρα λακτίζειν. Ἔτρεμων τε καὶ θαμβῶν εἶπε· Κύριε, τί με θέλεις ποιῆσαι; Καὶ ὁ Κύριος πρὸς αὐτόν· Ἀνάστηθι καὶ εἰσελθε εἰς τὴν πόλιν, καὶ λαληθήσεται σοι τί σε δεῖ ποιεῖν. Ὅι δὲ ἄνδρες οἱ συνοδεύοντες αὐτῷ εἰστήκεισαν ἔννεοι, ἀκούοντες μὲν τῆς φωνῆς μηδένα δὲ θεωροῦντες. Ἐγέρθη δὲ ὁ Σαῦλος ἀπὸ τῆς γῆς· ἀνεφγμένων δὲ τῶν ὀφθαλμῶν αὐτοῦ, οὐδένα ἔβλεπε· χειραγωγοῦντες δὲ αὐτὸν εἰσήγαγον εἰς Δαμασκόν. Καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν.

10<sup>ο</sup> Ἦν δέ τις μαθητῆς ἐν Δαμασκῷ, ὀνόματι Ἀνανίας, καὶ εἶπε πρὸς αὐτὸν ὁ Κύριος ἐν ὁράματι· Ἀνανία. Ὁ δὲ εἶπεν· Ἰδοὺ ἐγὼ, Κύριε. 11<sup>ο</sup> Ὁ δὲ Κύριος πρὸς αὐτόν· Ἀναστὰς πορεύητι ἐπὶ τὴν ῥύμην τὴν καλουμένην Εὐθείαν, καὶ ζήτησον ἐν οἰκίᾳ Ἰούδα Σαῦλον ὀνόματι, Ταρσέα· ἰδοὺ γὰρ προσεύχεται, 12<sup>ο</sup> καὶ εἶδεν ἐν ὁράματι ἄνδρα, ὀνόματι Ἀνανίαν, εἰσελθόντα καὶ ἐπιθέντα αὐτῷ χεῖρα, ὅπως ἀναβλέψῃ. 13<sup>ο</sup> Ἀπεκρίθη δὲ Ἀνανίας· Κύριε, ἀκήκοα ἀπὸ πολλῶν περὶ τοῦ ἀνδρὸς τούτου, ὅσα κακὰ ἐποίησε τοῖς ἁγίοις σου ἐν Ἱερου-

σαλήμ. <sup>14</sup>Καὶ ὧδε ἔχει ἐξουσίαν παρὰ τῶν ἀρχιερέων δῆσαι πάντας τοὺς ἐπικαλουμένους τὸ ὄνομά σου. <sup>15</sup>Εἶπε δὲ πρὸς αὐτὸν ὁ Κύριος· Πορεύου, ὅτι σκεὺς ἐκλογῆς μοι ἐστὶν οὗτος τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν καὶ βασιλέων υἱῶν τε Ἰσραήλ. <sup>16</sup>Εγὼ γὰρ ὑποδείξω αὐτῷ ὅσα δεῖ αὐτὸν ὑπὲρ τοῦ ὀνόματός μου παθεῖν. <sup>17</sup>Ἀπῆλθε δὲ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν· καὶ ἐπιθείς ἐπ' αὐτὸν τὰς χεῖρας, εἶπε· Σαοὺλ ἀδελφέ, ὁ Κύριος ἀπέσταλκέ με, Ἰησοῦς ὁ ὀφθείς σοι ἐν τῇ ὁδῷ ἣ ἦρχου, ὅπως ἀναβλέψῃς καὶ πλησθῇς Πνεύματος ἁγίου. <sup>18</sup>Καὶ εὐθέως ἀπέπεσον ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ ὡσεὶ λεπίδες, ἀνέβλεψέ τε παραχρῆμα· καὶ ἀναστὰς ἐβαπτίσθη. <sup>19</sup>Καὶ λαβὼν τροφήν ἐνίσχυσεν.

Ἐγένετο δὲ μετὰ τῶν ἐν Δαμασκῷ μαθητῶν ἡμέρας τινάς. <sup>20</sup>Καὶ εὐθέως ἐν ταῖς συναγωγαῖς ἐκήρυσσε τὸν Ἰησοῦν, ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ. <sup>21</sup>Ἐξίσταντο δὲ πάντες οἱ ἀκούοντες, καὶ ἔλεγον· Οὐχ οὗτός ἐστιν ὁ πορθήσας ἐν Ἱερουσαλὴμ τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο, καὶ ὧδε εἰς τοῦτο ἐληλύθει, ἵνα δεδεμένους αὐτοὺς ἀγάγῃ ἐπὶ τοὺς ἀρχιερεῖς; <sup>22</sup>Σαῦλος δὲ μᾶλλον

ἐνεδυναμοῦτο καὶ συνέχυνε τοὺς Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ συμβιβάζων ὅτι οὗτός ἐστιν ὁ Χριστός.

23<sup>ο</sup> Ὡς δὲ ἐπληροῦντο ἡμέραι ἱκαναί, συνεβουλεύσαντο οἱ Ἰουδαῖοι ἀνελεῖν αὐτόν· 24 ἐγνώσθη δὲ τῷ Σαύλῳ ἡ ἐπιβουλή αὐτῶν· παρετήρουν τε τὰς πύλας ἡμέρας τε καὶ νυκτός, ὅπως αὐτὸν ἀνέλωσι. 25 Λαβόντες δὲ αὐτὸν οἱ μαθηταὶ νυκτὸς καθήκαν διὰ τοῦ τείχους, χαλάσαντες ἐν σφυρίδι. 26 Παραγενόμενος δὲ εἰς Ἱερουσαλὴμ ἐπειράτο κολλᾶσθαι τοῖς μαθηταῖς· καὶ πάντες ἐφοβοῦντο αὐτόν, μὴ πιστεύοντες ὅτι ἐστὶ μαθητής. 27 Βαρνάβας δὲ ἐπιλαβόμενος αὐτόν ἤγαγε πρὸς τοὺς ἀποστόλους, καὶ διηγήσατο αὐτοῖς πῶς ἐν τῇ ὁδῷ εἶδε τὸν Κύριον, καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ πῶς ἐν Δαμασκῷ ἐπαρρήσιασατο ἐν τῷ ὀνόματι τοῦ Ἰησοῦ. 28 Καὶ ἦν μετ' αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος ἐν Ἱερουσαλὴμ, καὶ παρρησιαζόμενος ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ. 29 Ἐλάλει τε καὶ συνεζήτει πρὸς τοὺς Ἑλληνιστάς· οἱ δὲ ἐπεχείρουν αὐτόν ἀνελεῖν. 30 Ἐπιγινόντες δὲ οἱ ἀδελφοὶ κατήγαγον αὐτόν εἰς Καισάρειαν καὶ ἐξαπέστειλαν αὐτόν εἰς Ταρσόν.

31 Αἱ μὲν οὖν ἐκκλησίαι καθ' ὅλης τῆς

Ἰουδαίας καὶ Γαλιλαίας καὶ Σαμαρείας εἶχον εἰρήνην, οἰκοδομούμεναι καὶ πορευόμεναι τῷ φόβῳ τοῦ Κυρίου, καὶ τῇ παρακλήσει τοῦ ἁγίου Πνεύματος ἐπληθύνοντο.

<sup>32</sup>Ἐγένετο δὲ Πέτρον διερχόμενον διὰ πάντων κατελθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς κατοικοῦντας Λύδδαν. <sup>33</sup>Εὗρε δὲ ἐκεῖ ἄνθρωπόν τινα, Αἰνέαν ὀνόματι, ἐξ ἐτῶν ὀκτὼ κατακείμενον ἐπὶ κραββάτῳ, ὃς ἦν παραλελυμένος. <sup>34</sup>Καὶ εἶπεν αὐτῷ ὁ Πέτρος· Αἰνέα, ἰᾶταί σε Ἰησοῦς ὁ Χριστός· ἀνάστηθι, καὶ στρώσον σεαυτῷ. Καὶ εὐθέως ἀνέστη. <sup>35</sup>Καὶ εἶδον αὐτὸν πάντες οἱ κατοικοῦντες Λύδδαν καὶ τὸν Σάρωνα, οἵτινες ἐπέστρεψαν ἐπὶ τὸν Κύριον. <sup>36</sup>Ἐν Ἰόππῃ δέ τις ἦν μαθήτρια, ὀνόματι Ταβιθὰ, ἥ διερμηνευομένη λέγεται Δορκάς· αὕτη ἦν πλήρης ἀγαθῶν ἔργων καὶ ἐλεημοσυνῶν, ὧν ἐποίει. <sup>37</sup>Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἀσθενήσασαν αὐτὴν ἀποθανεῖν· λούσαντες δὲ αὐτὴν ἔθηκαν ἐν ὑπερώῳ. <sup>38</sup>Ἐγγὺς δὲ οὕσης Λυδδῆς τῇ Ἰόππῃ, οἱ μαθηταὶ ἀκούσαντες ὅτι Πέτρος ἐστὶν ἐν αὐτῇ ἀπέστειλαν δύο ἄνδρας πρὸς αὐτὸν, παρακαλοῦντες μὴ ὀκνήσαι διελθεῖν ἕως αὐτῶν. <sup>39</sup>Ἀναστὰς δὲ Πέτρος συνήλθεν αὐτοῖς· ὃν παραγενόμενον ἀνήγαγον εἰς τὸ

ὑπερφῶν, καὶ παρέστησαν αὐτῷ πᾶσαι αἱ χῆραι κλαίουσαι καὶ ἐπιδεικνύμεναι χιτῶνας καὶ ἱμάτια, ὅσα ἐποίει μετ' αὐτῶν οὕσα ἡ Δορκάς. <sup>40</sup> Ἐκβαλὼν δὲ ἔξω πάντα ὁ Πέτρος, θεὶς τὰ γόνατα, προσηύξατο· καὶ ἐπιστρέψας πρὸς τὸ σῶμα εἶπε· Ταβιθά, ἀνάστηθι. Ἡ δὲ ἤνοιξε τοὺς ὀφθαλμοὺς αὐτῆς, καὶ ἰδοῦσα τὸν Πέτρον ἀνεκάθισε. <sup>41</sup> Δοὺς δὲ αὐτῇ χεῖρα ἀνέστησεν αὐτήν· φωνήσας δὲ τοὺς ἁγίους καὶ τὰς χήρας παρέστησεν αὐτὴν ζῶσαν. <sup>42</sup> Γνωστὸν δὲ ἐγένετο καθ' ὅλης τῆς Ἰόππης, καὶ πολλοὶ ἐπίστευσαν ἐπὶ τὸν Κύριον. <sup>43</sup> Ἐγένετο δὲ ἡμέρας ἱκανὰς μεῖναι αὐτὸν ἐν Ἰόππῃ παρά τινι Σίμωνι βυρσεῖ.

CHAP. X. Ἰ' ANHP δὲ τις ἦν ἐν Καισαρείᾳ, ὀνόματι Κορνήλιος, ἑκατοντάρχης ἐκ σπείρης τῆς καλουμένης Ἰταλικῆς, <sup>2</sup> εὐσεβὴς καὶ φοβούμενος τὸν Θεὸν σὺν παντὶ τῷ οἴκῳ αὐτοῦ, ποιῶν τε ἐλεημοσύνας πολλὰς τῷ λαῷ, καὶ δεόμενος τοῦ Θεοῦ διαπαντός. <sup>3</sup> Εἶδεν ἐν ὁράματι φανερώς, ὥσει ὥραν ἐννάτην τῆς ἡμέρας, ἄγγελον τοῦ Θεοῦ εἰσελθόντα πρὸς αὐτὸν καὶ εἰπόντα αὐτῷ· Κορνήλιε. <sup>4</sup> Ὁ δὲ ἀτενίσας αὐτῷ καὶ ἔμφοβος γενόμενος εἶπε· Τί ἐστι, Κύριε; Εἶπε δὲ αὐτῷ· Αἱ προσευχαί σου καὶ αἱ ἐλεημοσύναι

σου ἀνέβησαν εἰς μνημόσυνον ἐνώπιον τοῦ Θεοῦ. <sup>5</sup>Καὶ νῦν πέμψον εἰς Ἰόππην ἄνδρας καὶ μετάπεμψαι Σίμωνα, ὃς ἐπικαλεῖται Πέτρος· οὗτος ξενίζεται παρά τινι Σίμωνι βυρσεῖ, ᾧ ἐστὶν οἰκία παρὰ θάλασσαν· οὗτος λαλήσει σοι τί σε δεῖ ποιεῖν. <sup>7</sup>Ὡς δὲ ἀπῆλθεν ὁ ἄγγελος ὁ λαλῶν αὐτῷ, φωνήσας δύο τῶν οἰκετῶν αὐτοῦ καὶ στρατιώτην εὐσεβῆ τῶν προσκαρτερούντων αὐτῷ, <sup>8</sup>καὶ ἐξηγησάμενος αὐτοῖς ἅπαντα, ἀπέστειλεν αὐτοὺς εἰς τὴν Ἰόππην. <sup>9</sup>Τῇ δὲ ἐπαύριον, ὁδοιπορούντων ἐκείνων καὶ τῇ πόλει ἐγγιζόντων, ἀνέβη Πέτρος ἐπὶ τὸ δῶμα προσεύξασθαι περὶ ὥραν ἑκτην. <sup>10</sup>Ἐγένετο δὲ πρόσπεινος καὶ ἤθελε γεύσασθαι· παρασκευαζόντων δὲ ἐκείνων, ἐπέπεσε ἐπ' αὐτὸν ἑκστασις, <sup>11</sup>καὶ θεωρεῖ τὸν οὐρανὸν ἀνεφγμένον καὶ καταβαῖνον σκεῦός τι, ὡς ὀθόνην μεγάλην, τέσσαρσιν ἀρχαῖς δεδεμένον καὶ καθιέμενον ἐπὶ τῆς γῆς· <sup>12</sup>ἐν ᾧ ὑπῆρχε πάντα τὰ τετράποδα τῆς γῆς, καὶ τὰ θηρία, καὶ τὰ ἔρπετά, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ. <sup>13</sup>Καὶ ἐγένετο φωνὴ πρὸς αὐτόν· Ἀναστὰς, Πέτρε, θύσον καὶ φάγε. <sup>14</sup>Ὁ δὲ Πέτρος εἶπε· Μηδαμῶς, Κύριε· ὅτι οὐδέποτε ἔφαγον πᾶν κοινὸν ἢ ἀκάθαρτον. <sup>15</sup>Καὶ φωνὴ πάλιν ἐκ δευτέρου πρὸς αὐτόν· Ἄ ὁ Θεὸς

ἐκαθάρισε, συ μὴ κοῖνου. <sup>16</sup>Τοῦτο δὲ ἐγένετο ἐπὶ τρίς· καὶ πάλιν ἀνελήφθη τὸ σκεῦος εἰς τὸν οὐρανόν. <sup>17</sup>Ὡς δὲ ἐν ἑαυτῷ διηπόρει ὁ Πέτρος τί ἂν εἴη τὸ ὄραμα, ὃ εἶδε, καὶ ἰδοὺ, οἱ ἄνδρες οἱ ἀπεσταλμένοι ἀπὸ τοῦ Κορνηλίου, διερωτήσαντες τὴν οἰκίαν Σίμωνος ἐπέστησαν ἐπὶ τὸν πυλῶνα· <sup>18</sup>καὶ φωνήσαντες ἐπυνθάνοντο εἰ Σίμων ὁ ἐπικαλούμενος Πέτρος ἐνθάδε ξενίζεται. <sup>19</sup>Τοῦ δὲ Πέτρου διενθυμουμένου περὶ τοῦ ὁράματος, εἶπεν αὐτῷ τὸ Πνεῦμα· Ἴδου, ἄνδρες τρεῖς ζητοῦσί σε <sup>20</sup>ἀλλὰ ἀναστὰς κατὰβηθι καὶ πορεύου σὺν αὐτοῖς μηδὲν διακρινόμενος· διότι ἐγὼ ἀπέσταλκα αὐτούς. <sup>21</sup>Καταβὰς δὲ Πέτρος πρὸς τοὺς ἄνδρας εἶπεν· Ἴδου, ἐγὼ εἰμι, ὃν ζητεῖτε· τίς ἢ αἰτία, δι' ἣν πάρεστε; <sup>22</sup>Οἱ δὲ εἶπον· Κορνήλιος ἑκατοντάρχης, ἀνὴρ δίκαιος καὶ φοβούμενος τὸν Θεόν, μαρτυρούμενός τε ὑπὸ ὄλου τοῦ ἔθνους τῶν Ἰουδαίων, ἐχρηματίσθη ὑπὸ ἀγγέλου ἁγίου μεταπέμψασθαι σε εἰς τὸν οἶκον αὐτοῦ καὶ ἀκοῦσαι ῥήματα παρὰ σοῦ. <sup>23</sup>Εἰσκαλεσάμενος οὖν αὐτούς ἐξένισε. Τῇ δὲ ἐπαύριον ἀναστὰς ἐξῆλθε σὺν αὐτοῖς, καὶ τινες τῶν ἀδελφῶν τῶν ἀπὸ Ἰόππης συνήλθον αὐτῷ. <sup>24</sup>Καὶ τῇ ἐπαύριον εἰσῆλθον εἰς τὴν Καισάρειαν. Ὁ δὲ Κορνήλιος ἦν προσδοκῶν

αὐτοὺς συγκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ  
καὶ τοὺς ἀναγκαίους φίλους. <sup>25</sup>Ὡς δὲ ἐγένετο  
εἰσελθεῖν τὸν Πέτρον, συναντήσας αὐτῷ ὁ  
Κορνήλιος, πεσὼν ἐπὶ τοὺς πόδας, προσεκύν-  
ησεν. <sup>26</sup>Ὁ δὲ Πέτρος αὐτὸν ἤγειρε λέγων  
Ἀνάστηθι· καὶ γὰρ αὐτὸς ἄνθρωπός εἰμι. <sup>27</sup>Καὶ  
συνομιλῶν αὐτῷ εἰσῆλθε καὶ εὗρίσκει συν-  
εληλυθότας πολλούς. <sup>28</sup>Ἐφη τε πρὸς αὐτούς·  
Ἔμεῖς ἐπίστασθε, ὡς ἀθέμιτόν ἐστιν ἀνδρὶ  
Ἰουδαίῳ κολλᾶσθαι ἢ προσέρχεσθαι ἄλλο-  
φύλῳ· καὶ ἐμοὶ ὁ Θεὸς ἔδειξε μηδένα κοινὸν  
ἢ ἀκάθαρτον λέγειν ἄνθρωπον. <sup>29</sup>Διὸ καὶ  
ἀναντιρρήτως ἦλθον μεταπεμφθεῖς. Πυνθ-  
άνομαι οὖν, τίνι λόγῳ μετεπέμψασθέ με ;  
<sup>30</sup>Καὶ ὁ Κορνήλιος ἔφη· Ἀπὸ τετάρτης ἡμέρας  
μέχρι ταύτης τῆς ὥρας ἡμην νηστεύων καὶ  
τὴν ἐννάτην ὥραν προσευχόμενος ἐν τῷ οἴκῳ  
μου· καὶ ἰδοὺ, ἀνὴρ ἑστη ἐνώπιόν μου ἐν  
ἐσθῇτι λαμπρᾷ, <sup>31</sup>καὶ φησι· Κορνήλιε, εἰς-  
ηκούσθη σου ἡ προσευχή, καὶ αἱ ἐλεημοσύναι  
σου ἐμνήσθησαν ἐνώπιον τοῦ Θεοῦ.  
<sup>32</sup>Πέμψον οὖν εἰς Ἰόππην, καὶ μετακάλεσαι  
Σίμωνα, ὃς ἐπικαλεῖται Πέτρος· οὗτος ξεν-  
ίζεται ἐν οἰκίᾳ Σίμωνος βυρσέως παρὰ  
θάλασσαν· ὃς παραγενόμενος λαλήσει σοι.  
<sup>33</sup>Ἐξαυτῆς οὖν ἔπεμψα πρὸς σε· σύ τε καλῶς



ἐποίησας παραγενόμενος. Νῦν οὖν πάντες ἡμεῖς ἐνώπιον τοῦ Θεοῦ πάρεσμεν ἀκοῦσαι πάντα τὰ προστεταγμένα σοι ὑπὸ τοῦ Θεοῦ. 34 Ἀνοίξας δὲ Πέτρος τὸ στόμα εἶπεν· Ἐπ' ἀληθείας καταλαμβάνομαι ὅτι οὐκ ἔστι προσωπολήπτης ὁ Θεός· 35 ἀλλ' ἐν παντὶ ἔθνει ὁ φοβούμενος αὐτὸν, καὶ ἐργαζόμενος δικαιοσύνην, δεκτὸς αὐτῷ ἔστι. 36 Τὸν λόγον, ὃν ἀπέστειλε τοῖς υἱοῖς Ἰσραὴλ, εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ· οὗτός ἐστι πάντων Κύριος· 37 ὑμεῖς οἴδατε τὸ γενόμενον ῥῆμα καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενον ἀπὸ τῆς Γαλιλαίας, μετὰ τὸ βάπτισμα ὃ ἐκήρυξεν Ἰωάννης· 38 Ἰησοῦν τὸν ἀπὸ Ναζαρέτ ὡς ἔχρισεν αὐτὸν ὁ Θεὸς Πνεύματι ἁγίῳ καὶ δυνάμει, ὃς διῆλθεν εὐεργετῶν καὶ ἰώμενος πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ διαβόλου, ὅτι ὁ Θεὸς ἦν μετ' αὐτοῦ· 39 καὶ ἡμεῖς μάρτυρες πάντων, ὧν ἐποίησεν ἔν τε τῇ χώρᾳ τῶν Ἰουδαίων καὶ ἐν Ἱερουσαλήμ· ὃν ἀνέϊλον κρεμάσαντες ἐπὶ ξύλου. 40 Τοῦτον ὁ Θεὸς ἤγειρε τῇ τρίτῃ ἡμέρᾳ καὶ ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι, 41 οὐ παντὶ τῷ λαῷ, ἀλλὰ μάρτυσι τοῖς προκεχειροτονημένοις ὑπὸ τοῦ Θεοῦ, ἡμῖν, οἵτινες συνεφάγομεν καὶ συνεπίομεν αὐτῷ μετὰ τὸ ἀναστήναι αὐτὸν ἐκ

νεκρῶν. <sup>42</sup>Καὶ παρήγγειλεν ἡμῖν κηρύξαι τῷ λαῷ καὶ διαμαρτύρασθαι ὅτι αὐτός ἐστιν ὁ ὠρισμένος ὑπὸ τοῦ Θεοῦ κριτῆς ζώντων καὶ νεκρῶν. <sup>43</sup>Τούτῳ πάντες οἱ προφῆται μαρτυροῦσιν ἄφεσιν ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος αὐτοῦ πάντα τὸν πιστεύοντα εἰς αὐτόν.

<sup>44</sup>Ἐτι λαλούντος τοῦ Πέτρου τὰ ῥήματα ταῦτα, ἐπέπεσε τὸ Πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον. <sup>45</sup>Καὶ ἐξέστησαν οἱ ἐκ περιτομῆς πιστοὶ, ὅσοι συνῆλθον τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ ἁγίου Πνεύματος ἐκκέχυται· <sup>46</sup>ἤκουον γὰρ αὐτῶν λαλούντων γλώσσαις, καὶ μεγαλυνόντων τὸν Θεόν. Τότε ἀπεκρίθη ὁ Πέτρος· <sup>47</sup>Μήτι τὸ ὕδωρ κωλύσαι δύναται τις τοῦ μὴ βαπτισθῆναι τούτους, οἵτινες τὸ Πνεῦμα τὸ ἅγιον ἔλαβον, καθὼς καὶ ἡμεῖς ; <sup>48</sup>προσέταξέ τε αὐτοὺς βαπτισθῆναι ἐν τῷ ὀνόματι τοῦ Κυρίου. Τότε ἠρώτησαν αὐτὸν ἐπιμεῖναι ἡμέρας τινάς.

**CHAP. XI.** <sup>1</sup>ἮΚΟΤΣΑΝ δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες κατὰ τὴν Ἰουδαίαν ὅτι καὶ τὰ ἔθνη ἐδέξαντο τὸν λόγον τοῦ Θεοῦ. <sup>2</sup>Καὶ ὅτε ἀνέβη Πέτρος εἰς Ἱεροσόλυμα, διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς,

ὁ λέγοντες· "Ὅτι πρὸς ἄνδρας ἀκροβυστίαν  
 ἔχοντας εἰσῆλθες, καὶ συνέφαγες αὐτοῖς.  
 Ἄρξάμενος δὲ ὁ Πέτρος ἐξετίθετο αὐτοῖς  
 καθεξῆς, λέγων· Ὅτι ἐγὼ ἡμῖν ἐν πόλει Ἰόππῃ  
 προσευχόμενος· καὶ εἶδον ἐν ἑκστάσει ὄραμα,  
 καταβαῖνον σκευὸς τι ὡς ὀθόνην μεγάλην  
 τέσσαρσιν ἀρχαῖς καθιεμένην ἐκ τοῦ οὐρανοῦ,  
 καὶ ἦλθεν ἄχρις ἐμοῦ· οὗτοι δὲ ἦν ἀτενίσας  
 κατενόουν καὶ εἶδον τὰ τετράποδα τῆς γῆς,  
 καὶ τὰ θηρία, καὶ τὰ ἑρπετὰ, καὶ τὰ πετεινὰ  
 τοῦ οὐρανοῦ. Ἦκουσα δὲ φωνῆς λεγούσης  
 μοι· Ἀναστὰς, Πέτρε, θύσου καὶ φάγε.  
 Εἶπον δὲ· Μηδαμῶς, Κύριε· ὅτι κοινὸν ἡ  
 ἀκάθαρτον οὐδέποτε εἰσῆλθεν εἰς τὸ στόμα  
 σου. Ἀπεκρίθη δὲ μοι φωνὴ ἐκ δευτέρου ἐκ  
 τοῦ οὐρανοῦ· ὅτι ὁ Θεὸς ἐκαθάρισε, σὺ μὴ  
 κοῖνου. Τοῦτο δὲ ἐγένετο ἐπὶ τρίς· καὶ  
 πάλιν ἀνεσπάσθη ἅπαντα εἰς τὸν οὐρανόν.  
 Καὶ ἰδοὺ, ἐξαυτῆς τρεῖς ἄνδρες ἐπέστησαν  
 ἐπὶ τὴν οἰκίαν ἐν ᾗ ἡμῖν, ἀπεσταλμένοι ἀπὸ  
 Καισαρείας πρὸς με. Εἶπε δὲ μοι τὸ  
 Πνεῦμα συνελθεῖν αὐτοῖς μηδὲν διακρινόμενον·  
 ἦλθον δὲ σὺν ἐμοὶ καὶ οἱ ἑξ ἀδελφοὶ οὗτοι,  
 καὶ εἰσῆλθομεν εἰς τὸν οἶκον τοῦ ἀνδρός.  
 Ἀπήγγελλέ τε ἡμῖν πῶς εἶδε τὸν ἄγγελον  
 ἐν τῷ οἴκῳ αὐτοῦ σταθέντα καὶ εἰπόντα αὐτῷ·

Ἀπόστειλον εἰς Ἰόππην, καὶ μετάπεμψαι Σίμωνα τὸν ἐπικαλούμενον Πέτρον, <sup>14</sup>ὃς λαλήσει ῥήματα πρὸς σε, ἐν οἷς σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός σου. <sup>15</sup>Ἐν δὲ τῷ ἄρξασθαί με λαλεῖν ἐπέπεσε τὸ Πνεῦμα τὸ ἅγιον ἐπ' αὐτοὺς, ὥσπερ καὶ ἐφ' ἡμᾶς ἐν ἀρχῇ. <sup>16</sup>Ἐμνήσθην δὲ τοῦ ῥήματος Κυρίου, ὡς ἔλεγεν· Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν Πνεύματι ἁγίῳ. <sup>17</sup>Εἰ οὖν τὴν ἴσιν δωρεὰν ἔδωκεν αὐτοῖς ὁ Θεὸς ὡς καὶ ἡμῖν πιστεύσασιν ἐπὶ τὸν Κύριον Ἰησοῦν Χριστὸν, ἐγὼ δὲ τίς ἤμην δυνατὸς κωλύσαι τὸν Θεόν; <sup>18</sup>Ἀκούσαντες δὲ ταῦτα ἡσύχασαν καὶ ἐδόξαζον τὸν Θεόν, λέγοντες· Ἄραγε καὶ τοῖς ἔθνεσιν ὁ Θεὸς τὴν μετάνοιαν ἔδωκεν εἰς ζωὴν.

<sup>19</sup>Οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως τῆς γενομένης ἐπὶ Στεφάνῳ διήλθον ἕως Φοινικῆς καὶ Κύπρου καὶ Ἀντιοχείας, μηδενὶ λαλοῦντες τὸν λόγον, εἰ μὴ μόνον Ἰουδαίοις. <sup>20</sup>Ἦσαν δὲ τινες ἐξ αὐτῶν ἄνδρες Κύπριοι καὶ Κυρηναῖοι, οἵτινες, ἐλθόντες εἰς Ἀντιόχειαν, ἐλάλουν πρὸς τοὺς Ἑλληνας, εὐαγγελιζόμενοι τὸν Κύριον Ἰησοῦν. <sup>21</sup>Καὶ ἦν χεὶρ Κυρίου μετ' αὐτῶν· πολὺς τε ἀριθμὸς πιστεύσας ἐπέστρεψεν ἐπὶ τὸν Κύριον. <sup>22</sup>Ἠκούσθη δὲ

ὁ λόγος εἰς τὰ ὦτα τῆς ἐκκλησίας τῆς ἐν Ἱεροσολύμοις περὶ αὐτῶν καὶ ἐξαπέστειλαν Βαρνάβαν διελθεῖν ἕως Ἀντιοχείας· <sup>23</sup>ὃς παραγενόμενος καὶ ἰδὼν τὴν χάριν τοῦ Θεοῦ ἐχάρη, καὶ παρεκάλει πάντας τῇ προθέσει τῆς καρδίας προσμένειν τῷ Κυρίῳ· <sup>24</sup>ὅτι ἦν ἀνὴρ ἀγαθὸς καὶ πλήρης Πνεύματος ἁγίου καὶ πίστεως. Καὶ προσετέθη ὄχλος ἱκανὸς τῷ Κυρίῳ. <sup>25</sup>Ἐξήλθε δὲ εἰς Ταρσὸν ὁ Βαρνάβας ἀναζητῆσαι Σαῦλον καὶ εὐρὼν αὐτὸν ἤγαγεν αὐτὸν εἰς Ἀντιόχειαν. <sup>26</sup>Ἐγένετο δὲ αὐτοὺς ἐνιαυτὸν ὅλον συναχθῆναι ἐν τῇ ἐκκλησίᾳ καὶ διδάξαι ὄχλον ἱκανόν, χρηματίσαι τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς.

<sup>27</sup>Ἐν ταύταις δὲ ταῖς ἡμέραις κατήλθον ἀπὸ Ἱεροσολύμων προφῆται εἰς Ἀντιόχειαν. <sup>28</sup>Ἀναστὰς δὲ εἰς ἕξ αὐτῶν, ὀνόματι Ἀγαθος, ἐσήμανε διὰ τοῦ Πνεύματος λιμὸν μέγαν μέλλειν ἔσεσθαι ἐφ' ὅλην τὴν οἰκουμένην· ὅστις καὶ ἐγένετο ἐπὶ Κλαυδίου. <sup>29</sup>Τῶν δὲ μαθητῶν καθὼς ἠὲν πορεῖτό τις, ὥρισαν ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς. <sup>30</sup>Ὁ καὶ ἐποίησαν ἀποστέλλαντες πρὸς τοὺς πρεσβυτέρους διὰ χειρὸς Βαρνάβα καὶ Σαύλου.

**ΟΗΑΡ. ΧΠ.** <sup>1</sup>ΚΑΤ' ἐκείνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρώδης ὁ βασιλεὺς τὰς χεῖρας κακῶσαί τινας τῶν ἀπὸ τῆς ἐκκλησίας. <sup>2</sup>Ἀνεῖλε δὲ Ἰάκωβον τὸν ἀδελφὸν Ἰωάννου μαχαίρα. <sup>3</sup>Καὶ ἰδὼν ὅτι ἀρεστόν ἐστι τοῖς Ἰουδαίοις, προσέθετο συλλαβεῖν καὶ Πέτρον· ἦσαν δὲ ἡμέραι τῶν ἀζύμων· <sup>4</sup>ὃν καὶ πιάσας ἔθετο εἰς φυλακὴν, παραδούς τέσσαρσι τετραδίοις στρατιωτῶν φυλάσσειν αὐτὸν, βουλόμενος μετὰ τὸ πάσχα ἀναγαγεῖν αὐτὸν τῷ λαῷ. <sup>5</sup>Ὁ μὲν οὖν Πέτρος ἐτηρεῖτο ἐν τῇ φυλακῇ· προσευχὴ δὲ ἦν ἐκτενὴς γινομένη ὑπὸ τῆς ἐκκλησίας πρὸς τὸν Θεὸν ὑπὲρ αὐτοῦ. <sup>6</sup>Ὅτε δὲ ἔμελλεν αὐτὸν προάγειν ὁ Ἡρώδης, τῇ νυκτὶ ἐκείνῃ ἦν ὁ Πέτρος κοιμώμενος μεταξὺ δύο στρατιωτῶν δεδεμένος ἀλύσεισι δυσὶ, φύλακές τε πρὸ τῆς θύρας ἐτήρουν τὴν φυλακὴν. <sup>7</sup>Καὶ ἰδὼν, ἄγγελος Κυρίου ἐπέστη, καὶ φῶς ἔλαμψεν ἐν τῷ οἰκήματι· πατάξας δὲ τὴν πλευρὰν τοῦ Πέτρου ἤγειρεν αὐτὸν, λέγων· Ἀνάστα ἐν τάχει. Καὶ ἐξέπεσον αὐτοῦ αἱ ἀλύσεις ἐκ τῶν χειρῶν. <sup>8</sup>Εἰπέ τε ὁ ἄγγελος πρὸς αὐτόν· Περιζῶσαι, καὶ ὑπόδησαι τὰ σανδάλιά σου. Ἐποίησε δὲ οὕτω. Καὶ λέγει αὐτῷ· Περιβαλοῦ τὸ ἱμάτιόν σου, καὶ ἀκολούθει μοι. <sup>9</sup>Καὶ ἐξελθὼν ἠκολούθει αὐτῷ,

καὶ οὐκ ᾔδει ὅτι ἀληθὲς ἐστὶ τὸ γινόμενον διὰ τοῦ ἀγγέλου· ἐδόκει δὲ ὄραμα βλέπειν.

<sup>10</sup> Διελθόντες δὲ πρώτην φυλακὴν καὶ δευτέραν ἦλθον ἐπὶ τὴν πύλην τὴν σιδηρὰν τὴν φέρουσαν εἰς τὴν πόλιν, ἣτις αὐτομάτῃ ἡνοίχθη αὐτοῖς· καὶ ἐξελθόντες προῆλθον ῥύμην μίαν, καὶ εὐθέως ἀπέστη ὁ ἄγγελος ἀπ' αὐτοῦ.

<sup>11</sup> Καὶ ὁ Πέτρος γενόμενος ἐν ἑαυτῷ εἶπε· Νῦν οἶδα ἀληθῶς ὅτι ἐξαπέστειλε Κύριος τὸν ἄγγελον αὐτοῦ, καὶ ἐξείλετό με ἐκ χειρὸς Ἑρώδου καὶ πάσης τῆς προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων.

<sup>12</sup> Συνιδὼν τε ἦλθεν ἐπὶ τὴν οἰκίαν Μαρίας τῆς μητρὸς Ἰωάννου τοῦ ἐπικαλουμένου Μάρκου, οὗ ἦσαν ἱκανοὶ συνηθροισμένοι καὶ προσευχόμενοι.

<sup>13</sup> Κρούσαντος δὲ αὐτοῦ τὴν θύραν τοῦ πυλῶνος, προσῆλθε παιδίσκη ὑπακοῦσαι, ὀνόματι Ῥόδη·

<sup>14</sup> καὶ ἐπιγνοῦσα τὴν φωνὴν τοῦ Πέτρου ἀπὸ τῆς χαρᾶς οὐκ ἤνοιξε τὸν πυλῶνα, εἰσδραμοῦσα δὲ ἀπήγγειλεν ἐστάναι τὸν Πέτρον πρὸ τοῦ πυλῶνος.

<sup>15</sup> Οἱ δὲ πρὸς αὐτὴν εἶπον· Μαίνῃ. Ἡ δὲ διῶσχυρίζετο οὕτως ἔχειν. Οἱ δὲ ἔλεγον· Ὁ ἄγγελος αὐτοῦ ἐστίν.

<sup>16</sup> Ὁ δὲ Πέτρος ἐπέμενε κρούων· ἀνοίξαντες δὲ εἶδον αὐτὸν καὶ ἐξέστησαν.

<sup>17</sup> Κατασείσας δὲ αὐτοῖς τῇ χειρὶ σιγᾷ διηγήσατο αὐτοῖς πῶς ὁ Κύριος

αὐτὸν ἐξήγαγεν ἐκ τῆς φυλακῆς. Εἶπε δέ· Ἀπαγγεilate Ἰακώβῳ καὶ τοῖς ἀδελφοῖς ταῦτα. Καὶ ἐξελθὼν ἐπορεύθη εἰς ἕτερον τόπον. <sup>18</sup>Γενομένης δὲ ἡμέρας, ἣν τάραχος οὐκ ὀλίγος ἐν τοῖς στρατιώταις, τί ἄρα ὁ Πέτρος ἐγένετο. <sup>19</sup>Ἡρώδης δὲ, ἐπιζητήσας αὐτὸν καὶ μὴ εὐρὼν, ἀνακρίνας τοὺς φύλακας ἐκέλευσεν ἀπαχθῆναι· καὶ κατελθὼν ἀπὸ τῆς Ἰουδαίας εἰς τὴν Καισάρειαν διέτριβεν. <sup>20</sup>Ἦν δὲ θυμομαχῶν Τυρίοις καὶ Σιδωνίοις· ὁμοθυμαδὸν δὲ παρήσαν πρὸς αὐτὸν, καὶ πείσαντες Βλάστον, τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως, ἡτοῦντο εἰρήνην διὰ τὸ τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς. <sup>21</sup>Τακτῇ δὲ ἡμέρᾳ ὁ Ἡρώδης ἐνδυσάμενος ἐσθῆτα βασιλικήν, καὶ καθίσας ἐπὶ τοῦ βήματος, ἐδημηγόρει πρὸς αὐτούς. <sup>22</sup>Ὁ δὲ δῆμος ἐπεφώνει· Θεοῦ φωνὴ καὶ οὐκ ἀνθρώπου. <sup>23</sup>Παραχρῆμα δὲ ἐπάταξεν αὐτὸν ἄγγελος Κυρίου, ἀνθ' ὧν οὐκ ἔδωκε δόξαν τῷ Θεῷ· καὶ γενόμενος σκωληκόβρωτος ἐξέψυξεν.

<sup>24</sup>Ὁ δὲ λόγος τοῦ Θεοῦ ἡὔξανε καὶ ἐπληθύνετο. <sup>25</sup>Βαρνάβας δὲ καὶ Σαῦλος ὑπέστρεψαν ἐξ Ἱερουσαλὴμ πληρώσαντες τὴν διακονίαν, συμπαραλαβόντες καὶ Ἰωάννην τὸν ἐπικληθέντα Μάρκον.



**CHAP. XIII.** Ἦσαν δὲ τινες ἐν Ἀντιοχείᾳ κατὰ τὴν οὖσαν ἐκκλησίαν προφῆται καὶ διδάσκαλοι, ὃ, τε Βαρνάβας καὶ Συμεὼν ὁ καλούμενος Νίγερ, καὶ Λούκιος ὁ Κυρηναῖος, Μαναὴν τε Ἡρώδου τοῦ τετράρχου σύντροφος, καὶ Σαῦλος. <sup>2</sup>Λειτουργοῦντων δὲ αὐτῶν τῷ Κυρίῳ καὶ νηστευόντων, εἶπε τὸ Πνεῦμα τὸ ἅγιον Ἀφορίσατε δὴ μοι τὸν Βαρνάβαν καὶ τὸν Σαῦλον εἰς τὸ ἔργον, ὃ προσκέκλημαι αὐτούς. <sup>3</sup>Τότε νηστεύσαντες καὶ προσευξάμενοι καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς ἀπέλυσαν. <sup>4</sup>Οὗτοι μὲν οὖν ἐκπεμφθέντες ὑπὸ τοῦ Πνεύματος τοῦ ἁγίου κατήλθον εἰς τὴν Σελευκείαν, ἐκεῖθεν τε ἀπέπλευσαν εἰς τὴν Κύπρον. <sup>5</sup>Καὶ γενόμενοι ἐν Σαλαμῖνι κατήγγελλον τὸν λόγον τοῦ Θεοῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων· εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην. <sup>6</sup>Διελθόντες δὲ τὴν νῆσον ἄχρι Πάφου εὗρον τινα μάγον ψευδοπροφήτην Ἰουδαῖον, ᾧ ὄνομα Βαριησοῦς, ᾧ ἦν σὺν τῷ ἀνθυπάτῳ Σεργίῳ Παύλῳ, ἀνδρὶ συνετῷ. Οὗτος προσκαλεσάμενος Βαρνάβαν καὶ Σαῦλον ἐπεξήτησεν ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ. <sup>8</sup>Ἀνθίστατο δὲ αὐτοῖς Ἑλύμας ὁ μάγος (οὕτω γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ) ζητῶν διαστρέψαι τὸν ἀνθύπατον ἀπὸ

τῆς πίστεως. <sup>9</sup>Σαῦλος δὲ, ὁ καὶ Παῦλος, πλησθεὶς Πνεύματος ἁγίου καὶ ἀτενίσας εἰς αὐτὸν <sup>10</sup>εἶπεν· Ὁ πλήρης παντὸς δόλου καὶ πάσης ῥαδιουργίας, υἱὲ διαβόλου, ἐχθρὲ πάσης δικαιοσύνης, οὐ παύσῃ διαστρέφων τὰς ὁδοὺς Κυρίου τὰς εὐθείας; <sup>11</sup>Καὶ νῦν ἰδοὺ, χεὶρ Κυρίου ἐπὶ σέ· καὶ ἔσῃ τυφλὸς, μὴ βλέπων τὸν ἥλιον, ἄχρι καιροῦ. Παραχρῆμα δὲ ἐπέπεσεν ἐπ' αὐτὸν ἀχλὺς καὶ σκότος, καὶ περιάγων ἐξήτει χειραγωγούς. <sup>12</sup>Τότε ἰδὼν ὁ ἀνθύπατος τὸ γεγονός ἐπίστευσεν ἐκπλησσομενος ἐπὶ τῇ διδαχῇ τοῦ Κυρίου.

<sup>13</sup>Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ περὶ τὸν Παῦλον ἦλθον εἰς Πέργην τῆς Παμφυλίας· Ἰωάννης δὲ ἀποχωρήσας ἀπ' αὐτῶν ὑπέστρεψεν εἰς Ἱεροσόλυμα. <sup>14</sup>Αὐτοὶ δὲ διελθόντες ἀπὸ τῆς Πέργης παρεγένοντο εἰς Ἀντιόχειαν τῆς Πισιδίας, καὶ εἰσελθόντες εἰς τὴν συναγωγὴν τῇ ἡμέρᾳ τῶν σαββάτων ἐκάθισαν. <sup>15</sup>Μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ τῶν προφητῶν ἀπέστειλαν οἱ ἀρχισυνάγωγοι πρὸς αὐτοὺς, λέγοντες· Ἄνδρες ἀδελφοί, εἰ ἔστι λόγος ἐν ὑμῖν παρακλήσεως πρὸς τὸν λαὸν, λέγετε. <sup>16</sup>Ἀναστὰς δὲ Παῦλος καὶ κατασείσας τῇ χειρὶ εἶπεν· Ἄνδρες Ἰσραηλῖται, καὶ οἱ φοβούμενοι τὸν Θεόν,

ἀκούσατε. 17<sup>ο</sup> ὁ Θεὸς τοῦ λαοῦ τούτου ἐξελέξατο τοὺς πατέρας ἡμῶν καὶ τὸν λαὸν ὑψώσεν ἐν τῇ παροικίᾳ ἐν γῇ Αἰγύπτῳ, καὶ μετὰ βραχίονος ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ αὐτῆς. 18 Καὶ ὡς τεσσαρακονταετῇ χρόνον ἐτροποφόρησεν αὐτοὺς ἐν τῇ ἐρήμῳ· 19 καὶ καθελὼν ἔθνη ἑπτὰ ἐν γῇ Χαναὰν κατεκληρονόμησεν αὐτοῖς τὴν γῆν αὐτῶν. 20 Καὶ μετὰ ταῦτα ὡς ἑτεσὶ τετρακοσίοις καὶ πεντήκοντα ἔδωκε κριτὰς ἕως Σαμουὴλ τοῦ προφήτου. 21 Κακεῖθεν ἡγήσαντο βασιλεῖς, καὶ ἔδωκεν αὐτοῖς ὁ Θεὸς τὸν Σαοὺλ υἱὸν Κίς, ἄνδρα ἐκ φυλῆς Βενιαμὴν, ἔτη τεσσαράκοντα. 22 Καὶ μεταστήσας αὐτὸν ἤγειρεν αὐτοῖς τὸν Δαβὶδ εἰς βασιλεῖα, ᾧ καὶ εἶπε μαρτυρήσας· Εὖρον Δαβὶδ, τὸν τοῦ Ἰεσσαὶ, ἄνδρα κατὰ τὴν καρδίαν μου, ὃς ποιήσει πάντα τὰ θελημάτά μου. 23 Τούτου ὁ Θεὸς ἀπὸ τοῦ σπέρματος κατ' ἐπαγγελίαν ἤγαγε τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν, 24 προκηρύξαντος Ἰωάννου πρὸ προσώπου τῆς εἰσόδου αὐτοῦ βάπτισμα μετανοίας παντὶ τῷ λαῷ Ἰσραὴλ. 25 Ὡς δὲ ἐπλήρου ὁ Ἰωάννης τὸν δρόμον, ἔλεγε· Τίνα με ὑπονοεῖτε εἶναι; οὐκ εἰμὶ ἐγὼ· ἀλλ', ἰδοὺ, ἔρχεται μετ' ἐμέ, οὗ οὐκ εἰμὶ ἄξιος τὸ ὑπόδημα τῶν ποδῶν λύσαι. 26 Ἄνδρες ἀδελφοί, υἱὸι

γένους Ἀβραὰμ, καὶ οἱ ἐν ὑμῖν φοβούμενοι  
τὸν Θεόν, ὑμῖν ὁ λόγος τῆς σωτηρίας ταύτης  
ἀπεστάλη. <sup>27</sup>Οἱ γὰρ κατοικοῦντες ἐν Ἱερου-  
σαλὴμ καὶ οἱ ἄρχοντες αὐτῶν τοῦτον  
ἀγνοήσαντες, καὶ τὰς φωνὰς τῶν προφητῶν  
τὰς κατὰ πᾶν σάββατον ἀναγινωσκομένας,  
κρίναντες ἐπλήρωσαν. <sup>28</sup>Καὶ μηδεμίαν αἰτίαν  
θανάτου εὐρόντες ᾗτήσαντο Πιλάτον ἀναιρε-  
θῆναι αὐτόν. <sup>29</sup>Ὡς δὲ ἐτέλεσαν πάντα τὰ  
περὶ αὐτοῦ γεγραμμένα, καθελόντες ἀπὸ τοῦ  
ξύλου ἔθηκαν εἰς μνημεῖον. <sup>30</sup>Ὁ δὲ Θεὸς  
ἤγειρεν αὐτὸν ἐκ νεκρῶν. <sup>31</sup>Ὡς ὥφθη ἐπὶ  
ἡμέρας πλείους τοῖς συναναβᾶσιν αὐτῷ ἀπὸ  
τῆς Γαλιλαίας εἰς Ἱερουσαλὴμ, οἵτινες εἰσι  
μάρτυρες αὐτοῦ πρὸς τὸν λαόν. <sup>32</sup>Καὶ ἡμεῖς  
ὑμᾶς εὐαγγελιζόμεθα τὴν πρὸς τοὺς πατέρας  
ἐπαγγελίαν γενόμενην, ὅτι ταύτην ὁ Θεὸς  
ἐκπέπλήρωκε τοῖς τέκνοις αὐτῶν ἡμῖν ἀνα-  
στήσας Ἰησοῦν. <sup>33</sup>Ὡς καὶ ἐν τῷ πρώτῳ ψαλμῷ  
γέγραπται· Τίος μου εἰ σὺ, ἐγὼ σήμερον  
γεγέννηκά σε. <sup>34</sup>Ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ  
νεκρῶν, μηκέτι μέλλοντα ὑποστρέφειν εἰς  
διαφθοράν, οὕτως εἶρηκεν· Ὅτι δώσω ὑμῖν τὰ  
ὅσια Δαβὶδ τὰ πιστά. <sup>35</sup>Διὸ καὶ ἐν ἑτέρῳ  
λέγει· Οὐ δώσεις τὸν ὅσιόν σου ἰδεῖν δια-  
φθοράν. <sup>36</sup>Δαβὶδ μὲν γὰρ, ἰδίᾳ γενεᾷ

ὑπηρετήσας τῇ τοῦ Θεοῦ βουλῇ, ἐκοιμήθη, καὶ προσετέθη πρὸς τοὺς πατέρας αὐτοῦ, καὶ εἶδε διαφθοράν· <sup>37</sup>ὃν δὲ ὁ Θεὸς ἤγειρεν, οὐκ εἶδε διαφθοράν. <sup>38</sup>Γνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες ἀδελφοί, ὅτι διὰ τούτου ὑμῖν ἄφεσις ἁμαρτιῶν καταγγέλλεται· <sup>39</sup>καὶ ἀπὸ πάντων, ὧν οὐκ ἠδυνήθητε ἐν τῷ νόμῳ Μωϋσέως δικαιωθῆναι, ἐν τούτῳ πᾶς ὁ πιστεύων δικαιούται. <sup>40</sup>Βλέπετε οὖν, μὴ ἐπέλθῃ ἐφ' ὑμᾶς τὸ εἰρημένον ἐν τοῖς προφήταις· <sup>41</sup>Ἴδετε οἱ καταφρουηταί, καὶ θαυμάσατε, καὶ ἀφανίσθητε· ὅτι ἔργον ἐγὼ ἐργάζομαι ἐν ταῖς ἡμέραις ὑμῶν—ἔργον, ᾧ οὐ μὴ πιστεύσητε, ἐάν τις ἐκδιηγῇται ὑμῖν.

<sup>42</sup>Ἐξιόντων δὲ αὐτῶν, παρεκάλουν εἰς τὸ μεταξὺ σάββατον λαληθῆναι αὐτοῖς τὰ ῥήματα ταῦτα. <sup>43</sup>Λυθείσης δὲ τῆς συναγωγῆς, ἠκολούθησαν πολλοὶ τῶν Ἰουδαίων καὶ τῶν σεβομένων προσηλύτων τῷ Παυλῷ καὶ τῷ Βαρνάβᾳ· οἵτινες προσλαλοῦντες αὐτοῖς ἐπειθον αὐτοὺς προσμένειν τῇ χάριτι τοῦ Θεοῦ. <sup>44</sup>Τῷ δὲ ἐρχομένῳ σαββάτῳ σχεδὸν πᾶσα ἡ πόλις συνήχθη ἀκοῦσαι τὸν λόγον τοῦ Θεοῦ. <sup>45</sup>Ἰδόντες δὲ οἱ Ἰουδαῖοι τοὺς ὄχλους ἐπλήσθησαν ζήλου καὶ ἀντέλεγον τοῖς ὑπὸ τοῦ Παύλου λεγομένοις, ἀντιλέγοντες καὶ βλασ-

φημοῦντες. <sup>46</sup> Παρρησιασάμενοι δὲ ὁ Παῦλος καὶ ὁ Βαρνάβας εἶπον· Ὑμῶν ἦν ἀναγκαῖον πρῶτον λαληθῆναι τὸν λόγον τοῦ Θεοῦ· ἐπειδὴ δὲ ἀπωθεῖσθε αὐτὸν, καὶ οὐκ ἀξιούς κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς, ἰδοὺ, στρεφόμεθα εἰς τὰ ἔθνη. <sup>47</sup> Οὕτω γὰρ ἐντέταλται ἡμῖν ὁ Κύριος· Τέθεικά σε εἰς φῶς ἐθνῶν τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἑσχάτου τῆς γῆς. <sup>48</sup> Ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον καὶ ἐδόξαζον τὸν λόγον τοῦ Κυρίου· καὶ ἐπίστευσαν, ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον. <sup>49</sup> Διεφέρετο δὲ ὁ λόγος τοῦ Κυρίου δι' ὅλης τῆς χώρας. <sup>50</sup> Οἱ δὲ Ἰουδαῖοι παρώτρυναν τὰς σεβομένας γυναῖκας τὰς εὐσχήμονας καὶ τοὺς πρῶτους τῆς πόλεως, καὶ ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον καὶ τὸν Βαρνάβαν, καὶ ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὀρίων αὐτῶν. <sup>51</sup> Οἱ δὲ ἐκτιναζάμενοι τὸν κονιορτὸν τῶν ποδῶν αὐτῶν ἐπ' αὐτοὺς ἦλθον εἰς Ἰκόνιον. <sup>52</sup> Οἱ δὲ μαθηταὶ ἐπληροῦντο χαρᾶς καὶ Πνεύματος ἁγίου.

**CHAP. XIV.** <sup>1</sup> ΕΓΕΝΕΤΟ δὲ ἐν Ἰκονίῳ κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς εἰς τὴν συναγωγὴν τῶν Ἰουδαίων καὶ λαλῆσαι οὕτως, ὥστε πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων πολὺ πλῆθος. <sup>2</sup> Οἱ δὲ ἀπειθοῦντες Ἰουδαῖοι ἐπ-

ἤγειραν καὶ ἐκάκωσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν. <sup>3</sup> Ἰκανὸν μὲν οὖν χρόνον διέτριψαν παρῤῥησιαζόμενοι ἐπὶ τῷ Κυρίῳ τῷ μαρτυροῦντι τῷ λόγῳ τῆς χάριτος αὐτοῦ, διδόντι σημεῖα καὶ τέρατα γίνεσθαι διὰ τῶν χειρῶν αὐτῶν. <sup>4</sup> Ἐσχίσθη δὲ τὸ πλῆθος τῆς πόλεως· καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις. <sup>5</sup> Ὡς δὲ ἐγένετο ὁρμὴ τῶν ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς ἄρχουσιν αὐτῶν ὑβρίσαι καὶ λιθοβολῆσαι αὐτοὺς, <sup>6</sup> συνιδόντες κατέφυγον εἰς τὰς πόλεις τῆς Λυκαονίας Λύστραν καὶ Δέρβην, καὶ τὴν περὶχωρον· <sup>7</sup> καὶ κεῖ ἦσαν εὐαγγελιζόμενοι.

<sup>8</sup> Καί τις ἀνὴρ ἐν Λύστροις ἀδύνατος τοῖς ποσὶν ἐκάθητο χωλὸς ἐκ κοιλίας μητρὸς αὐτοῦ, ὃς οὐδέποτε περιεπεπατήκει. <sup>9</sup> Οὗτος ἤκουε τοῦ Παύλου λαλοῦντος· ὃς ἀτενίσας αὐτῷ, καὶ ἰδὼν ὅτι πίστιν ἔχει τοῦ σωθῆναι, <sup>10</sup> εἶπε μεγάλη τῇ φωνῇ· Ἀνάστηθι ἐπὶ τοὺς πόδας σου ὀρθός. Καὶ ἤλατο καὶ περιεπάτει. <sup>11</sup> Οἱ δὲ ὄχλοι, ἰδόντες ὃ ἐποίησεν ὁ Παῦλος, ἐπῆραν τὴν φωνὴν αὐτῶν Λυκαονιστὶ λέγοντες· Οἱ θεοὶ ὁμοιωθέντες ἀνθρώποις κατέβησαν πρὸς ἡμᾶς. <sup>12</sup> Ἐκάλουν τε τὸν μὲν Βαρνάβαν Δία· τὸν δὲ Παῦλον Ἑρμῆν, ἐπειδὴ αὐτὸς ἦν ὁ ἡγούμενος τοῦ λόγου. <sup>13</sup> Ὁ δὲ ἱερεὺς τοῦ

Διὸς, τοῦ ὄντος πρὸ τῆς πόλεως, ταύρους καὶ  
 στέμματα ἐπὶ τοὺς πυλῶνας ἐνέγκας σὺν τοῖς  
 ὄχλοις ἤθελε θύειν. <sup>14</sup> Ἀκούσαντες δὲ οἱ ἀπό-  
 στολοι, Βαρνάβας καὶ Παῦλος, διαῤῥήξαντες  
 τὰ ἱμάτια αὐτῶν ἐξεπήδησαν εἰς τὸν ὄχλον,  
 κράζοντες <sup>15</sup> καὶ λέγοντες· Ἄνδρες, τί ταῦτα  
 ποιεῖτε; καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν  
 ἄνθρωποι, εὐαγγελιζόμενοι ὑμᾶς ἀπὸ τούτων  
 τῶν ματαίων ἐπιστρέφειν ἐπὶ τὸν Θεὸν τὸν  
 ζῶντα, ὃς ἐποίησε τὸν οὐρανὸν καὶ τὴν γῆν  
 καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς·  
<sup>16</sup> ὃς ἐν ταῖς παρῳχημέναις γενεαῖς εἶασε πάντα  
 τὰ ἔθνη πορεύεσθαι ταῖς ὁδοῖς αὐτῶν <sup>17</sup> καί-  
 τοιγε οὐκ ἀμάρτυρον ἑαυτὸν ἀφήκεν ἀγαθο-  
 ποιῶν, οὐρανόθεν ὑμῖν ὑετοὺς διδοὺς καὶ  
 καιροὺς καρποφόρους, ἐμπιπλῶν τροφῆς καὶ  
 εὐφροσύνης τὰς καρδίας ὑμῶν. <sup>18</sup> Καὶ ταῦτα  
 λέγοντες μόλις κατέπαυσαν τοὺς ὄχλους τοῦ  
 μὴ θύειν αὐτοῖς. <sup>19</sup> Ἐπῆλθον δὲ ἀπὸ Ἀντιοχ-  
 είας καὶ Ἰκονίου Ἰουδαῖοι, καὶ πείσαντες τοὺς  
 ὄχλους καὶ λιθάσαντες τὸν Παῦλον ἔσυρον  
 ἔξω τῆς πόλεως, νομίσαντες αὐτὸν τεθνάναι·  
<sup>20</sup> Κυκλωσάντων δὲ αὐτὸν τῶν μαθητῶν,  
 ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν.

Καὶ τῇ ἐπαύριον ἐξῆλθε σὺν τῷ Βαρνάβᾳ  
 εἰς Δέρβην. <sup>21</sup> Εὐαγγελισάμενοί τε τὴν πόλιν



ἐκείνην καὶ μαθητεύσαντες ἱκανοὺς ὑπέστρεψαν εἰς τὴν Λύστραν, καὶ Ἰκόνιον, καὶ Ἀντιόχειαν, ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, παρακαλοῦντες ἐμμένειν τῇ πίστει, καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ. <sup>23</sup>Χειροτονήσαντες δὲ αὐτοῖς πρεσβυτέρους κατ' ἐκκλησίαν, προσευξάμενοι μετὰ νηστειῶν, παρέθεντο αὐτοὺς τῷ Κυρίῳ, εἰς ὃν πεπιστεύκεισαν. <sup>24</sup>Καὶ διελθόντες τὴν Πισιδίαν ἦλθον εἰς Παμφυλίαν. <sup>25</sup>Καὶ λαλήσαντες ἐν Πέργῃ τὸν λόγον κατέβησαν εἰς Ἀττάλειαν. <sup>26</sup>Καὶ κείμενοι ἀπέπλευσαν εἰς Ἀντιόχειαν, ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ Θεοῦ εἰς τὸ ἔργον, ὃ ἐπλήρωσαν. <sup>27</sup>Παραγενόμενοι δὲ καὶ συναγαγόντες τὴν ἐκκλησίαν ἀνήγγειλαν ὅσα ἐποίησεν ὁ Θεὸς μετ' αὐτῶν, καὶ ὅτι ἤνοιξε τοῖς ἔθνεσι θύραν πίστεως. <sup>28</sup>Διέτριβον δὲ χρόνον οὐκ ὀλίγον σὺν τοῖς μαθηταῖς.

**ΟΗΑΡ. XV.** <sup>1</sup>ΚΑΙ τινες κατελθόντες ἀπὸ τῆς Ἰουδαίας ἐδίδασκον τοὺς ἀδελφούς· "Ὅτι ἐὰν μὴ περιτέμνησθε τῷ ἔθει Μωϋσέως, οὐ δύνασθε σωθῆναι. <sup>2</sup>Γενομένης οὖν στάσεως καὶ συζητήσεως οὐκ ὀλίγης τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ πρὸς αὐτοὺς, ἔταξαν ἀναβαίνειν Παῦλον καὶ Βαρνάβαν καὶ τινας ἄλλους ἐξ

αὐτῶν πρὸς τοὺς ἀποστόλους καὶ πρεσβυτέρους εἰς Ἱερουσαλὴμ περὶ τοῦ ζητήματος τούτου. <sup>3</sup>Οἱ μὲν οὖν προπεμφθέντες ὑπὸ τῆς ἐκκλησίας διήρχοντο τὴν Φοινίκην καὶ Σαμάρειαν, ἐκδιηγούμενοι τὴν ἐπιστροφὴν τῶν ἐθνῶν· καὶ ἐποιοῦν χαρὰν μεγάλην πᾶσι τοῖς ἀδελφοῖς. <sup>4</sup>Παραγενόμενοι δὲ εἰς Ἱερουσαλὴμ ἀπεδέχθησαν ὑπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀνήγγειλάν τε ὅσα ὁ Θεὸς ἐποίησε μετ' αὐτῶν. <sup>5</sup>Ἐξανέστησαν δέ τινες τῶν ἀπὸ τῆς αἵρέσεως τῶν Φαρισαίων πεπιστευκότες, λέγοντες· "Ὅτι δεῖ περιτέμνειν αὐτοὺς, παραγγέλλειν τε τηρεῖν τὸν νόμον Μωϋσέως.

<sup>6</sup>Συνήχθησαν δὲ οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἰδεῖν περὶ τοῦ λόγου τούτου. <sup>7</sup>Πολλῆς δὲ συζητήσεως γενομένης, ἀναστὰς Πέτρος εἶπε πρὸς αὐτούς· "Ἄνδρες ἀδελφοί, ὑμεῖς ἐπίστασθε ὅτι ἀφ' ἡμερῶν ἀρχαίων ὁ Θεὸς ἐν ἡμῖν ἐξελέξατο διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη τὸν λόγον τοῦ εὐαγγελίου καὶ πιστεῦσαι. <sup>8</sup>Καὶ ὁ καρδιογνώστης Θεὸς ἐμαρτύρησεν αὐτοῖς δοὺς αὐτοῖς τὸ Πνεῦμα τὸ ἅγιον, καθὼς καὶ ἡμῖν· <sup>9</sup>καὶ οὐδὲν διέκρινε μεταξὺ ἡμῶν τε καὶ αὐτῶν τῇ πίστει καθάρσας τὰς καρδίας αὐτῶν. <sup>10</sup>Νῦν οὖν τί πειράζετε

τὸν Θεὸν ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον τῶν μαθητῶν, ὃν οὔτε οἱ πατέρες ἡμῶν οὔτε ἡμεῖς ἰσχύσαμεν βαστάσαι; <sup>11</sup> Ἀλλὰ διὰ τῆς χάριτος τοῦ Κυρίου Ἰησοῦ πιστεύομεν σωθῆναι, καθ' ὃν τρόπον καὶ αὐτοὶ. <sup>12</sup> Ἐσίγησε δὲ πᾶν τὸ πλῆθος, καὶ ἤκουον Βαρνάβαν καὶ Παύλου ἐξηγουμένων ὅσα ἐποίησεν ὁ Θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσι δι' αὐτῶν.

<sup>13</sup> Μετὰ δὲ τὸ συγῆσαι αὐτοὺς ἀπεκρίθη Ἰάκωβος, λέγων· Ἄνδρες ἀδελφοί, ἀκούσατέ μου. <sup>14</sup> Συμεὼν ἐξηγήσατο καθὼς πρῶτον ὁ Θεὸς ἐπεσκέψατο λαβεῖν ἐξ ἐθνῶν λαὸν ἐπὶ τῷ ὀνόματι αὐτοῦ· <sup>15</sup> καὶ τούτῳ συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν, καθὼς γέγραπται· <sup>16</sup> Μετὰ ταῦτα ἀναστρέψω καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαβὶδ τὴν πεπτωκυῖαν, καὶ τὰ κατεσκαμμένα αὐτῆς ἀνοικοδομήσω, καὶ ἀνορθώσω αὐτήν· <sup>17</sup> ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων τὸν Κύριον, καὶ πάντα τὰ ἔθνη, ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτοὺς, λέγει Κύριος ὁ ποιῶν ταῦτα πάντα. <sup>18</sup> Γνωστὰ ἀπ' αἰῶνός ἐστι τῷ Θεῷ πάντα τὰ ἔργα αὐτοῦ. <sup>19</sup> Διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν ἐθνῶν ἐπιστρέφουσιν ἐπὶ τὸν Θεόν· <sup>20</sup> ἀλλὰ ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι ἀπὸ τῶν ἀλισγημάτων τῶν εἰδώλων

καὶ τῆς πορνείας καὶ τοῦ πνικτοῦ καὶ τοῦ αἵματος. <sup>21</sup>Μωϋσῆς γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πρόβλιν τοὺς κηρύσσοντας αὐτὸν ἔχει, ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον ἀναγινωσκόμενος.

<sup>22</sup>Τότε ἔδοξε τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις σὺν ὅλῃ τῇ ἐκκλησίᾳ ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἀντιόχειαν σὺν τῷ Παύλῳ καὶ Βαρνάβᾳ, Ἰούδαν τὸν ἐπικαλούμενον Βαρσαβᾶν καὶ Σίλαν, ἄνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς, <sup>23</sup>γράφαντες διὰ χειρὸς αὐτῶν τάδε· Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι καὶ οἱ ἀδελφοὶ τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν ἀδελφοῖς τοῖς ἐξ ἐθνῶν χαίρειν. <sup>24</sup>Ἐπειδὴ ἠκούσαμεν ὅτι τινὲς ἐξ ἡμῶν ἐξεληθόντες ἐτάραξαν ὑμᾶς λόγοις, ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν, λέγοντες περιτέμνεσθαι καὶ τηρεῖν τὸν νόμον, οἷς οὐ διεστείλάμεθα· <sup>25</sup>ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδὸν ἐκλεξαμένους ἄνδρας πέμψαι πρὸς ὑμᾶς σὺν τοῖς ἀγαπητοῖς ἡμῶν Βαρνάβᾳ καὶ Παύλῳ, <sup>26</sup>ἀνθρώποις παραδεδωκόσι τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. <sup>27</sup>Ἀπεστάλκαμεν οὖν Ἰούδαν καὶ Σίλαν, καὶ αὐτοὺς διὰ λόγου ἀπαγγέλλοντας

τὰ αὐτά. <sup>28</sup>Ἐδοξε γὰρ τῷ ἁγίῳ Πνεύματι καὶ ἡμῖν μηδὲν πλέον ἐπιτίθεσθαι ὑμῖν βάρος, πλὴν τῶν ἐπάναγκες τούτων· <sup>29</sup>ἀπέχεσθαι εἰδωλοθύτων καὶ αἵματος καὶ πνικτοῦ καὶ πορνείας· ἐξ ὧν διατηροῦντες ἑαυτοὺς εὖ πράξετε. Ἐρρώσθε.

<sup>30</sup>Οἱ μὲν οὖν ἀπολυθέντες ἦλθον εἰς Ἀντιόχειαν· καὶ συναγαγόντες τὸ πλῆθος ἐπέδωκαν τὴν ἐπιστολήν. <sup>31</sup>Ἀναγνόντες δὲ ἐχάρησαν ἐπὶ τῇ παρακλήσει. <sup>32</sup>Ἰούδας δὲ καὶ Σίλας, καὶ αὐτοὶ προφῆται ὄντες, διὰ λόγου πολλοῦ παρεκάλεσαν τοὺς ἀδελφοὺς καὶ ἐπεστήριξαν. <sup>33</sup>Ποιήσαντες δὲ χρόνον ἀπελύθησαν μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς τοὺς ἀποστείλαντας αὐτούς. <sup>34</sup>Ἐδοξε δὲ τῷ Σίλᾳ ἐπιμεῖναι αὐτοῦ. <sup>35</sup>Παῦλος δὲ καὶ Βαρνάβας διέτριβον ἐν Ἀντιοχείᾳ, διδάσκοντες καὶ εὐαγγελιζόμενοι μετὰ καὶ ἐτέρων πολλῶν τὸν λόγον τοῦ Κυρίου.

<sup>36</sup>Μετὰ δέ τινας ἡμέρας εἶπε Παῦλος πρὸς Βαρνάβαν· Ἐπιστρέψαντες δὴ ἐπισκεψώμεθα τοὺς ἀδελφοὺς κατὰ πᾶσαν πόλιν, ἐν αἷς κατηγγείλαμεν τὸν λόγον τοῦ Κυρίου, πῶς ἔχουσι. <sup>37</sup>Βαρνάβας δὲ ἐβουλεύσατο συμπαραλαβεῖν τὸν Ἰωάννην τὸν καλούμενον Μάρκον. <sup>38</sup>Παῦλος δὲ ἠξίου τὸν ἀποστάντα

ἀπ' αὐτῶν ἀπὸ Παμφυλίας, καὶ μὴ συνελθόντα αὐτοῖς εἰς τὸ ἔργον, μὴ συμπαραλαβεῖν τοῦτον. <sup>39</sup>Ἐγένετο οὖν παροξυσμός, ὥστε ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων· τὸν τε Βαρνάβαν παραλαβόντα τὸν Μάρκον ἐκπλεῦσαι εἰς Κύπρον.

<sup>40</sup>Παῦλος δὲ ἐπιλεξάμενος Σίλαν ἐξῆλθε παραδοθεὶς τῇ χάριτι τοῦ Θεοῦ ὑπὸ τῶν ἀδελφῶν. <sup>41</sup>Διήρχετο δὲ τὴν Συρίαν καὶ Κιλικίαν ἐπιστηρίζων τὰς ἐκκλησίας.

**ΟΘΑΡ. XVI. <sup>1</sup>ΚΑΤΗΝΤΗΣΕ** δὲ εἰς Δέρβην καὶ Λύστραν· καὶ ἰδὼν, μαθητὴς τις ἦν ἐκεῖ, ὀνόματι Τιμόθεος, υἱὸς γυναικὸς Ἰουδαίας πιστῆς πατρὸς δὲ Ἑλλήνος· <sup>2</sup>ὃς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστροις καὶ Ἰκονίῳ ἀδελφῶν. <sup>3</sup>Τοῦτον ἠθέλησεν ὁ Παῦλος σὺν αὐτῷ ἐξελθεῖν· καὶ λαβὼν περιέτεμεν αὐτὸν διὰ τοὺς Ἰουδαίους τοὺς ὄντας ἐν τοῖς τόποις ἐκείνοις· ᾗδεισαν γὰρ ἅπαντες τὸν πατέρα αὐτοῦ, ὅτι Ἑλλήν ὑπῆρχεν. <sup>4</sup>Ὡς δὲ διεπορεύοντο τὰς πόλεις, παρεδίδουν αὐτοῖς φυλάσσειν τὰ δόγματα τὰ κεκριμένα ὑπὸ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων τῶν ἐν Ἱερουσαλήμ. <sup>5</sup>Αἱ μὲν οὖν ἐκκλησίαι ἐστερεοῦντο τῇ πίστει καὶ ἐπερίσσευον τῷ ἀριθμῷ καθ' ἡμέραν. <sup>6</sup>Διελθόντες δὲ τὴν Φρυγίαν καὶ τὴν Γαλατικὴν

χώραν, κωλυθέντες ὑπὸ τοῦ ἁγίου Πνεύματος λαλῆσαι τὸν λόγον ἐν τῇ Ἀσίᾳ, ἔλθόντες κατὰ τὴν Μυσίαν ἐπείραζον εἰς τὴν Βιθυνίαν πορεύεσθαι· καὶ οὐκ εἴασεν αὐτοὺς τὸ Πνεῦμα. <sup>8</sup>Παρελθόντες δὲ τὴν Μυσίαν κατέβησαν εἰς Τρωάδα. <sup>9</sup>Καὶ ὄραμα διὰ τῆς νυκτὸς ὥφθη τῷ Παύλῳ· ἀνὴρ τις ἦν Μακεδὼν ἑστὼς, παρακαλῶν αὐτὸν καὶ λέγων· Διαβὰς εἰς Μακεδονίαν βοήθησον ἡμῖν. <sup>10</sup>Ὡς δὲ τὸ ὄραμα εἶδεν, εὐθέως ἐζητήσαμεν ἐξελθεῖν εἰς τὴν Μακεδονίαν συμβιβάζοντες ὅτι προσκέκληται ἡμᾶς ὁ Κύριος εὐαγγελίσασθαι αὐτούς.

<sup>11</sup>Ἀναχθέντες οὖν ἀπὸ τῆς Τρωάδος εὐθυδρομήσαμεν εἰς Σαμοθράκην, τῇ τε ἐπιούσῃ εἰς Νεάπολιν· <sup>12</sup>ἐκεῖθεν τε εἰς Φιλίππους, ἥτις ἐστὶ πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις, κολωνία· ἦμεν δὲ ἐν ταύτῃ τῇ πόλει διατρίβοντες ἡμέρας τινάς. <sup>13</sup>Τῇ τε ἡμέρᾳ τῶν σαββάτων ἐξήλθομεν ἔξω τῆς πόλεως παρὰ ποταμὸν, οὗ ἐνομίζετο προσευχὴ εἶναι, καὶ καθίσαντες ἐλαλοῦμεν ταῖς συνελθούσαις γυναῖξί. <sup>14</sup>Καὶ τις γυνή, ὀνόματι Λυδία, πορφυρόπωλις πόλεως Θυατείρων, σεβομένη τὸν Θεὸν, ἤκουεν· ἥς ὁ Κύριος διήνοιξε τὴν καρδίαν προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ

Παύλου. <sup>15</sup>Ὡς δὲ ἐβαπτίσθη καὶ ὁ οἶκος αὐτῆς, παρεκάλεσε λέγουσα· Εἰ κεκρίκατέ με πιστὴν τῷ Κυρίῳ εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου μένατε. Καὶ παρεβιάσατο ἡμᾶς. <sup>16</sup>Ἐγένετο δὲ πορευομένων ἡμῶν εἰς προσευχὴν παιδίσκην τινὰ ἔχουσαν πνεῦμα Πύθωνος ἀπαντῆσαι ἡμῖν, ἥτις ἐργασίαν πολλὴν παρείχε τοῖς κυρίοις αὐτῆς μαντευομένη. <sup>17</sup>Αὕτη κατακολουθήσασα τῷ Παύλῳ καὶ ἡμῖν ἔκραξε λέγουσα· Οὗτοι οἱ ἄνθρωποι δούλοι τοῦ Θεοῦ τοῦ ὑψίστου εἰσιν, οἵτινες καταγγέλλουσιν ἡμῖν ὁδὸν σωτηρίας. <sup>18</sup>Τοῦτο δὲ ἐπολεῖ ἐπὶ πολλὰς ἡμέρας. Διαπονηθεὶς δὲ ὁ Παῦλος καὶ ἐπιστρέψας τῷ πνεύματι εἶπε· Παραγγέλλω σοι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ ἐξελθεῖν ἀπ' αὐτῆς. Καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ. <sup>19</sup>Ἰδόντες δὲ οἱ κύριοι αὐτῆς ὅτι ἐξῆλθεν ἡ ἐλπίς τῆς ἐργασίας αὐτῶν, ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σίλαν εἴλकुσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς ἄρχοντας. <sup>20</sup>Καὶ προσαγαγόντες αὐτοὺς ταῖς στρατηγοῖς εἶπον· Οὗτοι οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν Ἰουδαῖοι ὑπάρχοντες. <sup>21</sup>καὶ καταγγέλλουσιν ἔθνη, ἃ οὐκ ἔξεστιν ἡμῖν παραδέχεσθαι οὐδὲ ποιεῖν Ῥωμαίοις οὐσι. <sup>22</sup>Καὶ συνεπέστη ὁ ὄχλος κατ' αὐτῶν, καὶ οἱ



στρατηγοὶ περιῤῥήξαντες αὐτῶν τὰ ἱμάτια ἐκέλευον ῥαβδίξειν. <sup>23</sup> Πολλὰς τε ἐπιθέντες αὐτοῖς πληγὰς ἔβαλον εἰς φυλακὴν, παραγγειλαντες τῷ δεσμοφύλακι ἀσφαλῶς τηρεῖν αὐτούς· <sup>24</sup> ὃς, παραγγέλων τοιαύτην εἰληφώς, ἔβαλεν αὐτοὺς εἰς τὴν ἐσωτέραν φυλακὴν καὶ τοὺς πόδας αὐτῶν ἡσφαλίσατο εἰς τὸ ξύλον. <sup>25</sup> Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ Σίλας προσευχόμενοι ὕμνουν τὸν Θεόν ἐπηκροῶντο δὲ αὐτῶν οἱ δέσμιοι. <sup>26</sup> Ἀφνω δὲ σεισμός ἐγένετο μέγας, ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμοτηρίου· ἀνεῴχθησάν τε παραχρῆμα αἱ θύραι πᾶσαι, καὶ πάντων τὰ δεσμὰ ἀνέθη. <sup>27</sup> Ἐξυπνος δὲ γενόμενος ὁ δεσμοφύλαξ, καὶ ἰδὼν ἀνεωγμένας τὰς θύρας τῆς φυλακῆς, σπασάμενος μάχαιραν ἔμελλεν ἐαυτὸν ἀναιρεῖν, νομίζων ἐκπεφευγῆναι τοὺς δεσμούς. <sup>28</sup> Ἐφώνησε δὲ φωνῇ μεγάλη ὁ Παῦλος, λέγων· Μηδὲν πράξης σεαυτῷ κακόν· ἅπαντες γὰρ ἐσμεν ἐνθάδε. <sup>29</sup> Αἰτήσας δὲ φῶτα εἰσεπήδησε, καὶ ἔντρομος γενόμενος προσέπεσε τῷ Παύλῳ καὶ τῷ Σίλᾳ. <sup>30</sup> Καὶ προαγαγὼν αὐτοὺς ἔξω ἔφη· Κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ; <sup>31</sup> Οἱ δὲ εἶπον· Πίστευσον ἐπὶ τὸν Κύριον Ἰησοῦν Χριστὸν, καὶ σωθήσῃ σὺ καὶ ὁ οἶκός σου. <sup>32</sup> Καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ Κυρίου

καὶ πᾶσι τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ. <sup>33</sup>Καὶ παραλαβὼν αὐτοὺς ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλυσεν ἀπὸ τῶν πληγῶν, καὶ ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ πάντες παραχρῆμα. <sup>34</sup>Αναγαγὼν τε αὐτοὺς εἰς τὸν οἶκον αὐτοῦ παρέθηκε τράπεζαν καὶ ἡγαλλιάσατο πανοικί πεπιστευκῶς τῷ Θεῷ. <sup>35</sup>Ἡμέρας δὲ γενομένης, ἀπέστειλαν οἱ στρατηγοὶ τοὺς ῥαβδούχους, λέγοντες· Ἀπόλυσον τοὺς ἀνθρώπους ἐκείνους. <sup>36</sup>Ἀπήγγειλε δὲ ὁ δεσμοφύλαξ τοὺς λόγους τούτους πρὸς τὸν Παῦλον· Ὅτι ἀπεστάλκασιν οἱ στρατηγοί, ἵνα ἀπολυθῇτε νῦν οὖν ἐξελθόντες πορεύεσθε ἐν εἰρήνῃ. <sup>37</sup>Ὁ δὲ Παῦλος ἔφη πρὸς αὐτούς· Δείραντες ἡμᾶς δημοσίᾳ ἀκατακρίτους, ἀνθρώπους Ῥωμαίους ὑπάρχοντας, ἔβαλον εἰς φυλακὴν, καὶ νῦν λάθρα ἡμᾶς ἐκβάλλουσιν; Οὐ γάρ· ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς ἐξαγαγέτωσαν. <sup>38</sup>Ἀνήγγειλαν δὲ τοῖς στρατηγοῖς οἱ ῥαβδούχοι τὰ ῥήματα ταῦτα· καὶ ἐφοβήθησαν, ἀκούσαντες ὅτι Ῥωμαῖοί εἰσι. <sup>39</sup>Καὶ ἐλθόντες παρεκάλεσαν αὐτοὺς, καὶ ἐξαγαγόντες ἡρώτων ἐξελθεῖν τῆς πόλεως. <sup>40</sup>Ἐξελθόντες δὲ ἐκ τῆς φυλακῆς εἰσῆλθον πρὸς τὴν Λυδίαν· καὶ ἰδόντες τοὺς ἀδελφούς παρεκάλεσαν αὐτοὺς καὶ ἐξῆλθον.

**ΟΜΑΡ. ΧVII.** <sup>1</sup>ΔΙΟΔΕΤΣΑΝΤΕΣ δὲ τὴν  
 Αμφίπολιν καὶ Ἀπολλωνίαν ἦλθον εἰς  
 Θεσσαλονίκην, ὅπου ἦν ἡ συναγωγή τῶν  
 Ἰουδαίων. <sup>2</sup>Κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ  
 εἰσῆλθε πρὸς αὐτοὺς, καὶ ἐπὶ σάββατα τρία  
 διελέγετο αὐτοῖς ἀπὸ τῶν γραφῶν, <sup>3</sup>διανοίγων  
 καὶ παρατιθέμενος ὅτι τὸν Χριστὸν ἔδει  
 παθεῖν καὶ ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι  
 οὗτός ἐστιν ὁ Χριστὸς Ἰησοῦς, ὃν ἐγὼ  
 καταγγέλλω ὑμῖν. <sup>4</sup>Καί τινες ἐξ αὐτῶν  
 ἐπείσθησαν καὶ προσεκληρώθησαν τῷ Παύλῳ  
 καὶ τῷ Σίλᾳ, τῶν τε σεβομένων Ἑλλήνων  
 πολὺ πλῆθος, γυναικῶν τε τῶν πρώτων οὐκ  
 ὀλίγαι. <sup>5</sup>Ζηλώσαντες δὲ οἱ ἀπειθοῦντες  
 Ἰουδαῖοι, καὶ προσλαβόμενοι τῶν ἀγοραίων  
 τινὰς ἄνδρας πονηροὺς, καὶ ὀχλοποιήσαντες  
 ἐθορύβουν τὴν πόλιν· ἐπιστάντες τε τῇ οἰκίᾳ  
 Ἰάσονος ἐζήτουν αὐτοὺς ἀγαγεῖν εἰς τὸν δῆμον.  
<sup>6</sup>Μὴ εὐρόντες δὲ αὐτοὺς ἔσυρον τὸν Ἰάσονα  
 καὶ τινὰς ἀδελφούς ἐπὶ τοὺς πολιτάρχας,  
 βοῶντες· Ὅτι οἱ τὴν οἰκουμένην ἀναστα-  
 ῶσαντες, οὗτοι καὶ ἐνθάδε πάρεισιν· Ἴδus  
 ὑποδέδεκται Ἰάσων· καὶ οὗτοι πάντες ἀπέναντι  
 τῶν δογμάτων Καίσαρος πράττουσι, βασιλέα  
 λέγοντες ἕτερον εἶναι, Ἰησοῦν. <sup>8</sup>Ἐτάραξαν  
 δὲ τὸν ὄχλον καὶ τοὺς πολιτάρχας ἀκούοντας

ταῦτα. <sup>9</sup>Καὶ λαβόντες τὸ ἱκανὸν παρὰ τοῦ Ἰάσονος καὶ τῶν λοιπῶν ἀπέλυσαν αὐτούς.

<sup>10</sup>Οἱ δὲ ἀδελφοὶ εὐθέως διὰ τῆς νυκτὸς ἐξέπεμψαν τὸν τε Παῦλον καὶ τὸν Σίλαν εἰς Βέροϊαν· οἵτινες παραγενόμενοι εἰς τὴν συναγωγὴν τῶν Ἰουδαίων ἀπήρσαν. <sup>11</sup>Οὗτοι δὲ ἦσαν εὐγενέστεροι τῶν ἐν Θεσσαλονίκῃ, οἵτινες ἐδέξαντο τὸν λόγον μετὰ πάσης προθυμίας, τὸ καθ' ἡμέραν ἀνακρίνοντες τὰς γραφὰς, εἰ ἔχοι ταῦτα οὕτως. <sup>12</sup>Πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπίστευσαν καὶ τῶν Ἑλληνίδων γυναικῶν τῶν εὐσχημόνων καὶ ἀνδρῶν οὐκ ὀλίγοι. <sup>13</sup>Ὡς δὲ ἔγνωσαν οἱ ἀπὸ τῆς Θεσσαλονίκης Ἰουδαῖοι ὅτι καὶ ἐν τῇ Βεροίᾳ κατηγγέλη ὑπὸ τοῦ Παύλου ὁ λόγος τοῦ Θεοῦ, ἦλθον κακεῖ σαλεύοντες τοὺς ὄχλους. <sup>14</sup>Εὐθέως δὲ τότε τὸν Παῦλον ἐξαπέστειλαν οἱ ἀδελφοὶ πορεύεσθαι ὡς ἐπὶ τὴν θάλασσαν· ὑπέμενον δὲ ὁ, τε Σίλας καὶ ὁ Τιμόθεος ἐκεῖ. <sup>15</sup>Οἱ δὲ καθιστῶντες τὸν Παῦλον ἡγαγον αὐτὸν ἕως Ἀθηνῶν· καὶ λαβόντες ἐντολὴν πρὸς τὸν Σίλαν καὶ Τιμόθεον, ἵνα ὡς τάχιστα ἔλθωσι πρὸς αὐτὸν, ἐξήρσαν.

<sup>16</sup>Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοὺς τοῦ Παύλου, παρωξύνετό τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ θεωροῦντι κατείδωλον οὔσαν τὴν πόλιν.

<sup>17</sup> Διελέγετο μὲν οὖν ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις, καὶ ἐν τῇ ἀγορᾷ κατὰ πάσαν ἡμέραν πρὸς τὰς παρατυγχάνοντας. <sup>18</sup> Τινὲς δὲ τῶν Ἐπικουρείων καὶ τῶν Στωϊκῶν φιλοσόφων συνέβαλλον αὐτῷ· καὶ τινες ἔλεγον· Τί ἂν θέλοι ὁ σπερμολόγος οὗτος λέγειν; Οἱ δὲ Ξένων δαιμονίων δοκεῖ καταγγελεὺς εἶναι· ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν αὐτοῖς εὐηγγελίζετο. <sup>19</sup> Ἐπιλαβόμενοί τε αὐτοῦ ἐπὶ τὸν Ἄρειον πάγον ἤγαγον, λέγοντες· Δυνάμεθα γινῶναι, τίς ἢ καινὴ αὕτη ἢ ὑπὸ σοῦ λαλουμένη διδαχὴ; <sup>20</sup> Ξενίζοντα γάρ τινα εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν. Βουλόμεθα οὖν γινῶναι, τί ἂν θέλοι ταῦτα εἶναι. <sup>21</sup> Ἀθηναῖοι δὲ πάντες καὶ οἱ ἐπιδημοῦντες ξένοι εἰς οὐδὲν ἕτερον εὐκαίρουν, ἢ λέγειν τι καὶ ἀκούειν καινότερον. <sup>22</sup> Σταθεὶς δὲ ὁ Παῦλος ἐν μέσῳ τοῦ Ἀρείου πάγου ἔφη· Ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὥς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ. <sup>23</sup> Διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ σεβάσματα ὑμῶν εὗρον καὶ βωμὸν, ἐν ᾧ ἐπεγέγραπτο· Ἀγνώστῳ Θεῷ. Ὃν οὖν ἀγνοοῦντες εὐσεβεῖτε, τοῦτον ἐγὼ καταγγέλλω ὑμῖν. <sup>24</sup> Ὁ Θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ καὶ γῆς Κύριος ὑπάρχων, οὐκ ἐν χειροποιήτοις

ναοῖς κατοικεῖ, <sup>25</sup>οὐδὲ ὑπὸ χειρῶν ἀνθρώπων  
 θεραπεύεται προσδεόμενος τινός, αὐτὸς διδούς  
 πᾶσι ζωὴν καὶ πνοὴν καὶ τὰ πάντα· <sup>26</sup>ἐποίησέ  
 τε ἐξ ἑνὸς αἵματος πᾶν ἔθνος ἀνθρώπων  
 κατοικεῖν ἐπὶ πᾶν τὸ πρόσωπον τῆς γῆς,  
 ὀρίσας προστεταγμένους καιροὺς καὶ τὰς  
 ὁροθεσίας τῆς κατοικίας αὐτῶν, <sup>27</sup>ζητεῖν τὸν  
 Θεόν, εἰ ἄραγε ψηλαφήσειαν αὐτὸν καὶ  
 εὗροιεν, καίτοιγε οὐ μακρὰν ἀπὸ ἑνὸς ἐκάστου  
 ἡμῶν ὑπάρχοντα. <sup>28</sup>Ἐν αὐτῷ γὰρ ζῶμεν καὶ  
 κινούμεθα καὶ ἐσμεν, ὥς καὶ τινες τῶν καθ'  
 ὑμᾶς ποιητῶν εἰρήκασι· Τοῦ γὰρ καὶ γένος  
 ἐσμέν. <sup>29</sup>Γένος οὖν ὑπάρχοντες τοῦ Θεοῦ οὐκ  
 ὀφείλομεν νομίζειν χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ,  
 χαράγματι τέχνης καὶ ἐνθυμήσεως ἀνθρώπου,  
 τὸ θεῖον εἶναι ὅμοιον. <sup>30</sup>Τοὺς μὲν οὖν χρόνους  
 τῆς ἀγνοίας ὑπεριδὼν ὁ Θεὸς τανῦν παρ-  
 αγγέλλει τοῖς ἀνθρώποις πᾶσι πανταχοῦ  
 μετανοεῖν· <sup>31</sup>διότι ἔστησεν ἡμέραν, ἐν ᾗ μέλλει  
 κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ ἐν ἀνδρὶ,  
 ᾧ ὥρισε, πίστιν παρασχὼν πᾶσιν, ἀναστήσας  
 αὐτὸν ἐκ νεκρῶν. <sup>32</sup>Ἀκούσαντες δὲ ἀνάστασιν  
 νεκρῶν οἱ μὲν ἐχλεύαζον· οἱ δὲ εἶπον· Ἄκου-  
 σόμεθά σου πάλιν περὶ τούτου. <sup>33</sup>Καὶ οὕτως  
 ὁ Παῦλος ἐξῆλθεν ἐκ μέσου αὐτῶν. <sup>34</sup>Τινὲς  
 δὲ ἄνδρες κολληθέντες αὐτῷ ἐπίστευσαν· ἐν

οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης, καὶ γυνή,  
ὀνόματι Δάμαρις, καὶ ἕτεροι σὺν αὐτοῖς.

**ΟΘΑΡ. ΚXVIIΙ.** <sup>1</sup>ΜΕΤΑ δὲ ταῦτα χωρισ-  
θεὶς ὁ Παῦλος ἐκ τῶν Ἀθηνῶν ἦλθεν εἰς  
Κόρινθον. <sup>2</sup>Καὶ εὐρών τινα Ἰουδαῖον,  
ὀνόματι Ἀκύλαν, Ποντικὸν τῷ γένει,  
προσφάτως ἐληλυθότα ἀπὸ τῆς Ἰταλίας,  
καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ, διὰ τὸ  
διατεταχέναι Κλαύδιον χωρίζεσθαι πάντας  
τοὺς Ἰουδαίους ἐκ τῆς Ῥώμης, προσῆλθεν  
αὐτοῖς. <sup>3</sup>καὶ διὰ τὸ ὁμέτεχνον εἶναι ἔμενε παρ'  
αὐτοῖς καὶ εἰργάζετο· ἦσαν γὰρ σκηνοποιοὶ  
τὴν τέχνην. <sup>4</sup>Διελέγετο δέ ἐν τῇ συναγωγῇ  
κατὰ πᾶν σάββατον ἔπειθέ τε Ἰουδαίους καὶ  
Ἑλληνας. <sup>5</sup>Ὡς δὲ κατήλθον ἀπὸ τῆς Μακεδον-  
ίας ὁ, τε Σίλας καὶ ὁ Τιμόθεος, συνείχετο  
τῷ πνεύματι ὁ Παῦλος, διαμαρτυρόμενος τοῖς  
Ἰουδαίοις τὸν Χριστὸν Ἰησοῦν. <sup>6</sup>Ἀντι-  
τασσομένων δὲ αὐτῶν καὶ βλασφημούντων,  
ἐκτιναξάμενος τὰ ἱμάτια εἶπε πρὸς αὐτούς·  
Τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν καθαρὸς  
ἐγὼ ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι.  
<sup>7</sup>Καὶ μεταβὰς ἐκεῖθεν ἦλθεν εἰς οἰκίαν τινὸς  
ὀνόματι Ἰούστου, σεβομένου τὸν Θεόν, οὗ ἡ  
οἰκία ἦν συννομοροῦσα τῇ συναγωγῇ. <sup>8</sup>Κρισπος  
δὲ ὁ ἀρχισυνάγωγος ἐπίστευσε τῷ Κυρίῳ σὺν

ὅλῳ τῷ οἴκῳ αὐτοῦ· καὶ πολλοὶ τῶν Κορινθ-  
 ῶν ἀκούοντες ἐπίστευον καὶ ἐβαπτίζοντο.  
 9 Εἶπε δὲ ὁ Κύριος δι' ὀράματος ἐν νυκτὶ τῷ  
 Παύλῳ· Μὴ φοβοῦ, ἀλλὰ λάλει, καὶ μὴ  
 σιωπήσης· <sup>10</sup>διότι ἐγὼ εἰμι μετὰ σου, καὶ  
 οὐδεὶς ἐπιθήσεται σοι τοῦ κακῶσαι σε· διότι  
 λαὸς ἐστὶ μοι πολὺς ἐν τῇ πόλει ταύτῃ.  
 11 Ἐκάθισέ τε ἐνιαυτὸν καὶ μῆνας ἕξ διδάσκων  
 ἐν αὐτοῖς τὸν λόγον τοῦ Θεοῦ. <sup>12</sup>Γαλλίωνος  
 δὲ ἀνθυπατεύοντος τῆς Ἀχαΐας, κατεπέστησαν  
 ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύλῳ καὶ ἤγαγον  
 αὐτὸν ἐπὶ τὸ βῆμα, <sup>13</sup>λέγοντες· Ὅτι παρὰ  
 τὸν νόμον οὗτος ἀναπείθει τοὺς ἀνθρώπους  
 σέβεσθαι τὸν Θεόν. <sup>14</sup>Μέλλοντος δὲ τοῦ  
 Παύλου ἀνοίγειν τὸ στόμα, εἶπεν ὁ Γαλλίων  
 πρὸς τοὺς Ἰουδαίους· Εἰ μὲν οὖν ἦν ἀδίκημά  
 τι ἢ ῥαδιούργημα πονηρὸν, ὥς Ἰουδαῖοι, κατὰ  
 λόγον ἂν ἡνεσχόμην ὑμῶν· <sup>15</sup>εἰ δὲ ζήτημά ἐστι  
 περὶ λόγου καὶ ὀνομάτων καὶ νόμου τοῦ καθ'  
 ὑμᾶς, ὄψεσθε αὐτοί· κριτὴς γὰρ ἐγὼ τούτων  
 οὐ βούλομαι εἶναι. <sup>16</sup>Καὶ ἀπήλασεν αὐτοὺς  
 ἀπὸ τοῦ βήματος. <sup>17</sup>Ἐπιλαβόμενοι δὲ  
 πάντες οἱ Ἕλληνες Σωσθένην τὸν ἀρχισυν-  
 αγωγὸν ἔτυπτον ἔμπροσθεν τοῦ βήματος· καὶ  
 οὐδὲν τούτων τῷ Γαλλίῳ ἐμελεν.

18 Ὁ δὲ Παῦλος ἔτι προσμείνας ἡμέρας



ἱκανὰς, τοῖς ἀδελφοῖς ἀποταξάμενος, ἐξέπλει εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρισκίλλα καὶ Ἀκύλας, κειράμενος τὴν κεφαλὴν ἐν Κεγχρεαῖς· εἶχε γὰρ εὐχήν. <sup>19</sup> Κατήντησε δὲ εἰς Ἐφεσον κάκεινους κατέλιπεν αὐτοῦ· αὐτὸς δὲ εἰσελθὼν εἰς τὴν συναγωγὴν διελέχθη τοῖς Ἰουδαίοις. <sup>20</sup> Ἐρωτῶντων δὲ αὐτῶν ἐπὶ πλεῖονα χρόνον μέναι παρ' αὐτοῖς, οὐκ ἐπένευσεν, ἀλλ' ἀπετάξατο αὐτοῖς, εἰπὼν· <sup>21</sup> Δεῖ με πάντως τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱεροσόλυμα· πάλιν δὲ ἀνακάμψω πρὸς ὑμᾶς, τοῦ Θεοῦ θέλοντος. Καὶ ἀνῆχθη ἀπὸ τῆς Ἐφέσου. <sup>22</sup> Καὶ κατελθὼν εἰς Καισάρειαν, ἀναβὰς καὶ ἀσπασάμενος τὴν ἐκκλησίαν, κατέβη εἰς Ἀντιόχειαν. <sup>23</sup> Καὶ ποιήσας χρόνον τινὰ ἐξῆλθε, διερχόμενος καθεξῆς τὴν Γαλατικὴν χώραν καὶ Φρυγίαν, ἐπιστηρίζων πάντας τοὺς μαθητάς.

<sup>24</sup> Ἰουδαῖος δέ τις, Ἀπολλῶς ὀνόματι, Ἀλεξανδρεὺς τῷ γένει, ἀνὴρ λόγιος, κατήντησεν εἰς Ἐφεσον, δυνατὸς ὢν ἐν ταῖς γραφαῖς. <sup>25</sup> Οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ Κυρίου· καὶ ζέων τῷ πνεύματι ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ Κυρίου, ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάννου. <sup>26</sup> Οὗτός τε ἤρξατο παρρησιάζεσθαι ἐν τῇ συναγωγῇ.

Ἀκούσαντες δὲ αὐτοῦ Ἀκύλας καὶ Πρίσκιλλα προσελάβοντο αὐτὸν, καὶ ἀκριβέστερον αὐτῷ ἐξέθεντο τὴν τοῦ Θεοῦ ὁδόν. <sup>27</sup>Βουλόμενου δὲ αὐτοῦ διελθεῖν εἰς τὴν Ἀχαΐαν, προτρεψάμενοι οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν· ὃς παραγεγόμενος συνεβάλετο πολὺ τοῖς πεπιστευκόσι διὰ τῆς χάριτος· <sup>28</sup>εὐτόνως γὰρ τοῖς Ἰουδαίοις διακατηλέγχετο δημοσίᾳ, ἐπιδεικνὺς διὰ τῶν γραφῶν εἶναι τὸν Χριστὸν Ἰησοῦν.

**CHAP. XIX.** <sup>1</sup>ἘΓΕΝΕΤΟ δὲ ἐν τῷ τὸν Ἀπολλὼ εἶναι ἐν Κορίνθῳ Παῦλον διελθόντα τὰ ἀνωτερικὰ μέρη ἐλθεῖν εἰς Ἐφεσον. Καὶ εὐρών τινας μαθητάς, <sup>2</sup>εἶπε πρὸς αὐτούς· Εἰ Πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες; Οἱ δὲ εἶπον πρὸς αὐτόν· Ἀλλ' οὐδὲ, εἰ Πνεῦμα ἅγιόν ἐστιν, ἠκούσαμεν. <sup>3</sup>Εἶπέ τε πρὸς αὐτούς· Εἰς τί οὖν ἐβαπτίσθητε; οἱ δὲ εἶπον· Εἰς τὸ Ἰωάννου βάπτισμα. <sup>4</sup>Εἶπε δὲ Παῦλος· Ἰωάννης μὲν ἐβάπτισε βάπτισμα μετανοίας, τῷ λαῷ λέγων εἰς τὸν ἐρχόμενον μετ' αὐτόν ἵνα πιστεύσωσι· τοῦτ' ἐστιν, εἰς τὸν Χριστὸν Ἰησοῦν. <sup>5</sup>Ἀκούσαντες δὲ ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ· <sup>6</sup>καὶ ἐπιθέντος αὐτοῖς τοῦ Παύλου τὰς χεῖρας, ἦλθε τὸ Πνεῦμα τὸ ἅγιον ἐπ' αὐτούς, ἐλάλουν τε γλώσσαις καὶ

προεφίτευον. Ἦσαν δὲ οἱ πάντες ἄνδρες ὥσπερ δεκαδύο.

<sup>8</sup>Εἰσελθὼν δὲ εἰς τὴν συναγωγὴν ἐπαρρήσιαζέτο ἐπὶ μῆνας τρεῖς διαλεγόμενος καὶ πείθων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ. Ὡς δέ τινες ἐσκληρύνοντο καὶ ἠπειθύνουν κακολογοῦντες τὴν ὁδὸν ἐνώπιον τοῦ πλήθους, ἀποστάς ἀπ' αὐτῶν ἀφώρισε τοὺς μαθητάς, καθ' ἡμέραν διαλεγόμενος ἐν τῇ σχολῇ Τυράννου τινός. <sup>10</sup>Τοῦτο δὲ ἐγένετο ἐπὶ ἔτη δύο, ὥστε πάντας τοὺς κατοικοῦντας τὴν Ἀσίαν ἀκοῦσαι τὸν λόγον τοῦ Κυρίου Ἰησοῦ, Ἰουδαίους τε καὶ Ἑλλήνας. <sup>11</sup>Δυνάμεις τε οὐ τὰς τυχοῦσας ἐποίει ὁ Θεὸς διὰ τῶν χειρῶν Παύλου· <sup>12</sup>ὥστε καὶ ἐπὶ τοὺς ἀσθενοῦντας ἐπιφέρεισθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ σουδάρια ἢ σιμικίνθια, καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς νόσους, τὰ τε πνεύματα τὰ πονηρὰ ἐκπορεύεσθαι. <sup>13</sup>Ἐπεχείρησαν δέ τινες ἀπὸ τῶν περιερχομένων Ἰουδαίων ἐξορκιστῶν ὀνομάζειν ἐπὶ τοὺς ἔχοντας τὰ πνεύματα τὰ πονηρὰ τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ, λέγοντες· Ὁρκίζομεν ὑμᾶς τὸν Ἰησοῦν, ὃν ὁ Παῦλος κηρύσσει. <sup>14</sup>Ἦσαν δέ τινες υἱοὶ Σκευᾶ Ἰουδαίου ἀρχιερέως ἐπτὰ οἱ τοῦτο ποιοῦντες. <sup>15</sup>Ἀποκριθεὶν δὲ τὸ πνεῦμα τὸ πονηρὸν εἶπε·

Τὸν Ἰησοῦν γινώσκω, καὶ τὸν Παῦλον ἐπίσταμαι· ὑμεῖς δὲ τίνες ἐστέ; <sup>16</sup>Καὶ ἐφαλλόμενος ἐπ' αὐτοὺς ὁ ἄνθρωπος, ἐν ᾧ ἦν τὸ πνεῦμα τὸ ποιηρὸν, καὶ κατακυριεύσας αὐτῶν ἰσχυσε κατ' αὐτῶν, ὥστε γυμνοὺς καὶ τετραυματισμένους ἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου. <sup>17</sup>Τοῦτο δὲ ἐγένετο γνωστὸν πᾶσιν Ἰουδαίοις τε καὶ Ἑλλήσι τοῖς κατοικοῦσι τὴν Ἔφεσον· καὶ ἐπέπεσε φόβος ἐπὶ πάντας αὐτοὺς, καὶ ἐμεγαλύνετο τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ. <sup>18</sup>Πολλοί τε τῶν πεπιστευκότων ἤρχοντο ἐξομολογούμενοι καὶ ἀναγγέλλοντες τὰς πράξεις αὐτῶν. <sup>19</sup>Ἰκανοὶ δὲ τῶν τὰ περίεργα πραξάντων συνενέγκαντες τὰς βίβλους κατέκαιον ἐνώπιον πάντων· καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν, καὶ εὗρον ἀργυρίου μυριάδας πέντε. <sup>20</sup>Οὕτω κατὰ κράτος ὁ λόγος τοῦ Κυρίου ηὔξανε καὶ ἰσχυεν.

<sup>21</sup>Ὡς δὲ ἐπληρώθη ταῦτα, ἔθετο ὁ Παῦλος ἐν τῷ Πνεύματι, διελθὼν τὴν Μακεδονίαν καὶ Ἀχαΐαν, πορεύεσθαι εἰς Ἱερουσαλὴμ, εἰπὼν· ὅτι μετὰ τὸ γενέσθαι με ἐκεῖ δεῖ με καὶ Ῥώμην ἰδεῖν. <sup>22</sup>Ἀποστείλας δὲ εἰς τὴν Μακεδονίαν δύο τῶν διακονούντων αὐτῷ, Τιμόθεον καὶ Ἐραστον, αὐτὸς ἐπέσχε χρόνον εἰς τὴν Ἀσίαν. <sup>23</sup>Ἐγένετο δὲ κατὰ τὸν καιρὸν ἐκείνον τάραχος

οὐκ ὀλίγος περὶ τῆς ὁδοῦ. <sup>24</sup> Δημήτριος γάρ τις ὀνόματι, ἀργυροκόπος, ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος, παρείχετο τοῖς τεχνίταις ἐργασίαν οὐκ ὀλίγην. <sup>25</sup> Οὗς συναθροίσας καὶ τοὺς περὶ τὰ τοιαῦτα ἐργάτας εἶπεν· Ἄνδρες, ἐπίστασθε ὅτι ἐκ ταύτης τῆς ἐργασίας ἡ εὐπορία ἡμῶν ἐστι· <sup>26</sup> καὶ θεωρεῖτε καὶ ἀκούετε ὅτι οὐ μόνον Ἐφέσου, ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας, ὁ Παῦλος οὗτος πείσας μετέστησεν ἱκανὸν ὄχλον, λέγων· Ὅτι οὐκ εἰσὶ θεοὶ οἱ διὰ χειρῶν γινόμενοι. <sup>27</sup> Οὐ μόνον δὲ τοῦτο κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν ἔλθειν, ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς Ἀρτέμιδος ἱερὸν εἰς οὐδὲν λογισθῆναι, μέλλειν τε καὶ καθαιρεῖσθαι τὴν μεγαλειότητα αὐτῆς, ἣν ὅλη ἡ Ἀσία καὶ ἡ οἰκουμένη σέβεται. <sup>28</sup> Ἀκούσαντες δὲ καὶ γενόμενοι πλήρεις θυμοῦ ἔκραζον, λέγοντες· Μεγάλη ἡ Ἄρτεμις Ἐφεσίων. <sup>29</sup> Καὶ ἐπλήσθη ἡ πόλις ὅλη συγκύσεως· ὥρμησάν τε ὁμοθυμαδὸν εἰς τὸ θέατρον, συναρπάσαντες Γάϊον καὶ Ἀρίσταρχον Μακεδόνας, συνεκδήμους Παύλου. <sup>30</sup> Τοῦ δὲ Παύλου βουλομένου εἰσελθεῖν εἰς τὸν δῆμον, οὐκ εἶων αὐτὸν οἱ μαθηταί. <sup>31</sup> Τινὲς δὲ καὶ τῶν Ἀσιαρχῶν ὄντες αὐτῷ φίλοι, πέμψαντες πρὸς αὐτὸν, παρεκάλουν μὴ δοῦναι ἑαυτὸν εἰς τὸ θέατρον.

<sup>32</sup> Ἄλλοι μὲν οὖν ἄλλο τι ἔκραζον· ἦν γὰρ ἡ ἐκκλησία συγκεχυμένη, καὶ οἱ πλείους οὐκ ᾔδεισαν τίνος ἕνεκεν συνεληλύθεισαν. <sup>33</sup> Ἐκ δὲ τοῦ ὄχλου προεβίβασαν Ἀλέξανδρον, προβαλλόντων αὐτὸν τῶν Ἰουδαίων· ὁ δὲ Ἀλέξανδρος κατασείσας τὴν χεῖρα ἤθελεν ἀπολογεῖσθαι τῷ δήμῳ. <sup>34</sup> Ἐπιγινόντων δὲ ὅτι Ἰουδαῖός ἐστι, φωνὴ ἐγένετο μία ἐκ πάντων ὡς ἐπὶ ὥρας δύο κραζόντων· Μεγάλῃ ἢ Ἄρτεμις Ἐφεσίων. <sup>35</sup> Καταστείλας δὲ ὁ γραμματεὺς τὸν ὄχλον φησὶν· Ἄνδρες Ἐφέσιοι, τίς γάρ ἐστιν ἄνθρωπος ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεωκόρου οὖσαν τῆς μεγάλης Ἀρτέμιδος καὶ τοῦ Διοπετοῦς; <sup>36</sup> Ἀναντιρρήτων οὖν ὄντων τούτων, δέον ἐστὶν ὑμᾶς κατεσταλμένους ὑπάρχειν καὶ μηδὲν προπετὲς πράττειν· <sup>37</sup> ἡγάγετε γὰρ τοὺς ἄνδρας τούτους οὔτε ἱεροσύλους οὔτε βλασφημοῦντας τὴν θεὸν ὑμῶν. <sup>38</sup> Εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνῖται πρὸς τινα λόγον ἔχουσιν, ἀγόραιοι ἄγονται, καὶ ἀνθύπατοί εἰσιν· ἐγκαλεῖτωσαν ἀλλήλοις. <sup>39</sup> Εἰ δέ τι περὶ ἐτέρων ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται. <sup>40</sup> Καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον, μηδενὸς αἰτίου ὑπάρχοντος, περὶ οὗ δυνησόμεθα ἀποδοῦναι λόγον τῆς

συστροφῆς ταύτης. Καὶ ταῦτα εἰπὼν ἀπέλυσε τὴν ἐκκλησίαν.

**ΟΗΑΡ. XX.** <sup>1</sup>ΜΕΤΑ δὲ τὸ παύσασθαι τὸν θόρυβον προσκαλεσάμενος ὁ Παῦλος τοὺς μαθητὰς καὶ ἀσπασάμενος ἐξῆλθε πορευθῆναι εἰς τὴν Μακεδονίαν. <sup>2</sup>Διελθὼν δὲ τὰ μέρη ἐκεῖνα, καὶ παρακαλέσας αὐτοὺς λόγῳ πολλῷ, ἦλθεν εἰς τὴν Ἑλλάδα. <sup>3</sup>Ποιήσας τε μῆνας τρεῖς, γενομένης αὐτῷ ἐπιβουλῆς ὑπὸ τῶν Ἰουδαίων μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν, ἐγένετο γνώμη τοῦ ὑποστρέφειν διὰ Μακεδονίας. <sup>4</sup>Συνεΐπετο δὲ αὐτῷ ἄχρι τῆς Ἀσίας Σώπατρος Βεροιαῖος, Θεσσαλονικέων δὲ Ἀρίσταρχος καὶ Σεκοῦνδος, καὶ Γάιος Δερβαῖος, καὶ Τιμόθεος, Ἀσιανοὶ δὲ Τυχικὸς καὶ Τρόφιμος. <sup>5</sup>Οὗτοι προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι. <sup>6</sup>Ἡμεῖς δὲ ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν Ἀζύμων ἀπὸ Φιλίππων καὶ ἦλθομεν πρὸς αὐτοὺς εἰς τὴν Τρωάδα ἄχρις ἡμερῶν πέντε, οὗ διετρίψαμεν ἡμέρας ἑπτὰ. <sup>7</sup>Ἐν δὲ τῇ μιᾷ τῶν σαββάτων, συνηγμένων ἡμῶν κλάσαι ἄρτον, ὁ Παῦλος διελέγετο αὐτοῖς μέλλων ἐξιέναι τῇ ἐπαύριον παρέτεινέ τε τὸν λόγον μέχρι μεσονυκτίου. <sup>8</sup>Ἦσαν δὲ λαμπάδες ἱκαναὶ ἐν τῷ ὑπερώῳ, οὗ ἦμεν συνηγμένοι. <sup>9</sup>Καθήμενος δέ τις νεανίας,

ὀνόματι Εὐτυχος, ἐπὶ τῆς θυρίδος, κατα-  
 φερόμενος ὑπνῷ βαθεῖ, διαλεγομένου τοῦ  
 Παύλου ἐπὶ πλεῖον, κατενεχθεὶς ἀπὸ τοῦ  
 ὕπνου, ἔπεσεν ἀπὸ τοῦ τριστέγου κάτω καὶ  
 ἤρθη νεκρός. <sup>10</sup>Καταβὰς δὲ ὁ Παῦλος ἐπ-  
 ἔπεσεν αὐτῷ καὶ συμπεριλαβὼν εἶπε· Μὴ  
 θορυβεῖσθε· ἡ γὰρ ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστίν.  
<sup>11</sup>Ἀναβὰς δὲ, καὶ κλάσας ἄρτον καὶ γευσά-  
 μενος, ἐφ' ἱκανόν τε ὁμιλήσας ἄχρις αὐγῆς,  
 οὕτως ἐξῆλθεν. <sup>12</sup>Ἡγαγον δὲ τὸν παῖδα ζῶντα  
 καὶ παρεκλήθησαν οὐ μετρίως. <sup>13</sup>Ἡμεῖς δὲ  
 προελθόντες ἐπὶ τὸ πλοῖον ἀνήχθημεν εἰς τὴν  
 ᾿Ασσον, ἐκεῖθεν μέλλοντες ἀναλαμβάνειν τὸν  
 Παῦλον· οὕτω γὰρ ἦν διατεταγμένος μέλλων  
 αὐτὸς πεζεύειν. <sup>14</sup>Ὡς δὲ συνέβαλεν ἡμῖν εἰς  
 τὴν ᾿Ασσον, ἀναλαβόντες αὐτὸν ἤλθομεν εἰς  
 Μιτυλήνην· <sup>15</sup>καὶ ἐκεῖθεν ἀποπλεύσαντες τῇ  
 ἐπιούσῃ κατηντήσαμεν ἀντικρὺ Χίου· τῇ δὲ  
 ἐτέρᾳ παρεβάλομεν εἰς Σάμον· καὶ μέιναντες  
 ἐν Τρωγυλλίῳ τῇ ἐχομένῃ ἤλθομεν εἰς Μίλητον.  
<sup>16</sup>Ἐκρινε γὰρ ὁ Παῦλος παραπλεῦσαι τὴν  
 ᾿Εφεσον, ὅπως μὴ γένηται αὐτῷ χρονοτριβ-  
 ῆσαι ἐν τῇ ᾿Ασίᾳ· ἔσπευδε γὰρ, εἰ δυνατόν  
 ἦν αὐτῷ, τὴν ἡμέραν τῆς πεντηκοστῆς γενέσθαι  
 εἰς Ἱεροσόλυμα.

<sup>17</sup>Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς ᾿Εφεσον  
*Acts.*



μετεκαλέσατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας. <sup>18</sup>Ὡς δὲ παρεγένοντο πρὸς αὐτὸν, εἶπεν αὐτοῖς· Ὑμεῖς ἐπίστασθε, ἀπὸ πρώτης ἡμέρας ἀφ' ἧς ἐπέβην εἰς τὴν Ἀσίαν, πῶς μεθ' ὑμῶν τὸν πάντα χρόνον ἐγενόμην, <sup>19</sup>δουλεύων τῷ Κυρίῳ μετὰ πάσης ταπεινοφροσύνης καὶ δακρύων καὶ πειρασμῶν τῶν συμβάντων μοι ἐν ταῖς ἐπιβουλαῖς τῶν Ἰουδαίων· <sup>20</sup>ὥς οὐδὲν ὑπεστείλάμην τῶν συμφερόντων τοῦ μὴ ἀναγγεῖλαι ὑμῖν καὶ διδάξαι ὑμᾶς δημοσίᾳ καὶ κατ' οἴκους, <sup>21</sup>διαμαρτυρόμενος Ἰουδαίους τε καὶ Ἑλλησι τὴν εἰς τὸν Θεὸν μετάνοιαν καὶ πίστιν τὴν εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν. <sup>22</sup>Καὶ νῦν, ἰδοὺ, ἐγὼ δεδεμένος τῷ πνεύματι πορεύομαι εἰς Ἱερουσαλὴμ τὰ ἐν αὐτῇ συναντήσοντά μοι μὴ εἰδώς· <sup>23</sup>πλὴν ὅτι τὸ Πνεῦμα τὸ ἅγιον κατὰ πόλιν διαμαρτύρεται, λέγον ὅτι δεσμά με καὶ θλίψεις μένουσιν. <sup>24</sup>Ἀλλ' οὐδενὸς λόγον ποιούμαι, οὐδὲ ἔχω τὴν ψυχὴν μου τιμίαν ἐμαυτῷ, ὥς τελειῶσαι τὸν δρόμον μου μετὰ χαρᾶς καὶ τὴν διακονίαν, ἣν ἔλαβον παρὰ τοῦ Κυρίου Ἰησοῦ, διαμαρτυρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ Θεοῦ. <sup>25</sup>Καὶ νῦν, ἰδοὺ, ἐγὼ οἶδα ὅτι οὐκέτι ὄψεσθε τὸ πρόσωπόν μου ὑμεῖς πάντες, ἐν οἷς διῆλθον κηρύσσων τὴν βασιλείαν τοῦ Θεοῦ. <sup>26</sup>Διὸ

μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ ὅτι  
καθαρὸς ἐγὼ ἀπὸ τοῦ αἵματος πάντων· <sup>27</sup>οὗ  
γὰρ ὑπεστείλάμην τοῦ μὴ ἀναγγεῖλαι ὑμῖν  
πᾶσαν τὴν βουλὴν τοῦ Θεοῦ. <sup>28</sup>Προσέχετε  
οὖν ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς  
τὸ Πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους,  
ποιμαίνειν τὴν ἐκκλησίαν τοῦ Θεοῦ, ἣν  
περιεποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου.  
<sup>29</sup>Εγὼ γὰρ οἶδα τοῦτο, ὅτι εἰσελεύσονται μετὰ  
τὴν ἄφιξίν μου λύκοι βαρεῖς εἰς ὑμᾶς, μὴ  
φειδόμενοι τοῦ ποιμνίου. <sup>30</sup>Καὶ ἐξ ὑμῶν  
αὐτῶν ἀναστήσονται ἄνδρες λαλοῦντες δι-  
εστραμμένα τοῦ ἀποσπᾶν τοὺς μαθητὰς ὀπίσω  
αὐτῶν. <sup>31</sup>Διὸ γρηγορεῖτε, μνημονεύοντες ὅτι  
τριετίαν νύκτα καὶ ἡμέραν οὐκ ἐπαυσάμην  
μετὰ δακρύων νουθετῶν ἕνα ἕκαστον. <sup>32</sup>Καὶ  
τανῦν παρατίθεμαι ὑμᾶς, ἀδελφοί, τῷ Θεῷ καὶ  
τῷ λόγῳ τῆς χάριτος αὐτοῦ, τῷ δυναμένῳ  
ἐποικοδομῆσαι καὶ δοῦναι ὑμῖν κληρονομίαν  
ἐν τοῖς ἡγιασμένοις πᾶσιν. <sup>33</sup>Ἀργυρίου ἢ  
χρυσίου ἢ ἱματισμοῦ οὐδενὸς ἐπεθύμησα·  
<sup>34</sup>αὐτοὶ γινώσκετε ὅτι ταῖς χρεαῖς μου καὶ  
τοῖς οὖσι μετ' ἐμοῦ ὑπηρέτησαν οἱ χεῖρες  
αὐταί. <sup>35</sup>Πάντα ὑπέδειξα ὑμῖν, ὅτι οὕτω  
κοπιῶντας δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθεν-  
ούντων μνημονεύειν τε τῶν λόγων τοῦ Κυρίου

Ἰησοῦ, ὅτι αὐτὸς εἶπε· Μακάριόν ἐστι μᾶλλον  
 δεδόναι, ἢ λαμβάνειν. <sup>36</sup>Καὶ ταῦτα εἰπὼν,  
 θείς τὰ γόνατα αὐτοῦ, σὺν πᾶσιν αὐτοῖς  
 προσηύξατο. <sup>37</sup>Ἰκανὸς δὲ ἐγένετο κλαυθμὸς  
 πάντων· καὶ ἐπιπεσόντες ἐπὶ τὸν τράχηλον  
 τοῦ Παύλου καταφίλουσιν αὐτόν· <sup>38</sup>ὀδυνώμενοι  
 μάλιστα ἐπὶ τῷ λόγῳ, ὃ εἰρήκει, ὅτι οὐκέτι  
 μέλλουσι τὸ πρόσωπον αὐτοῦ θεωρεῖν. Προ-  
 ἔπεμπον δὲ αὐτὸν εἰς τὸ πλοῖον.

ΟΗΑΡ. XXI. ἸΩΣ δὲ ἐγένετο ἀναχθῆναι  
 ἡμᾶς ἀποσπασθέντας ἀπ' αὐτῶν, εὐθυδρομ-  
 ῆσαντες ἤλθομεν εἰς τὴν Κῶ, τῇ δὲ ἐξῆς εἰς  
 τὴν Ῥόδον, κακείθεν εἰς Πάταρα. <sup>2</sup>Καὶ  
 εὐρόντες πλοῖον διαπερῶν εἰς Φοινίκην ἐπι-  
 βάντες ἀνήχθημεν. <sup>3</sup>Ἀναφανέντες δὲ τὴν  
 Κύπρον, καὶ καταλιπόντες αὐτὴν εὐώνυμον,  
 ἐπλέομεν εἰς Συρίαν καὶ κατήχθημεν εἰς Τύρον·  
 ἐκεῖσε γὰρ ἦν τὸ πλοῖον ἀποφορτιζόμενον τὸν  
 γόμον. <sup>4</sup>Καὶ ἀνευρόντες τοὺς μαθητὰς  
 ἐπεμείναμεν αὐτοῦ ἡμέρας ἑπτὰ· οἵτινες τῷ  
 Παύλῳ ἔλεγον διὰ τοῦ Πνεύματος μὴ ἀνα-  
 βαίνειν εἰς Ἱερουσαλήμ. <sup>5</sup>Ὅτε δὲ ἐγένετο ἡμᾶς  
 ἐξαρτίσαι τὰς ἡμέρας, ἐξελθόντες ἐπορευόμεθα,  
 προπεμπόντων ἡμᾶς πάντων σὺν γυναίξιν καὶ  
 τέκνοις ἕως ἔξω τῆς πόλεως· καὶ θέντες τὰ  
 γόνατα ἐπὶ τὸν αἰγιάλον προσηυξάμεθα.

<sup>6</sup>Καὶ ἀσπασάμενοι ἀλλήλους ἐπέβημεν εἰς τὸ πλοῖον· ἐκεῖνοι δὲ ὑπέστρεψαν εἰς τὰ ἴδια. <sup>7</sup>Ἡμεῖς δὲ τὸν πλοῦν διανύσαντες ἀπὸ Τύρου κατηντήσαμεν εἰς Πτολεμαῖδα· καὶ ἀσπασάμενοι τοὺς ἀδελφοὺς ἐμείναμεν ἡμέραν μίαν παρ' αὐτοῖς. <sup>8</sup>Τῇ δὲ ἐπαύριον ἐξελθόντες ἦλθομεν εἰς Καισάρειαν· καὶ εἰσελθόντες εἰς τὸν οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ, ὄντος ἐκ τῶν ἑπτὰ, ἐμείναμεν παρ' αὐτῷ. <sup>9</sup>Τούτῳ δὲ ἦσαν θυγατέρες παρθένοι τέσσαρες προφητεύουσαι. <sup>10</sup>Ἐπιμενόντων δὲ ἡμῶν ἡμέρας πλείους, κατῆλθέ τις ἀπὸ τῆς Ἰουδαίας προφήτης, ὀνόματι Ἀγαβος· <sup>11</sup>καὶ ἐλθὼν πρὸς ἡμᾶς, καὶ ἄρας τὴν ζώνην τοῦ Παύλου, δῆσας τε αὐτοῦ τὰς χεῖρας καὶ τοὺς πόδας, εἶπε· Τάδε λέγει τὸ Πνεῦμα τὸ ἅγιον· Τὸν ἄνδρα, οὗ ἐστὶν ἡ ζώνη αὕτη, οὕτω δέξουσιν ἐν Ἱερουσαλὴμ οἱ Ἰουδαῖοι καὶ παραδώσουσιν εἰς χεῖρας ἐθνῶν. <sup>12</sup>Ὡς δὲ ἠκούσαμεν ταῦτα, παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ ἐντόπιοι τοῦ μὴ ἀναβαίνειν αὐτὸν εἰς Ἱερουσαλὴμ. <sup>13</sup>Ἀπεκρίθη δὲ ὁ Παῦλος· Τί ποιεῖτε κλαίοντες καὶ συνθρύπτοντές μου τὴν καρδίαν; ἐγὼ γὰρ οὐ μόνον δεθῆναι, ἀλλὰ καὶ ἀποθανεῖν εἰς Ἱερουσαλὴμ, ἐτοιμῶς ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου Ἰησοῦ. <sup>14</sup>Μὴ πειθομένου δὲ

αὐτοῦ, ἡσυχάσαμεν, εἰπόντες· Τὸ θέλημα τοῦ Κυρίου γενέσθω. <sup>15</sup>Μετὰ δὲ τὰς ἡμέρας ταύτας ἀποσκευασάμενοι ἀνεβαίνομεν εἰς Ἱερουσαλήμ. <sup>16</sup>Συνῆλθον δὲ καὶ τῶν μαθητῶν ἀπὸ Καισαρείας σὺν ἡμῖν, ἄγοντες παρ' ᾧ ξενισθῶμεν Μνάσωνί τῳ Κυπρίῳ, ἀρχαίῳ μαθητῇ.

<sup>17</sup>Γενομένων δὲ ἡμῶν εἰς Ἱεροσόλυμα, ἀσμένως ἐδέξαντο ἡμᾶς οἱ ἀδελφοί. <sup>18</sup>Τῇ δὲ ἐπιούσῃ εἰσῆι ὁ Παῦλος σὺν ἡμῖν πρὸς Ἰάκωβον, πάντες τε παρεγένοντο οἱ πρεσβύτεροι. <sup>19</sup>Καὶ ἀσπασάμενος αὐτοὺς ἐξηγεῖτο καθ' ἕν ἕκαστον, ὃν ἐποίησεν ὁ Θεὸς ἐν τοῖς ἔθνεσι διὰ τῆς διακονίας αὐτοῦ. <sup>20</sup>Οἱ δὲ ἀκούσαντες ἐδόξαζον τὸν Κύριον εἰπὼν τε αὐτῷ· Θεωρεῖς, ἀδελφὲ, πόσαι μυριάδες εἰσὶν Ἰουδαίων τῶν πεπιστευκότων· καὶ πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσι. <sup>21</sup>Κατηχήθησαν δὲ περὶ σοῦ ὅτι ἀποστασίαν διδάσκεις ἀπὸ Μωϋσέως τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους, λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα μηδὲ τοῖς ἔθεσι περιπατεῖν. <sup>22</sup>Τί οὖν ἐστι; πάντως δεῖ πλῆθος συνελθεῖν· ἀκούσονται γὰρ ὅτι δηλύθας. <sup>23</sup>Τοῦτο οὖν ποίησον, ὃ σοι λέγομεν· Εἰσὶν ἡμῖν ἄνδρες τέσσαρες εὐχὴν ἔχοντες ἐφ' ἑαυτῶν. <sup>24</sup>Τούτους παραλαβὼν

ἀγνίσθητι σὺν αὐτοῖς, καὶ δαπάνησον ἐπ' αὐτοῖς, ἵνα ξυρήσωνται τὴν κεφαλὴν, καὶ γνῶσι πάντες ὅτι ὧν κατήχηνται περὶ σοῦ οὐδέν ἐστιν, ἀλλὰ στοιχεῖς καὶ αὐτὸς τὸν νόμον φυλάσσων. <sup>25</sup>Περὶ δὲ τῶν πεπιστευκότων ἐθνῶν ἡμεῖς ἐπεστείλαμεν κρίναντες μηδὲν τοιοῦτον τηρεῖν αὐτούς, εἰ μὴ φυλάσσεσθαι αὐτούς τό τε εἰδωλόθυτον καὶ τὸ αἷμα καὶ πνικτὸν καὶ πορνείαν. <sup>26</sup>Τότε ὁ Παῦλος, παραλαβὼν τοὺς ἄνδρας, τῇ ἐχομένῃ ἡμέρᾳ σὺν αὐτοῖς ἀγνισθεὶς εἰσῆει εἰς τὸ ἱερόν, διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἀγνισμοῦ, ἕως οὗ προσηνέχθη ὑπὲρ ἐνὸς ἐκάστου αὐτῶν ἢ προσφορά.

<sup>27</sup>Ὡς δὲ ἔμελλον αἱ ἑπτὰ ἡμέραι συντελεῖσθαι, οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ, συνέχεον πάντα τὸν ὄχλον καὶ ἐπέβαλον τὰς χεῖρας ἐπ' αὐτὸν, <sup>28</sup>κράζοντες· Ἄνδρες Ἰσραηλῖται, βοηθεῖτε· οὗτός ἐστιν ὁ ἄνθρωπος ὁ κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου τούτου πάντας πανταχοῦ διδάσκων· ἔτι τε καὶ Ἑλληνας εἰσήγαγεν εἰς τὸ ἱερόν καὶ κεκοίνωκε τὸν ἅγιον τόπον τούτον. <sup>29</sup>Ἦσαν γὰρ προεωρακότες Τρόφιμον τὸν Ἐφέσιον ἐν τῇ πόλει σὺν αὐτῷ, ὃν ἐνόμιζον ὅτι εἰς τὸ ἱερόν εἰσήγαγεν ὁ Παῦλος.

<sup>30</sup> Ἐκινήθη τε ἡ πόλις ὅλη, καὶ ἐγένετο  
 συνδρομὴ τοῦ λαοῦ· καὶ ἐπιλαβόμενοι τοῦ  
 Παύλου εἶλκον αὐτὸν ἔξω τοῦ ἱεροῦ· καὶ εὐθέως  
 ἐκλείσθησαν αἱ θύραι. <sup>31</sup> Ζητούντων δὲ αὐτὸν  
 ἀποκτεῖναι, ἀνέβη φάσις τῷ χιλιάρχῳ τῆς  
 σπείρης, ὅτι ὅλη συγκέχυται Ἱερουσαλήμ·  
<sup>32</sup> οὗς ἐξ αὐτῆς παραλαβὼν στρατιώτας καὶ  
 ἑκατοντάρχους κατέδραμεν ἐπ' αὐτούς. Οἱ  
 δὲ, ἰδόντες τὸν χιλιάρχον καὶ τοὺς στρατιώτας,  
 ἐπαύσαντο τύπτοντες τὸν Παῦλον. <sup>33</sup> Τότε  
 ἐγγίσας ὁ χιλιάρχος ἐπελάβετο αὐτοῦ, καὶ  
 ἐκέλευσε δεθῆναι ἀλύσεσι δυσί· καὶ ἐπυνθ-  
 άνετο τίς ἂν εἴη, καὶ τί ἐστι πεποιηκώς.  
<sup>34</sup> Ἄλλοι δὲ ἄλλο τι ἐβόων ἐν τῷ ὄχλῳ. Μὴ  
 δυνάμενος δὲ γινῶναι τὸ ἀσφαλές διὰ τὸν  
 ῥόρυβον ἐκέλευσεν ἄγεσθαι αὐτὸν εἰς τὴν  
 παρεμβολήν. <sup>35</sup> Ὅτε δὲ ἐγένετο ἐπὶ τοὺς  
 ἀναβαθμοὺς, συνέβη βαστάζεσθαι αὐτὸν ὑπὸ  
 τῶν στρατιωτῶν διὰ τὴν βίαν τοῦ ὄχλου.  
<sup>36</sup> Ἠκολούθει γὰρ τὸ πλῆθος τοῦ λαοῦ κράζων·  
 Αἶρε αὐτόν. <sup>37</sup> Μέλλων τε εἰσάγεσθαι εἰς τὴν  
 παρεμβολήν ὁ Παῦλος λέγει τῷ χιλιάρχῳ·  
 Εἰ ἔξεστί μοι εἰπεῖν τι πρὸς σε; Ὁ δὲ ἔφη·  
 Ἑλληνιστὶ γινώσκεις; <sup>38</sup> Οὐκ ἄρα σὺ εἰ ὁ  
 Αἰγύπτιος, ὁ πρὸ τούτων τῶν ἡμερῶν ἀνα-  
 στατώσας καὶ ἐξαγαγὼν εἰς τὴν ἔρημον τοὺς

τετρακισχιλίους ἄνδρας τῶν σικαρίων ;  
 39 Εἶπε δὲ ὁ Παῦλος· Ἐγὼ ἄνθρωπος μὲν εἰμι  
 Ἰουδαῖος, Ταρσεὺς, τῆς Κιλικίας οὐκ ἀσήμου  
 πόλεως πολίτης· δέομαι δέ σου, ἐπίτρεψόν μοι  
 λαλήσαι πρὸς τὸν λαόν. 40 Ἐπιτρέψαντος δὲ  
 αὐτοῦ, ὁ Παῦλος ἐστὼς ἐπὶ τῶν ἀναβαθμῶν  
 κατέσεισε τῇ χειρὶ τῷ λαῷ· πολλῆς δὲ συγῆς  
 γενομένης, προσεφώνησε τῇ Ἑβραϊδι διαλέκτῳ,  
 λέγων·

CHAP. XXII. 1<sup>ο</sup> ἈΝΔΡΕΣ, ἀδελφοὶ καὶ  
 πατέρες, ἀκούσατέ μου τῆς πρὸς ὑμᾶς νυνὶ  
 ἀπολογίας. 2<sup>ο</sup> Ἀκούσαντες δὲ ὅτι τῇ Ἑβραϊδι  
 διαλέκτῳ προσεφώνει αὐτοῖς, μᾶλλον παρέσχον  
 ἡσυχίαν. Καί φησιν· 3<sup>ο</sup> Ἐγὼ μὲν εἰμι ἀνὴρ  
 Ἰουδαῖος, γεγεννημένος ἐν Ταρσῷ τῆς Κιλικίας,  
 ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ, παρὰ  
 τοὺς πόδας Γαμαλιήλ πεπαιδευμένος κατὰ  
 ἀκρίβειαν τοῦ πατρῷου νόμου, ζηλωτὴς ὑπ-  
 ἄρχων τοῦ Θεοῦ, καθὼς πάντες ὑμεῖς ἐστε  
 σήμερον· 4<sup>ος</sup> ταύτην τὴν ὁδὸν ἐδίωξα ἄχρι  
 θανάτου, δεσμεύων καὶ παραδιδούς εἰς φυλακὰς  
 ἄνδρας τε καὶ γυναῖκας, 5<sup>ως</sup> καὶ ὁ ἀρχιερεὺς  
 μαρτυρεῖ μοι καὶ πᾶν τὸ πρεσβυτέριον· παρ'  
 ὧν καὶ ἐπιστολὰς δεξάμενος πρὸς τοὺς ἀδελφ-  
 οὺς εἰς Δαμασκὸν ἐπορευόμην, ἄξων καὶ τοὺς  
 ἐκεῖσε ὄντας δεδεμένους εἰς Ἱερουσαλὴμ, ἵνα



συστροφῆς ταύτης. Καὶ ταῦτα εἰπὼν ἀπέλυσε τὴν ἐκκλησίαν.

**CHAP. XX.** **1**ΜΕΤΑ δὲ τὸ παύσασθαι τὸν θόρυβον προσκαλεσάμενος ὁ Παῦλος τοὺς μαθητὰς καὶ ἀσπασάμενος ἐξῆλθε πορευθῆναι εἰς τὴν Μακεδονίαν. **2**Διελθὼν δὲ τὰ μέρη ἐκεῖνα, καὶ παρακαλέσας αὐτοὺς λόγῳ πολλῷ, ἦλθεν εἰς τὴν Ἑλλάδα. **3**Ποιήσας τε μῆνας τρεῖς, γενομένης αὐτῷ ἐπιβουλῆς ὑπὸ τῶν Ἰουδαίων μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν, ἐγένετο γνώμη τοῦ ὑποστρέφειν διὰ Μακεδονίας. **4**Συνεβέπετο δὲ αὐτῷ ἄχρι τῆς Ἀσίας Σώπατρος Βεροιαῖος, Θεσσαλονικέων δὲ Ἀρίσταρχος καὶ Σεκοῦνδος, καὶ Γάιος Δερβαῖος, καὶ Τιμόθεος, Ἀσιανοὶ δὲ Τυχικὸς καὶ Τρόφιμος. **5**Οὗτοι προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι. **6**Ἡμεῖς δὲ ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν Ἀζύμων ἀπὸ Φιλίππων καὶ ἦλθομεν πρὸς αὐτοὺς εἰς τὴν Τρωάδα ἄχρις ἡμερῶν πέντε, οὗ διετρίψαμεν ἡμέρας ἑπτά. **7**Ἐν δὲ τῇ μιᾷ τῶν σαββάτων, συνηγμένων ἡμῶν κλάσαι ἄρτον, ὁ Παῦλος διελέγετο αὐτοῖς μέλλον ἐξιέναι τῇ ἐπαύριον παρέτεινέ τε τὸν λόγον μέχρι μεσονυκτίου. **8**Ἦσαν δὲ λαμπάδες ἱκαναὶ ἐν τῷ ὑπερώῳ, οὗ ἦμεν συνηγμένοι. **9**Καθήμενος δὲ τις νεανίας,

ὀνόματι Εὐτυχος, ἐπὶ τῆς θυρίδος, κατα-  
 φερόμενος ὕπνῳ βαθεῖ, διαλεγόμενου τοῦ  
 Παύλου ἐπὶ πλεῖον, κατενεχθεὶς ἀπὸ τοῦ  
 ὕπνου, ἔπεσεν ἀπὸ τοῦ τριστέγου κάτω καὶ  
 ἦρθη νεκρός. <sup>10</sup>Καταβὰς δὲ ὁ Παῦλος ἐπ-  
 ἔπεσεν αὐτῷ καὶ συμπεριλαβὼν εἶπε· Μὴ  
 θορυβεῖσθε· ἡ γὰρ ψυχὴ αὐτοῦ ἐν αὐτῷ ἐστίν.  
<sup>11</sup>Ἀναβὰς δὲ, καὶ κλάσας ἄρτον καὶ γευσά-  
 μενος, ἐφ' ἱκανόν τε ὁμιλήσας ἄχρις αὐγῆς,  
 οὕτως ἐξῆλθεν. <sup>12</sup>Ἡγαγον δὲ τὸν παῖδα ζῶντα  
 καὶ παρεκλήθησαν οὐ μετρίως. <sup>13</sup>Ἡμεῖς δὲ  
 προελθόντες ἐπὶ τὸ πλοῖον ἀνήχθημεν εἰς τὴν  
 Ἀσσον, ἐκεῖθεν μέλλοντες ἀναλαμβάνειν τὸν  
 Παῦλον· οὕτω γὰρ ἦν διατεταγμένος μέλλων  
 αὐτὸς πεζεύειν. <sup>14</sup>Ὡς δὲ συνέβαλεν ἡμῖν εἰς  
 τὴν Ἀσσον, ἀναλαβόντες αὐτὸν ἦλθομεν εἰς  
 Μιτυλήνην· <sup>15</sup>καὶ ἐκεῖθεν ἀποπλεύσαντες τῇ  
 ἐπιούσῃ κατηντήσαμεν ἀντικρὺ Χίου· τῇ δὲ  
 ἐτέρᾳ παρεβάλομεν εἰς Σάμον· καὶ μείναντες  
 ἐν Τρωγυλλίῳ τῇ ἐχομένῃ ἦλθομεν εἰς Μίλητον.  
<sup>16</sup>Ἐκρινε γὰρ ὁ Παῦλος παραπλεῦσαι τὴν  
 Ἐφεσον, ὅπως μὴ γένηται αὐτῷ χρονοτριβ-  
 ῆσαι ἐν τῇ Ἀσίᾳ· ἔσπευδε γὰρ, εἰ δυνατόν  
 ἦν αὐτῷ, τὴν ἡμέραν τῆς πεντηκοστῆς γενέσθαι  
 εἰς Ἱεροσόλυμα.

<sup>17</sup>Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἐφεσον  
*Acts.*

μετεκαλέσατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας. <sup>18</sup>Ὡς δὲ παρεγένοντο πρὸς αὐτὸν, εἶπεν αὐτοῖς· Ὑμεῖς ἐπίστασθε, ἀπὸ πρώτης ἡμέρας ἀφ' ἧς ἐπέβην εἰς τὴν Ἀσίαν, πῶς μεθ' ὑμῶν τὸν πάντα χρόνον ἐγενόμην, <sup>19</sup>δουλεύων τῷ Κυρίῳ μετὰ πάσης ταπεινοφροσύνης καὶ δακρύων καὶ πειρασμῶν τῶν συμβάντων μοι ἐν ταῖς ἐπιβουλαῖς τῶν Ἰουδαίων· <sup>20</sup>ὥς οὐδὲν ὑπεστειλάμην τῶν συμφερόντων τοῦ μὴ ἀναγγεῖλαι ὑμῖν καὶ διδάξαι ὑμᾶς δημοσίᾳ καὶ κατ' οἴκους, <sup>21</sup>διαμαρτυρόμενος Ἰουδαίοις τε καὶ Ἑλλησι τὴν εἰς τὸν Θεὸν μετάνοιαν καὶ πίστιν τὴν εἰς τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν. <sup>22</sup>Καὶ νῦν, ἰδοὺ, ἐγὼ δεδεμένος τῷ πνεύματι πορεύομαι εἰς Ἱερουσαλὴμ τὰ ἐν αὐτῇ συναντήσοντά μοι μὴ εἰδώς· <sup>23</sup>πλὴν ὅτι τὸ Πνεῦμα τὸ ἅγιον κατὰ πόλιν διαμαρτύρεται, λέγον ὅτι δεσμά με καὶ θλίψεις μένουσιν. <sup>24</sup>Ἀλλ' οὐδενὸς λόγον ποιοῦμαι, οὐδὲ ἔχω τὴν ψυχὴν μου τιμίαν ἐμαυτῷ, ὥς τελειῶσαι τὸν δρόμον μου μετὰ χαρᾶς καὶ τὴν διακονίαν, ἣν ἔλαβον παρὰ τοῦ Κυρίου Ἰησοῦ, διαμαρτύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ Θεοῦ. <sup>25</sup>Καὶ νῦν, ἰδοὺ, ἐγὼ οἶδα ὅτι οὐκέτι ὄψεσθε τὸ πρόσωπόν μου ὑμεῖς πάντες, ἐν οἷς διῆλθον κηρύσσων τὴν βασιλείαν τοῦ Θεοῦ. <sup>26</sup>Διὸ

μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ ὅτι  
καθαρὸς ἐγὼ ἀπὸ τοῦ αἵματος πάντων· <sup>27</sup>οὐ  
γὰρ ὑπεστειλάμην τοῦ μὴ ἀναγγεῖλαι ὑμῖν  
πᾶσαν τὴν βουλὴν τοῦ Θεοῦ. <sup>28</sup>Προσέχετε  
οὖν ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς  
τὸ Πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους,  
ποιμαίνειν τὴν ἐκκλησίαν τοῦ Θεοῦ, ἣν  
περιεποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου.  
<sup>29</sup>Εγὼ γὰρ οἶδα τοῦτο, ὅτι εἰσελεύσονται μετὰ  
τὴν ἄφιξίν μου λύκοι βαρεῖς εἰς ὑμᾶς, μὴ  
φειδόμενοι τοῦ ποιμνίου. <sup>30</sup>Καὶ ἐξ ὑμῶν  
αὐτῶν ἀναστήσονται ἄνδρες λαλοῦντες δι-  
εστραμμένα τοῦ ἀποσπᾶν τοὺς μαθητὰς ὀπίσω  
αὐτῶν. <sup>31</sup>Διὸ γρηγορεῖτε, μνημονεύοντες ὅτι  
τριετίαν νύκτα καὶ ἡμέραν οὐκ ἐπαυσάμην  
μετὰ δακρύων νουθετῶν ἕνα ἕκαστον. <sup>32</sup>Καὶ  
τανὺν παρατίθεμαι ὑμᾶς, ἀδελφοί, τῷ Θεῷ καὶ  
τῷ λόγῳ τῆς χάριτος αὐτοῦ, τῷ δυναμένῳ  
ἐποικοδομῆσαι καὶ δοῦναι ὑμῖν κληρονομίαν  
ἐν τοῖς ἡγιασμένοις πασιν. <sup>33</sup>Ἀργυρίου ἢ  
χρυσίου ἢ ἱματισμοῦ οὐδενὸς ἐπεθύμησα·  
<sup>34</sup>αὐτοὶ γινώσκετε ὅτι ταῖς χρεῖαις μου καὶ  
τοῖς οὐσι μετ' ἐμοῦ ὑπηρέτησαν οἱ χεῖρες  
αὐται. <sup>35</sup>Πάντα ὑπέδειξα ὑμῖν, ὅτι οὕτω  
κοπιῶντας δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθεν-  
ούντων μνημονεύειν τε τῶν λόγων τοῦ Κυρίου

Ἰησοῦ, ὅτι αὐτὸς εἶπε· Μακάριόν ἐστι μᾶλλον διδόναι, ἢ λαμβάνειν. <sup>36</sup>Καὶ ταῦτα εἰπὼν, θεῖς τὰ γόνατα αὐτοῦ, σὺν πᾶσιν αὐτοῖς προσηύξατο. <sup>37</sup>Ἰκανὸς δὲ ἐγένετο κλαυθμὸς πάντων· καὶ ἐπιπεσόντες ἐπὶ τὸν τράχηλον τοῦ Παύλου κατεφίλουν αὐτόν· <sup>38</sup>ὀδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ, ὃ εἰρήκει, ὅτι οὐκέτι μέλλουσι τὸ πρόσωπον αὐτοῦ θεωρεῖν. Προέπεμπον δὲ αὐτὸν εἰς τὸ πλοῖον.

ΟΗΑΡ. XXXI. <sup>1</sup>Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς ἀποσπασθέντας ἀπ' αὐτῶν, εὐθυδρομήσαντες ἤλθομεν εἰς τὴν Κῶ, τῇ δὲ ἐξῆς εἰς τὴν Ῥόδον, κακεῖθεν εἰς Πάταρα. <sup>2</sup>Καὶ εὐρόντες πλοῖον διαπερὼν εἰς Φοινίκην ἐπιβάντες ἀνήχθημεν. <sup>3</sup>Ἀναφανέντες δὲ τὴν Κύπρον, καὶ καταλιπόντες αὐτὴν εὐώνυμον, ἐπλέομεν εἰς Συρίαν καὶ κατήχθημεν εἰς Τύρον· ἐκεῖσε γὰρ ἦν τὸ πλοῖον ἀποφορτιζόμενον τὸν γόμον. <sup>4</sup>Καὶ ἀνευρόντες τοὺς μαθητὰς ἐπεμείναμεν αὐτοῦ ἡμέρας ἑπτὰ· οἷτινες τῷ Παύλῳ ἔλεγον διὰ τοῦ Πνεύματος μὴ ἀναβαίνειν εἰς Ἱερουσαλήμ. <sup>5</sup>Ὅτε δὲ ἐγένετο ἡμᾶς ἐξαρτίσαι τὰς ἡμέρας, ἐξελθόντες ἐπορευόμεθα, προπεμπόντων ἡμᾶς πάντων σὺν γυναιξὶ καὶ τέκνοις ἕως ἔξω τῆς πόλεως· καὶ θέντες τὰ γόνατα ἐπὶ τὸν αἰγιαλὸν προσηυξάμεθα.

<sup>6</sup>Καὶ ἀσπασάμενοι ἀλλήλους ἐπέβημεν εἰς τὸ πλοῖον· ἐκεῖνοι δὲ ὑπέστρεψαν εἰς τὰ ἴδια.  
<sup>7</sup>Ἡμεῖς δὲ τὸν πλοῦν διανύσαντες ἀπὸ Τύρου κατηντήσαμεν εἰς Πτολεμαῖδα· καὶ ἀσπασάμενοι τοὺς ἀδελφούς ἐμείναμεν ἡμέραν μίαν παρ' αὐτοῖς. <sup>8</sup>Τῇ δὲ ἐπαύριον ἐξελθόντες ἦλθομεν εἰς Καισάρειαν· καὶ εἰσελθόντες εἰς τὸν οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ, ὄντος ἐκ τῶν ἑπτὰ, ἐμείναμεν παρ' αὐτῷ. <sup>9</sup>Τούτῳ δὲ ἦσαν θυγατέρες παρθένοι τέσσαρες προφητεύουσαι. <sup>10</sup>Ἐπιμενόντων δὲ ἡμῶν ἡμέρας πλείους, κατήλθέ τις ἀπὸ τῆς Ἰουδαίας προφήτης, ὀνόματι Ἀγαβος· <sup>11</sup>καὶ ἐλθὼν πρὸς ἡμᾶς, καὶ ἄρας τὴν ζώνην τοῦ Παύλου, δῆσας τε αὐτοῦ τὰς χεῖρας καὶ τοὺς πόδας, εἶπε· Τάδε λέγει τὸ Πνεῦμα τὸ ἅγιον· Τὸν ἄνδρα, οὗ ἐστὶν ἡ ζώνη αὕτη, οὕτω δῆσουσιν ἐν Ἱερουσαλὴμ οἱ Ἰουδαῖοι καὶ παραδώσουσιν εἰς χεῖρας ἐθνῶν. <sup>12</sup>Ὡς δὲ ἠκούσαμεν ταῦτα, παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ ἐντόπιοι τοῦ μὴ ἀναβαίνειν αὐτὸν εἰς Ἱερουσαλὴμ. <sup>13</sup>Ἀπεκρίθη δὲ ὁ Παῦλος· Τί ποιεῖτε κλαίοντες καὶ συνθρύπτοντές μου τὴν καρδίαν; ἐγὼ γὰρ οὐ μόνον δεθῆναι, ἀλλὰ καὶ ἀποθανεῖν εἰς Ἱερουσαλὴμ, ἐτοιμῶς ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ Κυρίου Ἰησοῦ. <sup>14</sup>Μὴ πειθομένου δὲ

αὐτοῦ, ἡσυχάσαμεν, εἰπόντες· Τὸ θέλημα τοῦ Κυρίου γενέσθω. <sup>15</sup>Μετὰ δὲ τὰς ἡμέρας ταύτας ἀποσκευασάμενοι ἀνεβαίνομεν εἰς Ἱερουσαλήμ. <sup>16</sup>Συνήλθον δὲ καὶ τῶν μαθητῶν ἀπὸ Καισαρείας σὺν ἡμῖν, ἄγοντες παρ' ᾧ ξενισθῶμεν Μνάσωνί τινι Κυπρίῳ, ἀρχαίῳ μαθητῇ.

<sup>17</sup>Γενομένων δὲ ἡμῶν εἰς Ἱεροσόλυμα, ἀσμένως ἐδέξαντο ἡμᾶς οἱ ἀδελφοί. <sup>18</sup>Τῇ δὲ ἐπιούσῃ εἰσῆει ὁ Παῦλος σὺν ἡμῖν πρὸς Ἰάκωβον, πάντες τε παρεγένοντο οἱ πρεσβύτεροι. <sup>19</sup>Καὶ ἀσπασάμενος αὐτοὺς ἐξηγεῖτο καθ' ἕνα καστον, ὃν ἐποίησεν ὁ Θεὸς ἐν τοῖς ἔθνεσι διὰ τῆς διακονίας αὐτοῦ. <sup>20</sup>Οἱ δὲ ἀκούσαντες ἐδόξαζον τὸν Κύριον εἰπόν τε αὐτῷ· Θεωρεῖς, ἀδελφε, πόσαι μυριάδες εἰσὶν Ἰουδαίων τῶν πεπιστευκότων· καὶ πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσι. <sup>21</sup>Κατηχήθησαν δὲ περὶ σοῦ ὅτι ἀποστασίαν διδάσκεις ἀπὸ Μωϋσέως τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους, λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα μηδὲ τοῖς ἔθνεσι περιπατεῖν. <sup>22</sup>Τί οὖν ἐστι; πάντως δεῖ πλήθος συνελθεῖν· ἀκούσονται γὰρ ὅτι ἐλήλυθας. <sup>23</sup>Τοῦτο οὖν ποίησον, ὃ σοι λέγομεν· Εἰσὶν ἡμῖν ἄνδρες τέσσαρες εὐχὴν ἔχοντες ἐφ' ἑαυτῶν. <sup>24</sup>Τούτους παραλαβὼν

ἀγνίσθητι σὺν αὐτοῖς, καὶ δαπάνησον ἐπ' αὐτοῖς, ἵνα ξυρήσωνται τὴν κεφαλὴν, καὶ γνῶσι πάντες ὅτι ὦν κατήχηνται περὶ σοῦ οὐδέν ἐστιν, ἀλλὰ στοιχεῖς καὶ αὐτὸς τὸν νόμον φυλάσσων. <sup>25</sup>Περὶ δὲ τῶν πεπιστευκότων ἐθνῶν ἡμεῖς ἐπεστείλαμεν κρίναντες μηδὲν τοιοῦτον τηρεῖν αὐτοὺς, εἰ μὴ φυλάσσεσθαι αὐτοὺς τό τε εἰδωλόθυτον καὶ τὸ αἷμα καὶ πνικτὸν καὶ πορνείαν. <sup>26</sup>Τότε ὁ Παῦλος, παραλαβὼν τοὺς ἄνδρας, τῇ ἐχομένῃ ἡμέρᾳ σὺν αὐτοῖς ἀγνισθεὶς εἰσῆει εἰς τὸ ἱερόν, διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἀγνισμοῦ, ἕως οὗ προσηνέχθη ὑπὲρ ἐνὸς ἐκάστου αὐτῶν ἢ προσφορά.

<sup>27</sup>Ὡς δὲ ἔμελλον αἱ ἑπτὰ ἡμέραι συντελεῖσθαι, οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ, συνέχεον πάντα τὸν ὄχλον καὶ ἐπέβαλον τὰς χεῖρας ἐπ' αὐτὸν, <sup>28</sup>κράζοντες· Ἄνδρες Ἰσραηλῖται, βοηθεῖτε· οὗτός ἐστιν ὁ ἄνθρωπος ὁ κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου τούτου πάντας πανταχοῦ διδάσκων· ἔτι τε καὶ Ἑλληνας εἰσήγαγεν εἰς τὸ ἱερόν καὶ κεκοίνωκε τὸν ἅγιον τόπον τούτου. <sup>29</sup>Ἦσαν γὰρ προεωρακότες Τρόφιμον τὸν Ἐφέσιον ἐν τῇ πόλει σὺν αὐτῷ, ὃν ἐνόμιζον ὅτι εἰς τὸ ἱερόν εἰσήγαγεν ὁ Παῦλος.



30' Ἐκινήθη τε ἡ πόλις ὅλη, καὶ ἐγένετο  
 συνδρομὴ τοῦ λαοῦ· καὶ ἐπιλαβόμενοι τοῦ  
 Παύλου εἶλκον αὐτὸν ἔξω τοῦ ἱεροῦ· καὶ εὐθέως  
 ἐκλείσθησαν αἱ θύραι. 31 Ζητούντων δὲ αὐτὸν  
 ἀποκτεῖναι, ἀνέβη φάσις τῷ χιλιάρχῳ τῆς  
 σπειρῆς, ὅτι ὅλη συγκέχυται Ἱερουσαλήμ·  
 32<sup>ος</sup> ἐξ αὐτῆς παραλαβὼν στρατιώτας καὶ  
 ἑκατοντάρχους κατέδραμεν ἐπ' αὐτούς. Οἱ  
 δὲ, ἰδόντες τὸν χιλιάρχον καὶ τοὺς στρατιώτας,  
 ἐπαύσαντο τύπτοντες τὸν Παῦλον. 33 Τότε  
 ἐγγίσας ὁ χιλιάρχος ἐπελάβετο αὐτοῦ, καὶ  
 ἐκέλευσε δεθῆναι ἀλύσεσι δυσί· καὶ ἐπυνθ-  
 άνετο τίς ἂν εἴη, καὶ τί ἐστι πεποιηκώς.  
 34' Ἄλλοι δὲ ἄλλο τι ἐβόων ἐν τῷ ὄχλῳ. Μὴ  
 δυνάμενος δὲ γινῶναι τὸ ἀσφαλές διὰ τὸν  
 ῥόρυβον ἐκέλευσεν ἄγεσθαι αὐτὸν εἰς τὴν  
 παρεμβολήν. 35' Ὅτε δὲ ἐγένετο ἐπὶ τοὺς  
 ἀναβαθμοὺς, συνέβη βαστάζεσθαι αὐτὸν ὑπὸ  
 τῶν στρατιωτῶν διὰ τὴν βίαν τοῦ ὄχλου.  
 36' Ἡκολούθει γὰρ τὸ πλῆθος τοῦ λαοῦ κράζον·  
 Αἰρε αὐτόν. 37 Μέλλων τε εἰσάγεσθαι εἰς τὴν  
 παρεμβολήν ὁ Παῦλος λέγει τῷ χιλιάρχῳ·  
 Εἰ ἔξεστί μοι εἰπεῖν τι πρὸς σε; Ὁ δὲ ἔφη·  
 Ἑλληνιστὶ γινώσκεις; 38 Οὐκ ἄρα σὺ εἰ ὁ  
 Αἰγύπτιος, ὁ πρὸ τούτων τῶν ἡμερῶν ἀνα-  
 στατώσας καὶ ἐξαγαγὼν εἰς τὴν ἔρημον τοὺς

τετρακισχιλίους ἄνδρας τῶν σικαρίων ;  
 39 Εἶπε δὲ ὁ Παῦλος· Ἐγὼ ἄνθρωπος μὲν εἰμι  
 Ἰουδαῖος, Ταρσεὺς, τῆς Κιλικίας οὐκ ἀσῆμου  
 πόλεως πολίτης· δέομαι δέ σου, ἐπίτρεψόν μοι  
 λαλῆσαι πρὸς τὸν λαόν. 40 Ἐπιτρέψαντος δὲ  
 αὐτοῦ, ὁ Παῦλος ἐστὼς ἐπὶ τῶν ἀναβαθμῶν  
 κατέσεισε τῇ χειρὶ τῷ λαῷ· πολλῆς δὲ συγῆς  
 γενομένης, προσεφώνησε τῇ Ἑβραϊδι διαλέκτῳ,  
 λέγων·

CHAP. XXII. 1<sup>ο</sup> ἈΝΔΡΕΣ ἀδελφοὶ καὶ  
 πατέρες, ἀκούσατέ μου τῆς πρὸς ὑμᾶς νυνὶ  
 ἀπολογίας. 2<sup>ο</sup> Ἀκούσαντες δὲ ὅτι τῇ Ἑβραϊδι  
 διαλέκτῳ προσεφώνει αὐτοῖς, μᾶλλον παρέσχον  
 ἡσυχίαν. Καὶ φησιν· 3<sup>ο</sup> Ἐγὼ μὲν εἰμι ἀνὴρ  
 Ἰουδαῖος, γεγεννημένος ἐν Ταρσῷ τῆς Κιλικίας,  
 ἀνατεθραμμένος δὲ ἐν τῇ πόλει ταύτῃ, παρὰ  
 τοὺς πόδας Γαμαλιήλ πεπαιδευμένος κατὰ  
 ἀκρίβειαν τοῦ πατρῷου νόμου, ζηλωτὴς ὑπ-  
 ἄρχων τοῦ Θεοῦ, καθὼς πάντες ὑμεῖς ἐστε  
 σήμερον· 4<sup>ος</sup> ταύτην τὴν ὁδὸν ἐδίωξα ἄχρι  
 θανάτου, δεσμεύων καὶ παραδιδούς εἰς φυλακὰς  
 ἄνδρας τε καὶ γυναῖκας, 5<sup>ως</sup> καὶ ὁ ἀρχιερεὺς  
 μαρτυρεῖ μοι καὶ πᾶν τὸ πρεσβυτέριον· παρ'  
 ὧν καὶ ἐπιστολὰς δεξάμενος πρὸς τοὺς ἀδελφ-  
 οὺς εἰς Δαμασκὸν ἐπορευόμην, ἄξων καὶ τοὺς  
 ἐκεῖσε ὄντας δεδεμένους εἰς Ἱερουσαλὴμ, ἵνα

τιμωρηθῶσιν. 8' Εγένετο δέ μοι πορευομένῳ καὶ ἐγγίζοντι τῇ Δαμασκῷ περὶ μεσημβρίαν ἑξαίφνης ἐκ τοῦ οὐρανοῦ περιεστράψαι φῶς ἱκανὸν περὶ ἐμέ· 7' ἔπεσόν τε εἰς τὸ ἔδαφος, καὶ ἤκουσα φωνῆς λεγούσης μοι· Σαοὺλ, Σαοὺλ, τί με διώκεις; 8' Εγὼ δὲ ἀπεκρίθην· Τίς εἶ, Κύριε; Εἰπέ τε πρὸς με· Ἐγὼ εἰμι Ἰησοῦς ὁ Ναζωραῖος, ὃν σὺ διώκεις. 9' Οἱ δὲ σὺν ἐμοὶ ὄντες τὸ μὲν φῶς ἐθεύσαντο καὶ ἔμφοβοι ἐγένοντο, τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ λαλοῦντός μοι. 10' Εἶπον δέ· Τί ποιήσω, Κύριε; Ὁ δὲ Κύριος εἶπε πρὸς με· Ἀναστὰς πορεύου εἰς Δαμασκὸν, κακεῖ σοι λαληθήσεται περὶ πάντων, ὧν τέτακταί σοι ποιῆσαι. 11' Ὡς δὲ οὐκ ἐνέβλεπον ἀπὸ τῆς δοξῆς τοῦ φωτὸς ἐκείνου, χειραγωγούμενος ὑπὸ τῶν συνόντων μοι ἦλθον εἰς Δαμασκόν. 12' Ἀνανίας δέ τις, ἀνὴρ εὐσεβὴς κατὰ τὸν νόμον, μαρτυρούμενος ὑπὸ πάντων τῶν κατοικούντων Ἰουδαίων, 13' ἔλθων πρὸς με καὶ ἐπιστὰς εἶπέ μοι· Σαοὺλ ἀδελφε, ἀνάβλεψον. Καγὼ αὐτῇ τῇ ὥρᾳ ἀνέβλεψα εἰς αὐτόν. 14' Ὁ δὲ εἶπεν· Ὁ Θεὸς τῶν πατέρων ἡμῶν προεχειρίσατό σε γινῶναι τὸ θέλημα αὐτοῦ, καὶ ἰδεῖν τὸν Δίκαιον, καὶ ἀκοῦσαι φωνὴν ἐκ τοῦ στόματος αὐτοῦ· 15' ὅτι ἔση μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους, ὧν

ἑώρακας καὶ ἤκουσας. <sup>16</sup>Καὶ νῦν τί μέλλεις ; ἀναστὰς βάπτισαι καὶ ἀπόλυσαι τὰς ἁμαρτίας σου, ἐπικαλεσάμενος τὸ ὄνομα αὐτοῦ. <sup>17</sup>Ἐγένετο δέ μοι ὑποστρέψαντι εἰς Ἱερουσαλὴμ, καὶ προσευχομένου μου ἐν τῷ ἱερῷ, γενέσθαι με ἐν ἐκστάσει, <sup>18</sup>καὶ ἰδεῖν αὐτὸν λέγοντά μοι· Σπεῦσον καὶ ἔξελθε ἐν τάχει ἐξ Ἱερουσαλὴμ, διότι οὐ παραδίξονται σου τὴν μαρτυρίαν περὶ ἐμοῦ. <sup>19</sup>Κἀγὼ εἶπον· Κύριε, αὐτοὶ ἐπίστανται ὅτι ἐγὼ ἤμην φυλακίζων καὶ δέρων κατὰ τὰς συναγωγὰς τοὺς πιστεύοντας ἐπὶ σέ· <sup>20</sup>καὶ ὅτε ἐξεχείτο τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου, καὶ αὐτὸς ἤμην ἐφεστὼς καὶ συνευδοκῶν καὶ φυλάσσων τὰ ἱμάτια τῶν ἀναιρουντῶν αὐτόν. <sup>21</sup>Καὶ εἶπε πρὸς με· Πορεύου· ὅτι ἐγὼ εἰς ἔθνη μακρὰν ἐξαποστελῶ σε.

<sup>22</sup>Ἦκουον δὲ αὐτοῦ ἄχρι τούτου τοῦ λόγου, καὶ ἐπῆραν τὴν φωνὴν αὐτῶν, λέγοντες· Αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦτον· οὐ γὰρ καθήκεν αὐτὸν ζῆν. <sup>23</sup>Κραυγαζόντων δὲ αὐτῶν καὶ ῥιπτούντων τὰ ἱμάτια καὶ κονιορτὸν βαλόντων εἰς τὸν ἀέρα, <sup>24</sup>ἐκέλευσεν αὐτὸν ὁ χιλιάρχος εἰσιῆγεσθαι εἰς τὴν παρεμβολήν, εἰπὼν μᾶστιξιν ἀνετάζεσθαι αὐτόν· ἵνα ἐπιγινῶ δι' ἣν αἰτίαν οὕτως ἐπεφώνουν αὐτῷ. <sup>25</sup>Ὡς δὲ

προέτειναν αὐτὸν τοῖς ἱμάσιν, εἶπε πρὸς τὸν ἐστῶτα ἑκατόνταρχον ὁ Παῦλος· Εἰ ἄνθρωπον Ῥωμαῖον καὶ ἀκατάκριτον ἔξεστιν ὑμῖν μαστίζειν; <sup>26</sup> Ἀκούσας δὲ ὁ ἑκατόνταρχος προσελθὼν ἀπήγγειλε τῷ χιλιάρχῳ, λέγων· Τί μέλλεις ποιεῖν; ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός ἐστι. <sup>27</sup> Προσελθὼν δὲ ὁ χιλιάρχος εἶπεν αὐτῷ· Λέγε μοι, σὺ Ῥωμαῖός εἰ; Ὁ δὲ ἔφη· Ναί. <sup>28</sup> Ἀπεκρίθη τε ὁ χιλιάρχος· Ἐγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην ἔκτησάμην· ὁ δὲ Παῦλος ἔφη· Ἐγὼ δὲ καὶ γεγέννημαι. <sup>29</sup> Εὐθέως οὖν ἀπέστησαν ἀπ' αὐτοῦ οἱ μέλλοντες αὐτὸν ἀνετάζειν. Καὶ ὁ χιλιάρχος δὲ ἐφοβήθη ἐπιγνοὺς ὅτι Ῥωμαῖός ἐστι καὶ ὅτι ἦν αὐτὸν δεδεκώς.

<sup>30</sup> Τῇ δὲ ἐπαύριον, βουλομενος γινῶναι τὸ ἀσφαλές, τὸ τί κατηγορεῖται παρὰ τῶν Ἰουδαίων, ἔλυσεν αὐτὸν, καὶ ἐκέλευσεν συνελθεῖν τοὺς ἀρχιερεῖς καὶ πᾶν τὸ συνέδριον· καὶ καταγαγὼν τὸν Παῦλον ἔστησεν εἰς αὐτούς.

**CHAP. XXIII.** <sup>1</sup> ἈΤΕΝΙΣΑΣ δὲ ὁ Παῦλος τῷ συνεδρίῳ εἶπεν· Ἄνδρες ἀδελφοί, ἐγὼ πάσῃ συνειδήσει ἀγαθῇ πεπολίτευμαι τῷ Θεῷ ἄχρι ταύτης τῆς ἡμέρας. <sup>2</sup> Ὁ δὲ ἀρχιερεὺς Ἀνανίας ἐπέταξε τοῖς παρεστῶσιν αὐτῷ τύπτειν αὐτοῦ

τὸ στόμα. <sup>3</sup>Τότε ὁ Παῦλος πρὸς αὐτὸν εἶπε· Τύπτειν σε μέλλει ὁ Θεὸς, τοῖχε κεκονιαμένε· καὶ σὺ κάθη κρίνων με κατὰ τὸν νόμον, καὶ παρανομῶν κελεύεις με τύπτεσθαι; <sup>4</sup>Οἱ δὲ παρεστῶτες εἶπον· Τὸν ἀρχιερέα τοῦ Θεοῦ λοιδορεῖς; <sup>5</sup>Εῖπεν τε ὁ Παῦλος· Οὐκ ᾔδειν, ἀδελφοί, ὅτι ἐστὶν ἀρχιερεὺς· γέγραπται γάρ· Ἄρχοντα τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς. <sup>6</sup>Γνοὺς δὲ ὁ Παῦλος ὅτι τὸ ἐν μέρος ἐστὶ Σαδδουκαίων, τὸ δὲ ἕτερον Φαρισαίων, ἔκραξεν ἐν τῷ συνεδρίῳ· Ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι, υἱὸς Φαρισαίου περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι. Τούτου δὲ αὐτοῦ λαλήσαντος, ἐγένετο στάσις τῶν Φαρισαίων καὶ τῶν Σαδδουκαίων, καὶ ἐσχίσθη τὸ πλῆθος. <sup>8</sup>Σαδδουκαῖοι μὲν γὰρ λέγουσι μὴ εἶναι ἀναστασιν μηδὲ ἄγγελον μήτε πνεῦμα· Φαρισαῖοι δὲ ὁμολογοῦσι τὰ ἀμφότερα. <sup>9</sup>Ἐγένετο δὲ κραυγὴ μεγάλη καὶ ἀναστάντες οἱ Γραμματεῖς τοῦ μέρους τῶν Φαρισαίων διεμάχοντο, λέγοντες· Οὐδὲν κακὸν εὐρίσκομεν ἐν τῷ ἀνθρώπῳ τούτῳ· εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ, ἢ ἄγγελος, μὴ θεομαχῶμεν. <sup>10</sup>Πολλῆς δὲ γενομένης στάσεως, εὐλαβηθεὶς ὁ χιλιάρχος μὴ διασπασθῇ ὁ Παῦλος ὑπ' αὐτῶν ἐκέλευσε τὸ στράτευμα

καταβὰν ἄρπάσαι αὐτὸν ἐκ μέσου αὐτῶν ἄγειν τε εἰς τὴν παρεμβολήν.

<sup>11</sup>Τῇ δὲ ἐπιούσῃ νυκτὶ ἐπιστὰς αὐτῷ ὁ Κύριος εἶπε· Θάρσει· ὡς γὰρ διεμαρτύρω τὰ περὶ ἐμοῦ εἰς Ἱερουσαλὴμ, οὕτω σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι. <sup>12</sup>Γενομένης δὲ ἡμέρας, ποιήσαντες συστροφὴν οἱ Ἰουδαῖοι ἀνεθεμάτισαν ἑαυτοὺς, λέγοντες μήτε φαγεῖν μήτε πιεῖν ἕως οὗ ἀποκτείνωσι τὸν Παῦλον. <sup>13</sup>Ἦσαν δὲ πλείους τεσσαράκοντα οἱ ταύτῃ τὴν συνωμοσίαν πεποιηκότες· <sup>14</sup>οἵτινες, προσελθόντες τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις, εἶπον· Ἀναθέματι ἀνεθεματίσαμεν ἑαυτοὺς μηδενὸς γεύσασθαι ἕως οὗ ἀποκτείνωμεν τὸν Παῦλον. <sup>15</sup>Νῦν οὖν ὑμεῖς ἐμφανίσατε τῷ χιλιάρχῳ σὺν τῷ συνεδρίῳ ὅπως αὔριον αὐτὸν καταγάγῃ πρὸς ὑμᾶς, ὡς μέλλοντας διαγινώσκειν ἀκριβέστερον τὰ περὶ αὐτοῦ· ἡμεῖς δὲ, πρὸ τοῦ ἐγγίσει αὐτὸν, ἑτοιμοὶ ἐσμεν τοῦ ἀνελεῖν αὐτόν. <sup>16</sup>Ακούσας δὲ ὁ υἱὸς τῆς ἀδελφῆς Παύλου τὴν ἐνέδραν, παραγενόμενος καὶ εἰσελθὼν εἰς τὴν παρεμβολήν, ἀπήγγειλε τῷ Παύλῳ. <sup>17</sup>Προσκαλεσάμενος δὲ ὁ Παῦλος ἓνα τῶν ἑκατοντάρχων ἔφη· Τὸν νεανίαν τοῦτον ἀπάγαγε πρὸς τὸν χιλιάρχον· ἔχει γάρ τι ἀπαγγεῖλαι αὐτῷ. <sup>18</sup>Ὁ μὲν οὖν

παραλαβὼν αὐτὸν ἤγαγε πρὸς τὸν χιλιάρχον  
 καὶ φησιν· Ὁ δέσμιος Παῦλος προσκαλεσά-  
 μενός με ἠρώτησε τοῦτον τὸν νεανίαν ἀγαγεῖν  
 πρὸς σε, ἔχοντά τι λαλήσαι σοι. <sup>19</sup>Ἐπιλαβ-  
 όμενος δὲ τῆς χειρὸς αὐτοῦ ὁ χιλιάρχος, καὶ  
 ἀναχωρήσας κατ' ἰδίαν, ἐπυνθάνετο Τί ἐστίν,  
 ὃ ἔχεις ἀπαγγεῖλαί μοι ; <sup>20</sup>Εἶπε δέ· Ὅτι οἱ  
 Ἰουδαῖοι συνέθεντο τοῦ ἐρωτῆσαί σε ὅπως  
 αὐρίον εἰς τὸ συνέδριον καταγάγῃς τὸν Παῦλον,  
 ὥς μέλλοντές τι ἀκριβέστερον πυνθάνεσθαι  
 περὶ αὐτοῦ. <sup>21</sup>Σὺ οὖν μὴ πεισθῇς αὐτοῖς·  
 ἐνεδρεύουσι γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους  
 τεσσαράκοντα, οἵτινες ἀνεθεμάτισαν ἑαυτοὺς  
 μήτε φαγεῖν μήτε πιεῖν, ἕως οὗ ἀνέλωσιν  
 αὐτόν· καὶ νῦν ἑτοιμοί εἰσι, προσδεχόμενοι  
 τὴν ἀπὸ σοῦ ἐπαγγελίαν. <sup>22</sup>Ὁ μὲν οὖν  
 χιλιάρχος ἀπέλυσε τὸν νεανίαν, παραγγείλας  
 μηδενὶ ἐκλαλήσαι ὅτι ταῦτα ἐνεφάνισας πρὸς  
 με. <sup>23</sup>Καὶ προσκαλεσάμενος δύο τινὰς τῶν  
 ἐκατοντάρχων εἶπεν· Ἐτοιμάσατε στρατιώτας  
 διακοσίους, ὅπως πορευθῶσιν ἕως Καισαρείας,  
 καὶ ἵππεῖς ἑβδομήκοντα, καὶ δεξιολάβους  
 διακοσίους, ἀπὸ τρίτης ὥρας τῆς νυκτός·  
<sup>24</sup>κτήνη τε παραστήσαι, ἵνα ἐπιβιβάσαντες τὸν  
 Παῦλον διασώσωσι πρὸς Φήλικα τὸν ἡγεμόνα·  
<sup>25</sup>γράφας ἐπιστολὴν περιέχουσαν τὸν τύπον



τοῦτον· <sup>26</sup>Κλαύδιος Λυσίας τῷ κρατίστῳ  
 ἡγεμόνι Φήλικι χαίρειν. <sup>27</sup>Τὸν ἄνδρα τοῦτον  
 συλληφθέντα ὑπὸ τῶν Ἰουδαίων καὶ μέλλοντα  
 ἀναιρεῖσθαι ὑπ' αὐτῶν, ἐπιστὰς σὺν τῷ  
 στρατεύματι ἐξειλόμην αὐτὸν, μαθὼν ὅτι  
 Ῥωμαῖός ἐστι. <sup>28</sup>Βουλόμενος δὲ γινῶναι τὴν  
 αἰτίαν δι' ἣν ἐνεκάλουν αὐτῷ κατήγαγον αὐτὸν  
 εἰς τὸ συνέδριον αὐτῶν· <sup>29</sup>ὃν εὗρον ἐγκαλ-  
 ούμενον περὶ ζητήματων τοῦ νόμου αὐτῶν,  
 μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν ἔγκλημα  
 ἔχοντα. <sup>30</sup>Μηνυθείσης δέ μοι ἐπιβουλῆς εἰς  
 τὸν ἄνδρα μέλλειν ἔσεσθαι ὑπὸ τῶν Ἰουδαίων,  
 ἐξαυτῆς ἔπεμψα πρὸς σε, παραγγέλλας καὶ  
 τοῖς κατηγοροῖς λέγειν τὰ πρὸς αὐτὸν ἐπὶ σοῦ.  
 Ἐρῶ σοι. <sup>31</sup>Οἱ μὲν οὖν στρατιῶται κατὰ τὸ  
 διατεταγμένον αὐτοῖς ἀναλαβόντες τὸν Παῦλ-  
 ον, ἤγαγον διὰ τῆς νυκτὸς εἰς τὴν Ἀντιπατρίδα.  
<sup>32</sup>Τῇ δὲ ἐπαύριον, ἐάσαντες τοὺς ἰππεῖς  
 πορεύεσθαι σὺν αὐτῷ, ὑπέστρεψαν εἰς τὴν  
 παρεμβολήν. <sup>33</sup>Οἵτινες εἰσελθόντες εἰς τὴν  
 Καισάρειαν, καὶ ἀναδόντες τὴν ἐπιστολὴν τῷ  
 ἡγεμόνι, παρέστησαν καὶ τὸν Παῦλον αὐτῷ.  
<sup>34</sup>Ἀναγνούς δὲ, καὶ ἐπερωτήσας ἐκ ποίας  
 ἐπαρχίας ἐστὶ, καὶ πυθόμενος ὅτι ἀπὸ Κιλικ-  
 ίας· <sup>35</sup>Διακούσομαί σου, ἔφη, ὅταν καὶ οἱ  
 κατήγοροί σου παραγένωνται. Ἐκέλευσέ τε

αὐτὸν ἐν τῷ πραιτωρίῳ τοῦ Ἡρώδου φυλάσσεσθαι.

**ΟΜΑΡ. XXIV.** <sup>1</sup>ΜΕΤΑ δὲ πέντε ἡμέρας κατέβη ὁ ἀρχιερεὺς Ἀνανίας μετὰ τῶν πρεσβυτέρων καὶ ῥήτορος Τερτύλλου τινὸς, οἵτινες ἐνεφάνισαν τῷ ἡγεμόνι κατὰ τοῦ Παύλου. <sup>2</sup>Κληθέντος δὲ αὐτοῦ, ἤρξατο κατηγορεῖν ὁ Τέρτυλλος, λέγων· <sup>3</sup>Πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ καὶ κατορθωμάτων γινομένων τῷ ἔθνει τούτῳ διὰ τῆς σῆς προνοίας, πάντα τε καὶ πανταχοῦ ἀποδεχόμεθα, κράτιστε Φῆλιξ, μετὰ πάσης εὐχαριστίας. <sup>4</sup>Ἴνα δὲ μὴ ἐπὶ πλεῖόν σε ἐγκόπτω, παρακαλῶ ἀκοῦσαί σε ἡμῶν συντόμως τῇ σῇ ἐπιεικείᾳ. <sup>5</sup>Εὐρόντες γὰρ τὸν ἄνδρα τούτον λοιμὸν, καὶ κινούμενα στάσει πᾶσι τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην, πρωτοστάτην τε τῆς τῶν Ναζωραίων αἱρέσεως· <sup>6</sup>ὅς καὶ τὸ ἱερὸν ἐπέειρασε βεβηλῶσαι· ὃν καὶ ἐκρατήσαμεν, καὶ κατὰ τὸν ἡμέτερον νόμον ἠθελήσαμεν κρίνειν. <sup>7</sup>Παρελθὼν δὲ Λυσίας ὁ χιλιάρχος μετὰ πολλῆς βίας ἐκ τῶν χειρῶν ἡμῶν ἀπήγαγε, <sup>8</sup>κελεύσας τοὺς κατηγοροὺς αὐτοῦ ἔρχεσθαι ἐπὶ σέ· παρ' οὗ δυνήσῃ αὐτὸς ἀνακρίνας περὶ πάντων τούτων ἐπιγινῶναι, ὧν ἡμεῖς κατηγοροῦμεν αὐτοῦ. <sup>9</sup>Συνεπέθεντο δὲ καὶ οἱ Ἰουδαῖοι,

φάσκοντες ταῦτα οὕτως ἔχειν. <sup>10</sup> Ἀπεκρίθη  
 δὲ ὁ Παῦλος, νεύσαντος αὐτῷ τοῦ ἡγεμόνος  
 λέγειν· Ἐκ πολλῶν ἐτῶν ὄντα σε κριτὴν τῷ  
 ἔθνει τούτῳ ἐπιστάμενος εὐθυμότερον τὰ περὶ  
 ἔμματος ἀπολογουμαι, <sup>11</sup> δυναμένου σου  
 γινῶναι ὅτι οὐ πλείους εἰσὶ μοι ἡμέραι δεκαδύο,  
 ἀφ' ἧς ἀνέβην προσκυνήσων ἐν Ἱερουσαλήμ.  
<sup>12</sup> Καὶ οὔτε ἐν τῷ ἱερῷ εὐρόν με πρὸς τινα  
 διαλεγόμενον, ἢ ἐπισύστασιν ποιοῦντα ὄχλου,  
 οὔτε ἐν ταῖς συναγωγαῖς οὔτε κατὰ τὴν πόλιν.  
<sup>13</sup> Οὔτε παραστήσαι δύνανται, περὶ ὧν νῦν  
 κατηγοροῦσίν μου. <sup>14</sup> Ομολογῶ δὲ τοῦτό σοι,  
 ὅτι κατὰ τὴν ὁδὸν ἣν λέγουσιν αἴρεσιν, οὕτω  
 λατρεύω τῷ πατρὶ τῷ Θεῷ, πιστεύων πᾶσι τοῖς  
 κατὰ τὸν νόμον καὶ ἐν τοῖς προφήταις  
 γεγραμμένοις· <sup>15</sup> ἐλπίδα ἔχων εἰς τὸν Θεόν, ἥμ  
 καὶ αὐτοὶ οὗτοι προσδέχονται, ἀνάστασιν  
 μέλλειν ἔσεσθαι νεκρῶν δικαίων τε καὶ ἀδίκων.  
<sup>16</sup> Ἐν τούτῳ δὲ αὐτὸς ἀσκῶ, ἀπρόσκοπον  
 συνειδήσιμ ἔχειν πρὸς τὸν Θεὸν καὶ τοὺς  
 ἀνθρώπους διαπαντός. <sup>17</sup> Δι' ἐτῶν δὲ πλειόνων  
 παρεγενόμην ἐλεημοσύνας ποιήσων εἰς το  
 ἔθνος μου, καὶ προσφοράς. <sup>18</sup> Ἐν οἷς εὐρόν με  
 ἡγνισμένον ἐν τῷ ἱερῷ, οὐ μετὰ ὄχλου οὐδὲ  
 μετὰ θορύβου, τινὲς ἀπὸ τῆς Ἀσίας Ἰουδαῖοι·  
<sup>19</sup> οἷς ἔδει ἐπὶ σοῦ παρεῖναι καὶ κατηγορεῖν, εἴ

τι ἔχοιεν πρὸς με. <sup>20</sup> Ἡ αὐτοὶ οὗτοι εἰπ-  
 ῶντες, τί εὗρον ἐν ἐμοὶ ἀδίκημα, στάντος μου  
 ἐπὶ τοῦ συνεδρίου, <sup>21</sup> ἡ περὶ μιᾶς ταύτης φωνῆς,  
 ἧς ἔκραξα ἐστῶς ἐν αὐτοῖς· ὅτι περὶ ἀναστά-  
 σεως νεκρῶν ἐγὼ κρίνομαι σήμερον ὑφ' ὑμῶν.  
<sup>22</sup> Ἀνεβάλετο δὲ αὐτοὺς ὁ Φῆλιξ, ἀκριβέστερον  
 εἰδὼς τὰ περὶ τῆς ὁδοῦ, εἰπὼν· Ὅταν Λυσίας ὁ  
 χιλιάρχος καταβῇ, διαγνώσομαι τὰ καθ' ὑμᾶς·  
<sup>23</sup> διαταξάμενός τε τῷ ἑκατοντάρχῃ τηρεῖσθαι  
 αὐτὸν, ἔχειν τε ἄνεσιν, καὶ μηδένα κωλύειν τῶν  
 ιδίων αὐτοῦ ὑπηρετεῖν ἢ προσέρχεσθαι αὐτῷ.

<sup>24</sup> Μετὰ δὲ ἡμέρας τινὰς παραγενόμενος ὁ  
 Φῆλιξ σὺν Δρουσίλλῃ τῇ γυναικί, οὔσῃ  
 Ἰουδαία, μετεπέμψατο τὸν Παῦλον καὶ  
 ἤκουσεν αὐτοῦ περὶ τῆς εἰς Χριστὸν πίστεως.  
<sup>25</sup> Διαλεγομένου δὲ αὐτοῦ περὶ δικαιοσύνης καὶ  
 ἐγκρατείας καὶ τοῦ κρίματος τοῦ μέλλοντος,  
 ἔμβοδος γενόμενος ὁ Φῆλιξ ἀπεκρίθη· Τὸ νῦν  
 ἔχον πορεύου· καιρὸν δὲ μεταλαβὼν μετακαλ-  
 ἔσομαί σε. <sup>26</sup> Ἀμα καὶ ἐλπίζων ὅτι χρήματα  
 δοθήσεται αὐτῷ ὑπὸ τοῦ Παύλου, ὅπως λύσῃ  
 αὐτόν· διὸ καὶ πυκνότερον αὐτὸν μεταπεμπ-  
 ὁμενος ὠμίλει αὐτῷ. <sup>27</sup> Διετίας δὲ πληρωθείσης  
 ἔλαβε διάδοχον ὁ Φῆλιξ Πόρκιον Φῆστον·  
 θέλων τε χάριτας καταθέσθαι τοῖς Ἰουδαίοις ὁ  
 Φῆλιξ κατέλιπε τὸν Παῦλον δεδεμένον.

**ΟΝΑΡ. XXV.** <sup>1</sup>ΦΗΣΤΟΣ οὖν ἐπιβὰς τῇ ἐπαρχίᾳ μετὰ τρεῖς ἡμέρας ἀνέβη εἰς Ἱεροσόλυμα ἀπὸ Καισαρείας. <sup>2</sup>Ἐνεφάνισαν δὲ αὐτῷ οἱ ἀρχιερεῖς καὶ οἱ πρῶτοι τῶν Ἰουδαίων κατὰ τοῦ Παύλου καὶ παρεκάλουν αὐτὸν, <sup>3</sup>αἰτούμενοι χάριν κατ' αὐτοῦ, ἵδπως μεταπέμψηται αὐτὸν εἰς Ἱερουσαλήμ· ἐνέδραν ποιοῦντες ἀνελεῖν αὐτὸν κατὰ τὴν ὁδόν. <sup>4</sup>Ὁ μὲν οὖν Φῆστος ἀπεκρίθη τηρεῖσθαι τὸν Παῦλον ἐν Καισαρείᾳ, ἑαυτὸν δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι. <sup>5</sup>Οἱ οὖν δυνατοὶ ἐν ὑμῖν, φησὶ, συγκαταβάντες, εἴ τι ἐστὶν ἐν τῷ ἀνδρὶ τούτῳ, κατηγορεῖτωσαν αὐτοῦ. <sup>6</sup>Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας οὐ πλείους ὀκτὼ ἢ δέκα, καταβὰς εἰς Καισάρειαν, τῇ ἐπαύριον καθίσας ἐπὶ τοῦ βήματος ἐκέλευσε τὸν Παῦλον ἀχθῆναι. <sup>7</sup>Παραγενομένου δὲ αὐτοῦ, περιέστησαν οἱ ἀπὸ Ἱεροσολύμων καταβεβηκότες Ἰουδαῖοι πολλὰ καὶ βαρέα αἰτιώματα φέροντες κατὰ τοῦ Παύλου, ἃ οὐκ ἴσχυον ἀποδεῖξαι. <sup>8</sup>Ἀπολογουμένου αὐτοῦ· Ὅτι οὔτε εἰς τὸν νόμον τῶν Ἰουδαίων, οὔτε εἰς τὸ ἱερὸν, οὔτε εἰς Καίσαρά τι ἡμαρτον. <sup>9</sup>Ὁ Φῆστος δὲ, τοῖς Ἰουδαίοις θέλων χάριν καταθέσθαι, ἀποκριθεὶς τῷ Παύλῳ εἶπε· Θέλεις εἰς Ἱεροσόλυμα ἀναβὰς ἐκεῖ περὶ τούτων κρίνεσθαι ἐπ' ἐμοῦ; <sup>10</sup>Εἶπε δὲ ὁ Παῦλος· Ἐπὶ

τοῦ βήματος Καίσαρος ἐστὼς εἰμι, οὐ με δεῖ κρίνεσθαι· Ἰουδαίους οὐδὲν ἠδίκησα, ὥς καὶ σὺ κάλλιον ἐπυγινώσκεις. <sup>11</sup>Εἰ μὲν γὰρ ἀδικῶ καὶ ἄξιον θανάτου πέπραχά τι, οὐ παραιτούμαι τὸ ἀποθανεῖν· εἰ δὲ οὐδέν ἐστιν, ὧν οὗτοι κατηγοροῦσί μου, οὐδεὶς με δύναται αὐτοῖς χαρίσασθαι· Καίσαρα ἐπικαλοῦμαι. <sup>12</sup>Τότε ὁ Φῆστος, συλλαλήσας μετὰ τοῦ συμβουλίου, ἀπεκριθῆ· Καίσαρα ἐπικέκλησαι· ἐπὶ Καίσαρα πορεύσῃ.

<sup>13</sup>Ἡμερῶν δὲ διαγενομένων τινῶν, Ἀγρίππας ὁ βασιλεὺς καὶ Βερνίκη κατήντησαν εἰς Καισάρειαν ἀσπασόμενοι τὸν Φῆστον. <sup>14</sup>Ὡς δὲ πλείους ἡμέρας διέτριβον ἐκεῖ, ὁ Φῆστος τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν Παῦλον, λέγων· Ἄνὴρ τις ἐστὶ καταλελειμμένος ὑπὸ Φήλικος δέσμιος· <sup>15</sup>περὶ οὗ, γενομένου μου εἰς Ἱεροσόλυμα, ἐνεφάνισαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τῶν Ἰουδαίων, αἰτούμενοι κατ' αὐτοῦ δίκην. <sup>16</sup>Πρὸς οὓς ἀπεκριθην, ὅτι οὐκ ἔστιν ἔθος Ῥωμαίοις χαρίζεσθαι τινα ἄνθρωπον εἰς ἀπώλειαν, πρὶν ἢ ὁ κατηγορούμενος κατὰ πρόσωπον ἔχοι τοὺς κατηγοροὺς, τόπον τε ἀπολογίας λάβοι περὶ τοῦ ἐγκλήματος. <sup>17</sup>Συνελθόντων οὖν αὐτῶν ἐνθάδε, ἀναβολὴν μηδεμίαν ποιησάμενος, τῇ ἐξῆς καθίσας ἐπὶ

τοῦ βήματος ἐκέλευσα ἀχθῆναι τὸν ἄνδρα.  
<sup>18</sup>Περὶ οὗ σταθέντες οἱ κατήγοροι οὐδεμίαν  
 αἰτίαν ἐπέφερον, ὧν ὑπενόουν ἐγώ· <sup>19</sup>ζητή-  
 ματα δέ τινα περὶ τῆς ἰδίας δεισιδαιμονίας  
 εἶχον πρὸς αὐτὸν, καὶ περὶ τινος Ἰησοῦ  
 τεθνηκότος, ὃν ἔφασκεν ὁ Παῦλος ζῆν.  
<sup>20</sup>Ἀπορούμενος δὲ ἐγὼ εἰς τὴν περὶ τούτου  
 ζήτησιν ἔλεγον· Εἰ βούλοιτο πορεύεσθαι εἰς  
 Ἱερουσαλὴμ, κακεῖ κρίνεσθαι περὶ τούτων·  
<sup>21</sup>Τοῦ δὲ Παύλου ἐπικαλεσαμένου τηρηθῆναι  
 αὐτὸν εἰς τὴν τοῦ Σεβαστοῦ διαγνωσιν,  
 ἐκέλευσα τηρεῖσθαι αὐτὸν, ἕως οὗ πέμψω  
 αὐτὸν πρὸς Καίσαρα. <sup>22</sup>Ἀγρίππας δὲ πρὸς  
 τὸν Φῆστον ἔφη· Ἐβουλόμην καὶ αὐτὸς τοῦ  
 ἀνθρώπου ἀκοῦσαι. Ὁ δὲ, Αὔριον, φησὶν,  
 ἀκούσῃ αὐτοῦ.

<sup>23</sup>Τῇ οὖν ἐπαύριον ἐλθόντος τοῦ Ἀγρίππα  
 καὶ τῆς Βερνίκης μετὰ πολλῆς φαντασίας, καὶ  
 εἰσελθόντων εἰς τὸ ἀκροατήριον, σὺν τε τοῖς  
 χιλιάρχοις καὶ ἀνδράσι τοῖς κατ' ἐξοχὴν οὖσι  
 τῆς πόλεως, καὶ κελεύσαντος τοῦ Φῆστου,  
 ἦχθη ὁ Παῦλος. <sup>24</sup>Καὶ φησιν ὁ Φῆστος·  
 Ἀγρίππα βασιλεῦ, καὶ πάντες οἱ συμπαρόντες  
 ἡμῖν ἄνδρες, θεωρεῖτε τοῦτον, περὶ οὗ πᾶν τὸ  
 πλῆθος τῶν Ἰουδαίων ἐνέτυχόν μοι ἔν τε  
 Ἱεροσολύμοις καὶ ἐνθάδε, ἐπιβοῶντες μὴ δεῖν

ζῆν αὐτὸν μηκέτι. <sup>25</sup> Ἐγὼ δὲ καταλαβόμενος μηδὲν ἄξιον θανάτου αὐτὸν πεπραχέναι, καὶ αὐτοῦδὲ τούτου ἐπικαλεσαμένου τὸν Σεβαστὸν, ἔκρινα πέμπειν αὐτόν. <sup>26</sup> Περὶ οὐ ἀσφαλές τι γράψαι τῷ κυρίῳ οὐκ ἔχω· διὸ προήγαγον αὐτὸν ἐφ' ὑμῶν, καὶ μάλιστα ἐπὶ σοῦ, βασιλεῦ Ἀγρίππα, ὅπως, τῆς ἀνακρίσεως γενόμενης, σχῶ τι γράψαι. <sup>27</sup> Ἀλογον γάρ μοι δοκεῖ πέμποντα δέσμιον μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας σημᾶναι.

**ΟΘΑΡ. XXVI.** <sup>1</sup> ἈΓΡΙΠΠΑΣ δὲ πρὸς τὸν Παῦλον ἔφη· Ἐπιτρέπεται σοι ὑπὲρ σεαυτοῦ λέγειν. Τότε ὁ Παῦλος ἀπελογεῖτο ἐκτείνας τὴν χεῖρα. <sup>2</sup> Περὶ πάντων, ὧν ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ Ἀγρίππα, ἡγῆμαι ἐμαυτὸν μακάριον μέλλων ἀπολογεῖσθαι ἐπὶ σοῦ σήμερον. <sup>3</sup> Μάλιστα γνώστην ὄντα σε πάντων τῶν κατὰ Ἰουδαίους ἐθῶν τε καὶ ζητημάτων· διὸ δέομαί σου, μακροθύμως ἀκούσαί μου. <sup>4</sup> Τὴν μὲν οὖν βίωσίν μου τὴν ἐκ νεότητος, τὴν ἀπ' ἀρχῆς γενομένην ἐν τῷ ἔθνει μου ἐν Ἱεροσολύμοις, ἴσασι πάντες οἱ Ἰουδαῖοι, <sup>5</sup> προγινώσκοντες με ἄνωθεν, ἐὰν θέλωσι μαρτυρεῖν, ὅτι κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς ἡμετέρας θρησκείας ἔζησα Φαρισαῖος. <sup>6</sup> Καὶ νῦν ἐπ' ἐλπίδι τῆς πρὸς τοὺς πατέρας



ἐπαγγελίας γενομένης ὑπὸ τοῦ Θεοῦ ἑστηκα  
κρινόμενος· Ἰεῖς ἦν τὸ δωδεκάφυλον ἡμῶν, ἐν  
ἐκτενείᾳ νύκτα καὶ ἡμέραν λατρεῖον, ἐλπίζει  
καταντῆσαι· περὶ ἧς ἐλπίδος ἐγκαλοῦμαι,  
βασιλεῦ Ἀγρίππα, ὑπὸ τῶν Ἰουδαίων. <sup>8</sup>Τί  
ἄπιστον κρίνεται παρ' ὑμῖν εἰ ὁ Θεὸς νεκροὺς  
ἐγείρει; <sup>9</sup>Εγὼ μὲν οὖν ἔδοξα ἐμαυτῷ πρὸς τὸ  
ὄνομα Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ  
ἐναντία πρᾶξαι. <sup>10</sup>Ὁ καὶ ἐποίησα ἐν Ἱερο-  
σολύμοις· καὶ πολλοὺς τῶν ἁγίων ἐγὼ φυλακαῖς  
κατέκλεισα τὴν παρὰ τῶν ἀρχιερέων ἐξουσίαν  
λαβών· ἀναιρουμένων τε αὐτῶν, κατήνεγκα  
ψῆφον. <sup>11</sup>Καὶ κατὰ πάσας τὰς συναγωγὰς  
πολλάκις τιμωρῶν αὐτοὺς ἠνάγκαζον βλασ-  
φημεῖν· περισσῶς τε ἐμμαινόμενος αὐτοῖς  
ἐδίωκον ἕως καὶ εἰς τὰς ἔξω πόλεις. <sup>12</sup>Ἐν οἷς  
καὶ πορευόμενος εἰς τὴν Δαμασκὸν μετ'  
ἐξουσίας καὶ ἐπιτροπῆς τῆς παρὰ τῶν ἀρχ-  
ιερέων, <sup>13</sup>ἡμέρας μέσης, κατὰ τὴν ὁδὸν εἶδον,  
βασιλεῦ, οὐρανόθεν ὑπὲρ τὴν λαμπρότητα  
τοῦ ἡλίου περιλάμψαν με φῶς καὶ τοὺς  
σὺν ἐμοὶ πορευομένους. <sup>14</sup>Πάντων δὲ κατα-  
πεσόντων ἡμῶν εἰς τὴν γῆν, ἤκουσα φωνὴν  
λαλοῦσαν πρὸς με καὶ λέγουσαν τῇ Ἑβραϊδι  
διαλέκτῳ· Σαοῦλ, Σαοῦλ, τί με διώκεις;  
σκληρον σοι πρὸς κέντρα λακτίζειν. <sup>15</sup>Εγὼ

δὲ εἶπον· Τίς εἶ, Κύριε ; Ὁ δὲ εἶπεν· Ἐγὼ εἰμι Ἰησοῦς, ὃν σὺ διώκεις. <sup>16</sup> Ἀλλὰ ἀνάστηθι, καὶ στῆθι ἐπὶ τοὺς πόδας σου· εἰς τοῦτο γὰρ ὤφθην σοι, προχειρίσασθαί σε ὑπηρέτην καὶ μάρτυρα, ὧν τε εἶδες ὧν τε ὀφθήσομαί σοι, <sup>17</sup> ἐξαιρούμενός σε ἐκ τοῦ λαοῦ καὶ τῶν ἐθνῶν, εἰς οὓς νῦν σε ἀποστέλλω, <sup>18</sup> ἀνοιῆσαι ὀφθαλμοὺς αὐτῶν, τοῦ ἐπιστρέψαι ἀπὸ σκότους εἰς φῶς καὶ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν Θεόν, τοῦ λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν καὶ κληρὸν ἐν τοῖς ἡγιασμένοις πίστει τῇ εἰς ἐμέ. <sup>19</sup> Ὅθεν, βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην ἀπειθὴς τῇ οὐρανίῳ ὀπτασίᾳ· <sup>20</sup> ἀλλὰ τοῖς ἐν Δαμασκῷ πρῶτον καὶ Ἱεροσολύμοις, εἰς πᾶσάν τε τὴν χώραν τῆς Ἰουδαίας, καὶ τοῖς ἔθνεσιν, ἀπήγγελλον μετανοεῖν καὶ ἐπιστρέφειν ἐπὶ τὸν Θεόν, ἅξια τῆς μετανοίας ἔργα πράσσοντας. <sup>21</sup> Ἐνεκα τούτων με οἱ Ἰουδαῖοι συλλαβόμενοι ἐν τῷ ἱερῷ ἐπειρῶντο διαχειρίσασθαι. <sup>22</sup> Ἐπικουρίας οὖν τυχὼν τῆς παρὰ τοῦ Θεοῦ ἄχρι τῆς ἡμέρας ταύτης ἕστηκα, μαρτυρούμενος μικρῷ τε καὶ μεγάλῳ, οὐδὲν ἐκτὸς λέγων, ὧν τε οἱ προφῆται ἐλάλησαν μελλόντων γίνεσθαι καὶ Μωϋσῆς· <sup>23</sup> εἰ παθητὸς ὁ Χριστὸς, εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς μέλλει καταγγέλλειν τῷ λαῷ καὶ τοῖς ἔθνεσι. <sup>24</sup> Ταῦτα δὲ

αὐτοῦ ἀπολογουμένου, ὁ Φῆστος μεγάλη φωνῇ ἔφη· Μαίνη, Παῦλε· τὰ πολλά σε γράμματα εἰς μανίαν περιτρέπει. <sup>25</sup>Ὁ δὲ, Οὐ μαίνομαι, φησὶ, κράτιστε Φῆστε, ἀλλ' ἀληθείας καὶ σωφροσύνης ῥήματα ἀποφθέγγομαι. <sup>26</sup>Ἐπίσταται γὰρ περὶ τούτων ὁ βασιλεὺς, πρὸς δὲ καὶ παρῤῥησιαζόμενος λαλῶ· λανθάνειν γὰρ αὐτόν τι τούτων οὐ πείθομαι οὐδέν· οὐ γὰρ ἐστὶν ἐν γωνίᾳ πεπραγμένον τοῦτο. <sup>27</sup>Πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς προφήταις; οἶδα ὅτι πιστεύεις. <sup>28</sup>Ὁ δὲ Ἀγρίππας πρὸς τὸν Παῦλον ἔφη· Ἐν ὀλίγῳ με πείθεις Χριστιανὸν γενέσθαι. <sup>29</sup>Ὁ δὲ Παῦλος εἶπεν· Εὐξαίμην ἂν τῷ Θεῷ, καὶ ἐν ὀλίγῳ καὶ ἐν πολλῷ, οὐ μόνον σὲ ἀλλὰ καὶ πάντας τοὺς ἀκούοντάς μου σήμερον γενέσθαι τοιουτούς, ὁποῖος καὶ γὰρ εἰμι, παρεκτὸς τῶν δεσμῶν τούτων. <sup>30</sup>Καὶ ταῦτα εἰπόντος αὐτοῦ, ἀνέστη ὁ βασιλεὺς καὶ ὁ ἡγεμὼν ἡ τε Βερνίκη καὶ οἱ συγκαθήμενοι αὐτοῖς· <sup>31</sup>καὶ ἀναχωρήσαντες ἐλάλουν πρὸς ἀλλήλους, λέγοντες· Ὅτι οὐδὲν θανάτου ἄξιον ἡ δεσμῶν πρᾶσσει ὁ ἄνθρωπος οὗτος. <sup>32</sup>Ἀγρίππας δὲ τῷ Φῆστῳ ἔφη· Ἀπολελύσθαι ἐδύνατο ὁ ἄνθρωπος οὗτος, εἰ μὴ ἐπεκέκλητο Καίσαρα.

CHAP. XXVII. <sup>1</sup>Ὡς δὲ ἐκρίθη τοῦ ἀπο-

πλεῖν ἡμᾶς εἰς τὴν Ἰταλίαν, παρεδίδουν τὸν  
 τε Παῦλον καὶ τινὰς ἑτέρους δεσμώτας  
 ἑκατοντάρχη, ὀνόματι Ἰουλίῳ, σπείρης Σεβασ-  
 τῆς. <sup>2</sup>Ἐπιβάντες δὲ πλοίῳ Ἀδραμυτηνῶ,  
 μέλλοντες πλεῖν τοὺς κατὰ τὴν Ἀσίαν τόπους,  
 ἀνήχθημεν, ὄντος σὺν ἡμῖν Ἀριστάρχου  
 Μακεδόνος Θεσσαλονικέως. <sup>3</sup>Τῇ τε ἑτέρα  
 κατήχθημεν εἰς Σιδῶνα· φιλανθρώπως τε ὁ  
 Ἰούλιος τῷ Παύλῳ χρησάμενος ἐπέτρεψε  
 πρὸς τοὺς φίλους πορευθέντα ἐπιμελείας  
 τυχεῖν. <sup>4</sup>Κἀκεῖθεν ἀναχθέντες ὑπεπλεύσαμεν  
 τὴν Κύπρον διὰ τὸ τοὺς ἀνέμους εἶναι ἐναντίους.  
<sup>5</sup>Τό τε πέλαγος τὸ κατὰ τὴν Κιλικίαν καὶ  
 Παμφυλίαν διαπλεύσαντες κατήλθομεν εἰς  
 Μύρα τῆς Λυκίας. <sup>6</sup>Κἀκεῖ εὐρών ὁ ἑκατόν-  
 ταρχος πλοῖον Ἀλεξανδρίνου, πλέον εἰς τὴν  
 Ἰταλίαν, ἐνεβίβασεν ἡμᾶς εἰς αὐτό. <sup>7</sup>Ἐν  
 ἱκαναῖς δὲ ἡμέραις βραδυπλοοῦντες, καὶ μόλις  
 γενόμενοι κατὰ τὴν Κνίδον, μὴ προσεῶντος  
 ἡμᾶς τοῦ ἀνέμου, ὑπεπλεύσαμεν τὴν Κρήτην  
 κατὰ Σαλμώνην· <sup>8</sup>μόλις τε παραλεγόμενοι  
 αὐτὴν ἤλθομεν εἰς τόπον τινὰ καλούμενον  
 Καλοὺς Λιμένας, ᾧ ἐγγὺς ἦν πόλις Λασαία.  
<sup>9</sup>Ἰκανοῦ δὲ χρόνου διαγενομένου, καὶ ὄντος ἤδη  
 ἐπισφαλοῦς τοῦ πλοῦς διὰ τὸ καὶ τὴν νηστείαν  
 ἤδη παρεληλυθέναι, παρήνει ὁ Παῦλος, <sup>10</sup>λέγων

αὐτοῖς· Ἄνδρες, θεωρῶ ὅτι μετὰ ὕβρεως καὶ πολλῆς ζημίας οὐ μόνον τοῦ φορτίου καὶ τοῦ πλοίου, ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν, μέλλειν ἔσεσθαι τὸν πλοῦν. <sup>11</sup>Ὁ δὲ ἑκατοντάρχης τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῳ ἐπέειπετο μᾶλλον, ἢ τοῖς ὑπὸ τοῦ Παύλου λεγομένοις. <sup>12</sup>Ἀνευθέτου δὲ τοῦ λιμένος ὑπάρχοντος πρὸς παραχειμασίαν, οἱ πλείους ἔθεντο βουλὴν ἀναχθῆναι κακείθεν, εἴπως δύναιντο καταντήσαντες εἰς Φοίνικα παραχειμάσαι, λιμένα τῆς Κρήτης βλέποντα κατὰ Λίβα καὶ κατὰ Χῶρον. <sup>13</sup>Ὑποπνεύσαντος δὲ Νότου, δόξαντες τῆς προθέσεως κεκρατηκέναι, ἄραντες ἄσσουν παρελέγοντο τὴν Κρήτην. <sup>14</sup>Μετ' οὐ πολὺ δὲ ἔβαλε κατ' αὐτῆς ἄνεμος τυφωνικὸς, ὃ καλούμενος Εὐροκλύδων. <sup>15</sup>Συναρπασθέντος δὲ τοῦ πλοίου καὶ μὴ δυναμένου ἀντοφθαλμεῖν τῷ ἀνέμῳ, ἐπιδόντες ἐφερόμεθα. <sup>16</sup>Νησίον δέ τι ὑποδραμόντες, καλούμενον Κλαύδην, μόλις ἰσχύσαμεν περικρατεῖς γενέσθαι τῆς σκάφης· <sup>17</sup>ἦν ἄραντες, βοηθείαις ἐχρῶντο, ὑποζωννύντες τὸ πλοῖον· φοβούμενοί τε, μὴ εἰς τὴν Σύρτιν ἐκπέσωσι, χαλάσαντες τὸ σκεῦος, οὕτως ἐφέροντο. <sup>18</sup>Σφοδρῶς δὲ χειμαζομένων ἡμῶν, τῇ ἐξῆς ἐκβολὴν ἐποιοῦντο. <sup>19</sup>Καὶ τῇ τρίτῃ αὐτόχειρες τὴν σκευὴν τοῦ πλοίου ἐρρίψαμεν.

<sup>20</sup>Μήτε δὲ ἡλίου μήτε ἄστρον ἐπιφαινόντων ἐπὶ πλείονας ἡμέρας, χειμῶνός τε οὐκ ὀλίγου ἐπικειμένου, λοιπὸν περιηρεῖτο πᾶσα ἐλπίς τοῦ σῶζεσθαι ἡμᾶς. <sup>21</sup>Πολλῆς δὲ ἀσιτίας ὑπαρχούσης, τότε σταθεὶς ὁ Παῦλος ἐν μέσῳ αὐτῶν, εἶπεν· Ἔδει μὲν, ὦ ἄνδρες, πειθαρχήσαντάς μοι μὴ ἀνάγεσθαι ἀπὸ τῆς Κρήτης, κερδῆσαί τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν. <sup>22</sup>Καὶ τανῦν παραινῶ ὑμᾶς εὐθυμεῖν· ἀποβολὴ γὰρ ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν, πλὴν τοῦ πλοίου. <sup>23</sup>Παρέστη γάρ μοι τῇ νυκτὶ ταύτῃ ἄγγελος τοῦ Θεοῦ, οὗ εἰμι, ὃ καὶ λατρεύω, <sup>24</sup>λέγων· Μὴ φοβοῦ, Παῦλε· Καίσαρί σε δεῖ παραστήναι· καὶ ἰδοὺ, κεχάρισται σοι ὁ Θεὸς πάντας τοὺς πλείοντας μετὰ σοῦ. <sup>25</sup>Διὸ εὐθυμεῖτε, ἄνδρες· πιστεύω γὰρ τῷ Θεῷ, ὅτι οὕτως ἔσται, καθ' ὃν τρόπον λελάληταί μοι. <sup>26</sup>Εἰς νῆσον δέ τινα δεῖ ἡμᾶς ἐκπεσεῖν. <sup>27</sup>Ὡς δὲ τεσσαρεσκαιδεκάτῃ νυξ ἐγένετο, διαφορομένων ἡμῶν ἐν τῷ Ἀδρία, κατὰ μέσον τῆς νυκτὸς ὑπενόουν οἱ ναῦται προσάγειν τινὰ αὐτοῖς χώραν. <sup>28</sup>Καὶ βολίσαντες εὗρον ὀργυιᾶς εἴκοσι· βραχὺ δὲ διαστήσαντες καὶ πάλιν βολίσαντες εὗρον ὀργυιᾶς δεκαπέντε. <sup>29</sup>Φοβούμενοί τε μήπως εἰς τραχεῖς τόπους ἐκπέσωμεν, ἐκ πρύμνης ῥίψαντες ἀγκύρας

τέσσαρας, ἤρχοντο ἡμέραν γενέσθαι. <sup>30</sup>Τῶν δὲ ναυτῶν ζητούντων φυγεῖν ἐκ τοῦ πλοίου, καὶ χαλασάντων τὴν σκάφην εἰς τὴν θάλασσαν προφάσει ὡς ἐκ πρώρας μελλόντων ἀγκύρας ἐκτείνειν, <sup>31</sup>εἶπεν ὁ Παῦλος τῷ ἑκατοντάρχῃ καὶ τοῖς στρατιώταις· Ἐὰν μὴ οὗτοι μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς σωθῆναι οὐ δύνασθε. <sup>32</sup>Τότε οἱ στρατιῶται ἀπέκοψαν τὰ σχοινία τῆς σκάφης, καὶ εἶασαν αὐτὴν ἐκπεσεῖν. <sup>33</sup>Ἀχρι δὲ οὗ ἔμελλεν ἡμέρα γίνεσθαι, παρέκαλει ὁ Παῦλος ἅπαντας μεταλαβεῖν τροφῆς, λέγων· Τεσσαρεσκαί-δεκάτην σήμερον ἡμέραν προσδοκῶντες ἄσιτοι διατελεῖτε, μηδὲν προσλαβόμενοι. <sup>34</sup>Διὸ παρακαλῶ ὑμᾶς μεταλαβεῖν τροφῆς· τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει· οὐδενὸς γὰρ ὑμῶν θρῖξ ἐκ τῆς κεφαλῆς ἀπολείται· <sup>35</sup>εἰπὼν δὲ ταῦτα, καὶ λαβὼν ἄρτον, εὐχαρίστησε τῷ Θεῷ ἐνώπιον πάντων, καὶ κλάσας, ἤρξατο ἐσθίειν. <sup>36</sup>Εὐθυμοὶ δὲ γενόμενοι πάντες καὶ αὐτοὶ προσελάβοντο τροφῆς. <sup>37</sup>Ἡμεν δὲ ἐν τῷ πλοίῳ αἱ πᾶσαι ψυχαὶ διακόσiai ἐβδομήκοντα ἕξ. <sup>38</sup>Κορεσθέντες δὲ τροφῆς ἐκούφιζον τὸ πλοῖον, ἐκβαλλόμενοι τὸν σῖτον εἰς τὴν θάλασσαν. <sup>39</sup>Ὅτε δὲ ἡμέρα ἐγένετο, τὴν γῆν οὐκ

ἐπιγίνωσκον· κόλπον δέ τινα κατενόουν, ἔχοντα αἰγιαλόν, εἰς ὃν ἐβουλεύσαντο, εἰ δύναιτο, ἐξῶσαι τὸ πλοῖον. <sup>40</sup>Καὶ τὰς ὠγκύρας περιελόντες εἶων εἰς τὴν θάλασσαν, ἅμα ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων· καὶ ἐπαραντες τὸν ἀρτέμονα τῇ πνευσεῖ κατεῖχον εἰς τὸν αἰγιαλόν. <sup>41</sup>Περιπεσόντες δὲ εἰς τόπον διθάλασσον ἐπώκειλαν τὴν ναῦν· καὶ ἡ μὲν πρῶρα ἐρείσασα ἔμεινεν ἀσάλευτος, ἡ δὲ πρύμνα ἐλύετο ὑπὸ τῆς βίας τῶν κυμάτων. <sup>42</sup>Τῶν δὲ στρατιωτῶν βουλὴ ἐγένετο, ἵνα τοὺς δεσμώτας ἀποκτείνωσι, μή τις ἐκκολυμβήσας διαφύγῃ. <sup>43</sup>Ὁ δὲ ἐκατόνταρχος, βουλόμενος διασῶσαι τὸν Παῦλον, ἐκώλυσεν αὐτοὺς τοῦ βουλήματος, ἐκέλευσέ τε τοὺς δυναμένους κολυμβᾶν ἀπορρήψαντας πρῶτους ἐπὶ τὴν γῆν ἐξιέναι· <sup>44</sup>καὶ τοὺς λοιποὺς, οὓς μὲν ἐπὶ σανίσιν, οὓς δὲ ἐπὶ τινων τῶν ἀπὸ τοῦ πλοίου. Καὶ οὕτως ἐγένετο πάντας διασωθῆναι ἐπὶ τὴν γῆν.

**CHAP. XXVIII.** <sup>1</sup>ΚΑΙ διασωθέντες τότε ἐπέγνωσαν ὅτι Μελίτη ἡ νῆσος καλεῖται. <sup>2</sup>Οἱ δὲ βάρβαροι παρεῖχον οὐ τὴν τυχούσαν φιλανθρωπίαν ἡμῖν· ἀνάψαντες γὰρ πυρὰν προσελάβοντο πάντας ἡμᾶς διὰ τὸν ἕτερον τὸν ἐφεστῶτα καὶ διὰ τὸ ψύχος· <sup>3</sup>συστρέψ-



αντος δὲ τοῦ Παύλου φρυγάνων πλῆθος,  
 καὶ ἐπιθέντος ἐπὶ τὴν πυρὰν, ἔχιδνα ἐκ τῆς  
 θερμῆς ἐξελθοῦσα καθήψε τῆς χειρὸς αὐτοῦ.  
 4<sup>ο</sup> Ὡς δὲ εἶδον οἱ βάρβαροι κρεμάμενον τὸ  
 θηρίον ἐκ τῆς χειρὸς αὐτοῦ, ἔλεγον πρὸς  
 ἀλλήλους· Πάντως φονεύς ἐστὶν ὁ ἄνθρωπος  
 οὗτος, ὃν, διασωθέντα ἐκ τῆς θαλάσσης, ἡ  
 δίκη ζῆν οὐκ εἶασεν. 5<sup>ο</sup> Ὁ μὲν οὖν, ἀποτινάξας  
 τὸ θηρίον εἰς τὸ πῦρ, ἔπαθεν οὐδὲν κακόν.  
 6<sup>ο</sup> Οἱ δὲ προσεδόκων αὐτὸν μέλλειν πίμπρασθαι,  
 ἢ καταπίπτειν ἄφνω νεκρόν. Ἐπὶ πολὺ δὲ  
 αὐτῶν, προσδοκῶντων καὶ θεωρούντων μηδὲν  
 ἄτοπον εἰς αὐτὸν γινόμενον, μεταβαλλόμενοι  
 ἔλεγον θεὸν αὐτὸν εἶναι. 7<sup>ο</sup> Ἐν δὲ τοῖς περὶ  
 τὸν τόπον ἐκεῖνον ὑπῆρχε χωρία τῷ πρώτῳ  
 τῆς νήσου, ὀνόματι Ποπλίῳ· ὃς ἀναδεξάμενος  
 ἡμᾶς τρεῖς ἡμέρας φιλοφρόνως ἐξένισεν.  
 8<sup>ο</sup> Ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου,  
 πυρετοῖς καὶ δυσεντερίᾳ συνεχόμενον, κατα-  
 κείσθαι· πρὸς ὃν ὁ Παῦλος εἰσελθὼν καὶ  
 προσευξάμενος, ἐπιθεὶς τὰς χεῖρας αὐτῷ,  
 ἰάσατο αὐτόν. 9<sup>ο</sup> Τούτου οὖν γενομένου, καὶ  
 οἱ λοιποὶ οἱ ἔχοντες ἀσθενείας ἐν τῇ νήσῳ  
 προσήρχοντο καὶ ἐθεραπεύοντο· 10<sup>ο</sup> οἱ καὶ  
 πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς, καὶ ἀναγ-  
 ομένοις ἐπέθεντο τὰ πρὸς τὴν χρεῖαν.

11 Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ παρακεχειμακότι ἐν τῇ νήσῳ, Ἀλεξανδρίνῳ, παρασήμῳ Διοσκούροις. 12 Καὶ καταχθέντες εἰς Συρακούσας ἐπεμείναμεν ἡμέρας τρεῖς. 13 Ὅθεν περιελθόντες κατηντήσαμεν εἰς Ῥήγιον καὶ μετὰ μίαν ἡμέραν, ἐπιγενομένου νότου, δευτεραῖοι ἤλθομεν εἰς Ποτιόλους. 14 οὗ εὐρόντες ἀδελφούς παρεκλήθημεν ἐπ' αὐτοῖς ἐπιμεῖναι ἡμέρας ἑπτὰ καὶ οὕτως εἰς τὴν Ῥώμην ἤλθομεν. 15 Κακείθεν οἱ ἀδελφοί, ἀκούσαντες τὰ περὶ ἡμῶν, ἐξῆλθον εἰς ἀπάντησιν ἡμῖν ἄχρις Ἀππίου Φόρου καὶ Τριῶν Ταβερνῶν οὗς ἰδὼν ὁ Παῦλος, εὐχαριστήσας τῷ Θεῷ, ἔλαβε θάρσος. 16 Ὅτε δὲ ἤλθομεν εἰς Ῥώμην, ὁ ἑκατόνταρχος παρέδωκε τοὺς δεσμίους τῷ στρατοπεδάρχῃ· τῷ δὲ Παύλῳ ἐπετράπη μένειν καθ' ἑαυτὸν σὺν τῷ φυλάσσοντι αὐτὸν στρατιώτῃ.

17 Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς συγκαλέσασθαι αὐτὸν τοὺς ὄντας τῶν Ἰουδαίων πρῶτους. Συνελθόντων δὲ αὐτῶν, ἔλεγε πρὸς αὐτούς· Ἄνδρες ἀδελφοί, ἐγὼ οὐδὲν ἐναντίον ποιήσας τῷ λαῷ ἢ τοῖς ἔθεσι τοῖς πατρώοις δέσμιος ἐξ Ἱεροσολύμων παρεδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων. 18 οἵτινες ἀνακρίναντές με ἐβούλοντο ἀπολύσαι διὰ τὸ μηδεμίαν

αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοί. <sup>19</sup> Ἀντι-  
 λεγόντων δὲ τῶν Ἰουδαίων, ἠναγκάσθην  
 ἐπικαλέσασθαι Καίσαρα, οὐχ ὥς τοῦ ἔθνους  
 μου ἔχων τι κατηγορήσαι. <sup>20</sup> Διὰ ταύτην οὖν  
 τὴν αἰτίαν παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσ-  
 λαλῆσαι· ἔνεκεν γὰρ τῆς ἐλπίδος τοῦ Ἰσραὴλ  
 τὴν ἄλυσιν ταύτην περίκειμαι. <sup>21</sup> Οἱ δὲ πρὸς  
 αὐτὸν εἶπον· Ἡμεῖς οὔτε γράμματα περὶ σοῦ  
 ἐδεξάμεθα ἀπὸ τῆς Ἰουδαίας· οὔτε παρα-  
 γενόμενός τις τῶν ἀδελφῶν ἀπήγγειλεν ἡ  
 ἐλάλησέ τι περὶ σοῦ πονηρόν. <sup>22</sup> Ἀξιούμεν δὲ  
 παρὰ σοῦ ἀκοῦσαι, ἃ φρονεῖς· περὶ μὲν γὰρ  
 τῆς αἰρέσεως ταύτης γνωστόν ἐστιν ἡμῖν ὅτι  
 πανταχοῦ ἀντιλέγεται. <sup>23</sup> Ταξάμενοι δὲ αὐτῷ  
 ἡμέραν ἤκου πρὸς αὐτὸν εἰς τὴν ξενίαν  
 πλείονες, οἷς ἐξετίθετο διαμαρτυρόμενος τὴν  
 βασιλείαν τοῦ Θεοῦ, πείθων τε αὐτοὺς τὰ  
 περὶ τοῦ Ἰησοῦ ἀπὸ τε τοῦ νόμου Μωϋσέως  
 καὶ τῶν προφητῶν ἀπὸ πρῶτῃ ἕως ἐσπέρας.  
<sup>24</sup> Καὶ οἱ μὲν ἐπείθοντο τοῖς λεγομένοις, οἱ δὲ  
 ἠπίστουν. <sup>25</sup> Ἀσύμφωνοι δὲ ὄντες πρὸς  
 ἀλλήλους ἀπελύοντο, εἰπόντος τοῦ Παύλου  
 ῥῆμα ἔν· Ὅτι καλῶς τὸ Πνεῦμα τὸ ἅγιον  
 ἐλάλησε διὰ Ἡσαίου τοῦ προφήτου πρὸς  
 τοὺς πατέρας ἡμῶν, <sup>26</sup> λέγον· Πορεύθητι πρὸς  
 τὸν λαὸν τοῦτον καὶ εἰπόν· Ἀκοῇ ἀκούσετε,

καὶ οὐ μὴ συνῆτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε. <sup>27</sup> Ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὡσὶ βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἴδῶσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὡσιν ἀκούσωσι, καὶ τῇ καρδίᾳ συνῶσι, καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι αὐτούς. <sup>28</sup> Γνωστὸν οὖν ἔστω ὑμῖν ὅτι τοῖς ἔθνεσιν ἀπεστάλη τὸ σωτήριον τι τοῦ Θεοῦ· αὐτοὶ καὶ ἀκούσονται. <sup>29</sup> Καὶ, ταῦτα αὐτοῦ εἰπόντος, ἀπῆλθον οἱ Ἰουδαῖοι πολλὰν ἔχοντες ἐν ἑαυτοῖς συζήτησιν.

<sup>30</sup> Ἐμεινε δὲ διετίαν ὅλην ἐν ἰδίῳ μισθώματι καὶ ἀπεδέχετο πάντας τοὺς εἰσπορευομένους πρὸς αὐτὸν, <sup>31</sup> κηρύσσων τὴν βασιλείαν τοῦ Θεοῦ καὶ διδάσκων τὰ περὶ τοῦ Κυρίου Ἰησοῦ Χριστοῦ μετὰ πάσης παρρησίας ἀκωλύτως.

## ABBREVIATIONS AND SIGNS.

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acc. . . . .	accusative.	m. or masc. . . . .	masculine.
act. . . . .	active.	mid. . . . .	middle.
adj. . . . .	adjective.	n. or neut. . . . .	neuter.
adv. . . . .	adverb.	neg. . . . .	negative.
aor. . . . .	aorist.	nom. . . . .	nominative.
art. . . . .	article.	opp. . . . .	{ opposite or op posed to.
of. . . . .	compare.	opt. . . . .	
comp. . . . .	comparative.	F. or part. . . . .	optative.
conj. . . . .	conjunction.	p. or perf. . . . .	participle.
contr. . . . .	contracted.	pass. . . . .	perfect.
dat. . . . .	dative.	pluperf. . . . .	passive.
dem. or de- } monstr. . . . }	demonstrative.	plur. . . . .	pluperfect.
Eng. . . . .	English.	poss. . . . .	plural.
et al. . . . .	et aliter.	pres. . . . .	possessive.
etym. . . . .	etymology.	prob. . . . .	present.
f. (with subst. } adj. or pron. ) }	feminine.	prqn. . . . .	probably.
f. (with verb) } or fut. . . . }	future.	prps. . . . .	pronoun.
folld. . . . .	followed.	q.v. . . . .	perhaps.
follg. . . . .	following.	rel. . . . .	quod vide.
fr. . . . .	from.	S. or Sans. . . . .	relative.
gen. . . . .	genitive.	sing. . . . .	Sanskrit.
gen. omn. . . . .	of all genders.	subj. . . . .	singular.
Germ. . . . .	German.	subst. . . . .	subjunctive.
gov. . . . .	governing.	sup. . . . .	substantive.
imperat. . . . .	imperative.	v. a. . . . .	superlative.
imperf. or imp. . . . .	imperfect.	v. mid. . . . .	verb active.
inf. . . . .	infinitive.	v. n. . . . .	verb middle.
irreg. . . . .	irregular.	v. pass. . . . .	verb neuter.
Lat. . . . .	Latin.	voc. . . . .	verb passive.
		= . . . . .	vocative.
		LXX . . . . .	equal to.
			the Septuagint.

N.B.—Where the etymology is not given, the word is of very uncertain or of unknown origin.

Words with an asterisk (\*) prefixed are the Greek representatives of Hebrew or Chaldean words.

Words with a dagger (†) prefixed are not found in any other part of the Greek Testament than the Acts of the Apostles.

Such *principal tenses* of verbs as are placed within parentheses ( ), do not occur in the Greek Testament.

## VOCABULARY.

N.B.—*Regularly-formed Participles and Tenses of Verbs are not separately given, except for special reasons.*

For ADDENDUM see p. 335.

\***Ἀαρών**, m. indecl. ("Luminous") *Aaron*; the brother of Moses, and ancestor of the priestly family of the Jews.

\***Ἀβραάμ**, m. indecl. ("Father of a multitude") *Abraham*; the ancestor of the Jewish nation. His call is usually assigned to B.C. 1921.

\***Ἀγᾶβ-ος**, *ov*, m. *Agabus*; a prophet mentioned at xi. 28; xxi. 10. [By some referred to the Hebrew subst. *kāhagāb*, a locust; by others, to the Hebrew verb *ghāgab*, in force of "he loved." It is to be observed that in Hebrew the letters *chét* (*kh* or *hh*) and *ayin* (*gh* or *g*) are employed as gutturals; and that in forming the Gr. *Ἀγαβ-ος*, the guttural sound is dropped.]

**ἀγαγεῖν**, 2. aor. inf. of **ἄγω**.

**ἀγαγῆ**, 3. pers. sing. 2. aor. subj. of **ἄγω**.

**ἀγαγόν**, *οὔσα*, *όν*, P. 2. aor. of **ἄγω**.

**ἀγαθο-ποιέω -ποιῶ**, 1. aor. **ἡγαθοποίησα**, v. n. [**ἀγαθ-ός**, (uncontr. gen.) **ἀγαθός-ος**, "good"; **ποιέω**, "to do"] *To do good; to confer a favour, benefit, etc.*

**ἀ-γαθ-ός**, *ή, όν*, adj.: 1. *Good*, in the fullest sense of the term.—2. *Excellent*, etc. [**ἀγαθός** (Comp.: *κρείσσων*, *κρείττων*); Sup.: *κράτιστος* [**γαθ**, like Germ. "gut," Eng. "good," akin to Sans. part. *kyāt-a*, fr. root *kyā*, in original force of "to shine"; **ἀ** is an inseparable prefix].

**ἀγαλλιᾶ-σις**, *σεως*, f. [**ἀγαλλιδ-ω**, "to rejoice exceedingly"] ("A rejoicing exceedingly"; hence) *Great joy, exultation*.

(**ἀγαλλ-ιάω -ιῶ**), 1. aor. **ἡγαλλιᾶσα**, v. n. [a late and strengthened form of **ἀγάλλομαι**, "to rejoice or exult"] 1. *To rejoice, or exult, exceedingly; to delight greatly*.—2.

Mid.: ἀγαλλ-ιάσμαι-ἴωμαι. (f. ἀγαλλιᾶσμαι), 1. aor. ἡγαλλ-ἰσάμην, 1. aor. pass. in mid. force, ἡγαλλιάσθην and ἡγαλλ-ιάθην, *To delight one's self greatly or exceedingly, to rejoice.*

ἀγαπ-ητός, ητή, ητόν, adj. [ἀγαπ-άω, "to love"] *Loved, beloved*;—at xv. 25 folld. by Gen.

ἀγγελ-ος, ου, m. [ἀγγέ-λω, "to carry a message"] 1. *A messenger*, etc.—2. a. *An angel* of God;—at vii. 53 ἀγγέλων is the Subjective Gen.—b. *A guardian angel* of men; xii. 15; cf. Matt. xviii. 10; Heb. i. 14.

ἀγί-ᾱζω, 1. aor. ἡγίασα, v. a. [ἀγί-ός, "holy"] ("To make *ἁγίός*"; hence) *To hallow, sanctify*, etc.—Pass.: ἀγί-ᾱζομαι, p. ἡγίασμαι, 1 aor. ἡγιάσθην.

ἀγ-ῖος, ἰά, ἰόν, adj. ("To be adored or worshipped"; hence) 1. Of any Person of the Sacred Trinity: *Holy*.—As Subst.: ἁγῖός, οὔ, m. With article: *THE holy one*, i. e. Christ; iii. 14.—2. Of angels, persons, or things: *Holy, sanctified, consecrated* to God or His service:—ἁγῖος τόπος = the Temple at Jerusalem, vi. 1; xxi. 28.—As Subst.: ἁγῖός, οὔ, m. *A holy person, a saint* [akin to Sans. root YAJ, "to adore, or worship," the deities].

ἄγκ-ῦρα, ῦρας, f. ("The bent, or curved, thing"; hence) *An anchor*.—Ships of a large size usually carried several anchors; cf. xxvii. 29. Hiero, king of Syracuse, is recorded to have had a ship which carried twelve anchors, of which eight were of iron, and four of wood [akin to Sans. root अङ्क, "to bend or curve"; whence *anka*, "a hook"].

ἄγν-ίζω, (f. ἀγνίσω, Attic ἀγνίω), p. ἡγνίκα, 1. aor. ἡγνίσα, v. a. [ἄγν-ός, "pure"] ("To make *ἄγνός*; hence) *To purify*.—Pass.: (ἄγν-ίζομαι), p. ἡγνίσουμαι, 1. aor. ἡγνίσθην.

†ἀγνισ-μός, μου, m. [for ἀγνισ-μός; fr. ἀγνίζομαι (= ἀγνισ-σομαι), "to purify"] *A purifying; purification*.

ἄ-γνω-έω -ῶ. (f. ἀγνοήσω, p. ἡγνόηκα), 1. aor. ἡγνόησα, v. a. [ἄ, "negative"; γνω (= γνῶ), a root of γι-γνώ-σκω, "to know"] *Not to know, not to possess a knowledge of, to be ignorant of, not to understand*.

ἄγνω-ια (trisyll.), ἱας, f. [ἀγνυ-έω, "not to know"] ("A not knowing"; hence) *Want, or lack, of knowledge; ignorance*.

†ἄ-γνωστος, γνωστον, adj. [ἄ, "negative"; γνωστός, "known"] *Not known, unknown*.

ἀγνο-ά, ἄς, f. [for ἀγνο-ά;

fr. ἀγείρω, "to collect, assemble," through verbal root ἀγερ ["An assembling"; hence, "an assembly"; hence, "a place of assembly"; hence) *A market-place, market.*

†ἀγορά-ιος (quadrisyll.), ἴον, adj. [ἀγορά, (uncontr. gen.) ἀγορά-ος, "a market-place"] ("Of, or belonging to, the ἀγορά"; hence) 1. Of persons: *Frequenting the market-place.*—As Subst.: ἀγοραῖοι, ὄν, m. plur. ("Persons frequenting the market-place"; hence) *Idlers, loungers, low fellows, the common or baser sort of people.*—2. *Pertaining to the courts of law, which were mostly in the ἀγορά.*—As Subst.: ἀγόρας, ὄν (sc. ἡμέρα), f. *A court-day.*—N.B. In this latter sense the accent is found in the grammarians and at xix. 38 (in most editions of the Gr. Test.) on the antepenultima (propäroxÿton accent).

†ἀ-γράμματ-ος, ὄν, adj. [ἀ, "negative"; γράμμα, γράμματ-ος, "a letter" of the alphabet; plur) γράμματ-α, "letters, i. e. learning"] *Unlettered, unlearned; i. e. "devoid of formal Rabbinical training," not "without any education," inasmuch as every Jew was bound to give his sons a certain amount of instruction.*

Ἀγρίππας, α, m. *Agrippa; see Ἡρώδης.*

ἀγρ-ός, οἱ, m. *A field, esp. of arable land* [akin to Sans. *agr-a*; cf. Lat. *ager, agr-i*; Eng. "acre"].

ἀγ-ω, f. ἄγω, (p. ἦχα, later ἀγῶχα), 2. aor. ἤγαγον, v. a.: 1. *To bring, lead, convey, etc.*—2. *To lead, or conduct, to or towards a place, etc.*—3. *To bring with one as a companion, etc.;* xxi. 16.—4. *To observe, keep, hold;* xix. 38.—Pass.: ἀγ-ομαι, (p. ἦγμαι), 1. aor. ἤχθην, 1. fut. ἀχθήσομαι [akin to Sans. root *ΑΓ*, "to drive"; also, "to go"].

ἀ-δελφ-ή, ἥς, f. ("One of the same womb"; hence) 1. *A sister.*—2. *A kinswoman* [inseparable prefix ἀ, akin to Sans. *sa* (in first part of compound words), "same"; δελφ-ύς, "a womb"; akin to Sans. *garbh-a*].

ἀ-δελφ-ός, οὔ, m. [id.] 1. *A brother.*—2. *A brother in the faith; a Christian brother* [id.].

Ἅ-δης, ὄν, m. (*Hades*, the Greek mythic god of the lower world; hence) *The unseen world, the grave.*—At ii. 27, 31 (where alone it occurs in the Acts) the word occurs in a quotation fr. Ps. xvi. 10, and represents the Hebrew *sheól* (fr. the verb *shâal*, "to be at rest"), "the resting-place" of the dead, "the grave";—moreover, εἰς Ἅδου, in same passage,



is put elliptically for *eis dōmon* ἄδου.

**ἄδικ-έω -ῶ**, (f. *ἄδικήσω*, p. *ἡδίκηκα*), 1. aor. *ἡδίκησα*, v. n. and a. [*ἄδικ-os*, "unjust, doing wrong"] 1. Neut.: a. *To be unjust; to do or be in the wrong*.—b. In pres. with a perf. meaning: *To have done wrong*.—2. Act.: *To be unjust to a person; to hurt, harm, injure, wrong*.—Pass.: *ἄδικ-έομαι -οῦμαι*, (p. *ἡδίκημαι*), 1. aor. *ἡδίκηθην*, (1. fut. *ἄδικηθήσομαι*).

**ἄδικη-μα**, *μάτος*, n. [for *ἄδικε-μα*; fr. *ἄδικέ-ω*, "to injure"] ("That which injures" another; hence) *An unjust, or criminal, act; a crime*.

**ἄδικ-ία**, *ίας*, f. [*ἄδικ-os*, "unjust"] ("The quality of the *ἄδικος*"; hence) 1. *Injustice, wrong*.—2. *Unrighteousness*.

**ἄ-δικ-ος**, *ον*, adj. [*ἀ*, "negative"; *δικ-η*, "justice"] ("Not having *δικη*"; hence) *Unjust morally; unrighteous*.—As Subst.: *ἄδικοι*, *ων*, m. plur. *Unrighteous persons*.

†**Ἀδραμυτ-ηνός**, *ηνή*, *ηνόν*, adj. [*Ἀδράμυς*, *Ἀδράμυτ-os*, "Adramys"; a brother of Cræsus, king of Lydia, and the founder of the city of Adramyteum or Adramittium (now Adramit or Edremit) in Mysia] ("Of, or belonging to, Adramys"; hence)

*Of, or belonging to, Adramyteum or Adramyttium*.

†**Ἀδρίας**, *ου*, m. *Adria*, or *the Adriatic Sea*, separating Italy from Illyricum, Dalmatia and Epirus; and, at its southern extremity, connected with the Ionian Sea.

**ἀ-δυνάτος**, *δυνάτον*, adj. [*ἀ*, "negative"; *δυνάτός*, "strong"] ("Not *δυνάτός*"; hence) *Without strength, weak, impotent, powerless*;—at xiv. 8 folld. by Dat.

**ἀεὶ**, adv. *Always, continually, ever* [akin to Sans. *āyus*, "life"].

**ἄζυμ-α**, *ων*, n. plur. [*ἄζυμος*, "unleavened"] ("The unleavened things or cakes"; hence) *The feast of unleavened bread*.

\*†**Ἀζωτος**, *ου*, f. ("Stronghold") *Azōtus* (the Hebrew *Ashdōd*, now the village *Es-dūd*); an important city of Philistia about thirty miles from the S. frontier of Palestine, and three from the Mediterranean Sea. It was assigned to the tribe of Judah (Josh xv. 47), but was never entirely subdued by the Israelites; see 2 Chron. xxvi. 6; Nehem. xiii. 23.

**ἀ-ήρ**, *έρος*, m. ("The blowing thing"; hence) *The air* [akin to Sans. root *va*, "to blow"].

**ἀ-θμίτ-ος**, *ον*, adj. [*ἀ*,

"negative"; *θέμις*, *θέμιτ-ος*, "law" ("Not having *θέμις*"; hence) *Unlawful*;—at x. 28 = contrary to the Mosaic Law;—at the above-named place *ἀθέμιτον* is predicated of the clause *κολλᾶσθαι ἢ προσέρχεσθαι ἄλλοφύλῳ*.

*Ἀθῆναι*, *ων*, f. plur. *Athens*; the capital of Attica, a country of ancient N. Greece.—Hence, *Ἀθην-αῖος*, *αἶα*, *αῖον*, adj. *Of*, or *belonging to, Athens; Athenian*.—As Subst.: *Ἀθηναῖοι*, *ων*, m. plur. *The people of Athens, the Athenians*.

†*Ἀθηναῖοι*, *ων*; *Ἀθηναῖος*, *α*, *ον*; see *Ἀθῆναι*.

*αἰγ-ῖ-ἄλ-ός*, *οῦ*, m. [*αἰσσω*, "to rush," through root *αἰγ*; (i) connecting vowel; *ἄλς*, *ἄλ-ός*, "sea"] ("Sea-rushing thing"; i. e. over which the sea rushes; hence) *A beach, sandy-beach, shore*.

*Αἰγύπτιος*, *α*, *ον*; *Αἰγύπτιος*, *ου*; see *Αἴγυπτος*.

*Αἴγυπτος*, *ου*, f. *Egypt*; a country of N. Africa, where the Jews were kept in bondage for four hundred and thirty years, vii. 6; cf. Gen. xv. 13; Exod. xii. 40.—Hence, *Αἰγύπτι-ος*, *ια*, *ιον*, adj. *Of*, or *belonging to, Egypt; Egyptian*.—As Subst.: *Αἰγύπτιος*, *ου*, m. *As Egyptian*;—at vii. 28 there is a reference to the circumstance narrated at Exod. ii. 11 *sq.*

†*Αἶθ-ῖ-οψ*, *οπος*, m. [*αἶθ-ός*, "burnt"; (i) connecting vowel; *οψ*, *οπ-ός*, "face"] ("One with a (sun-)burnt face") *An Ethiopian*.

*αἷμα*, *ἄτος*, n.: 1. *Blood*;—at xviii. 6 supply *ἔστω*.—2. *Blood-shed, murder*.—3. *Guilt, or punishment, of blood-shedding*.—4. *Descent, race, stock, family, etc.*

†*Αἰνέας*, *ου*, m. *Æneas*; a paralytic of Lydda, healed by St. Peter; ix. 33.

*αἰν-έω -ῶ*, (f. *αἰνέσω* and *αἰνήσω*), v. a. *To praise* [akin to Sans. root *VEN* or *VEN*, "to praise"].

*αἶρω*, f. *ἄρῶ*, p. *ἤρκα*, 1. aor. *ἤρα*, v. a.: 1. a. *To raise; to take or lift up*.—b. In figurative force: *Of the voice as Object: To lift up; to raise*.—2. a. *To take away, remove*.—b. *To take away to punishment, etc.*;—*αἶρε αὐτόν*, *take him away*, i. e. *to punishment; away with him*, xxi. 36; cf. xxii. 22.—3. *Of a ship, etc., as Object, or alone: To get under weigh; i. e. to set sail, set out, etc.*; xxvii. 13.—Pass.: *αἶρομαι*, p. *ἤρμαι*, 1. aor. *ἤρθην*, 1. fut. *ἄρθήσομαι*.

*αἶρ-εῖς*, *έσews*, f. [*αἶρ-έω*, "to take"; Mid. "to take to one's self; to choose"] ("A choosing"; hence, "a thing chosen"; hence, "a philo-

sophic principle or set of principles," as being chosen or adopted by a person; hence) *A sect*; i. e. a body of persons adopting some particular form of (religious) opinion or belief;—at v. 17 αἵρεσις is in apposition to οἱ σὺν αὐτῷ, and by a species of attraction the art. and part. (ἡ οὐσα) is in concord with it instead of being in nom. masc. plur. (οἱ ὄντες) in concord with οἱ σὺν αὐτῷ. This construction is akin to that by which εἰμὶ, γίγνομαι, καλέομαι, etc., agree in number with the predicate instead of the subject.

αἰτέω -ω, f. αἰτήσω, p. ἤτηκα, 1. aor. ἤτησα, v. a.: 1. Act.: With Acc. of thing: *To ask for*.—2. Mid.: αἰτέομαι-οὔμαι, f. αἰτήσομαι, 1. aor. ἤτησάμην: a. With Acc.: *To ask for something, etc., for one's own self, etc.; to beg for, request*.—b. With Inf.: *To ask, beg, entreat to do, etc., as one's own especial act, etc.*—c. With Acc. of person and Objective clause: *To ask, beg, entreat a person that something be done, etc., for one's self, etc.* [akin to Sans. root ṛādhi, "to ask"].

αἰτία, as, f.: 1. *A cause, reason, ground, etc.*—2. *A charge, accusation*.—3. *A fault, crime*.

†αἰτῖν-μα, μᾶρος, n. [αἰτῖν-

ομαι, "to accuse"] ("An accusing"; hence) *An accusation, charge*.

αἷτιον, ου, n. [neut. of adj. αἷτιος, "causing," used as Subst.] *A cause, reason*.

†αἰτῖν-μα, μᾶρος, n. = αἰτῖμα.

αἰών, ὄνος, m.: 1. *Life-time, life*.—2. *An infinite space of time, eternity*:—ἀπ' αἰῶνος, (from eternity, i. e.) *from the beginning, or foundation, of the world* [akin to Sans. āyus, "life"].

αἰών-ιος, ἰον, adj. [αἰών, "eternity"; see αἰών, no. 2] ("Pertaining to αἰών"; hence) *Eternal, everlasting*.

ἀ-κάθαρ-τος, τον, adj. [ἀ, "negative"; καθαίρω, "to cleanse," through verbal root καθαρ] ("Not cleansed"; hence) *Morally: Unclean, impure*.

†ἀ-κᾰτάκριτος, κᾰτάκριτον, adj. [ἀ, "negative"; κᾰτάκριτος, "condemned"] *Not condemned, uncondemned*.

\*†Ἀκλᾰδᾰμα, n. indecl. ("Field of blood") *Akeldama* or *Aeldama*; the field purchased by Judas Iscariot with the thirty pieces of silver which he received from the chief priests as a reward for his betrayal of his Master; i. 18, 19.

ἀκήνοα, perf. ind. of ἀκούς. ἀκο-ή, ἥς, f. [ἀκο-έω, "to

hear"] 1. The act of *hearing*.  
—2. Plur. : *The ears*.

ἀκολουθ-έω -ῶ, f. ἀκολουθ-  
ῶσω, p. ἡκολουθήκα, 1. aor.  
ἡκολούθησα, v. u. [ἀκόλουθ-  
ος "following"] ("To be ἀκόλουθ-  
ος"; hence) *To follow*;—  
mostly with Dat.

ἀκούω, f. ἀκούσω and ἀκού-  
σμαι, p. ἀκήκοα, 1. aor. ἤκου-  
σα, v. a. and n. : 1. Act. : a.  
With Acc. of thing, or Gen. of  
person or thing : *To hear*.—  
b. With Acc. of thing : *To*  
*hear of*.—c. With Acc. of  
thing and Gen. of person : *To*  
*hear something from, or of, a*  
*person*.—d. With Gen. of per-  
son : *To hear or heed ; to at-*  
*tend, hearken, or give ear, to*  
*one*.—e. With Objective clause  
or ὅτι : *To hear that*.—f.  
With clause introduced by εἰ :  
*To hear if, or whether, some-*  
*thing is, etc.*—2. Neut. : a. *To*  
*hear*;—at xxviii. 26 folld. by  
Dat. of cognate word.—b. *To*  
*attend, give ear*.—3. Pass. :  
ἀκούομαι, (p. ἤκουσμαι), 1. aor.  
ἠκούσθην, 1. fut. ἀκουσθή-  
σομαι : ἠκούσθη εἰς τὰ ὦτα,  
*came to the ears and was*  
*heard*, xi. 22 [prob. to be  
divided ἀ-κο-ύω; fr. ἀ, insepar-  
able prefix in "strengthening"  
force; root κο, found in κο-έω,  
"to hear, perceive"].

ἀκριβ-εῖα, εἰας, f. [ἀκριβ-  
ής, "accurate, exact"] ("The  
quality of the ἀκριβής"; hence)

*Accuracy, exactness* :—κατὰ  
ἀκριβειαν τοῦ νόμου, *accord-*  
*ing to the exactness of the*  
*Law*, i. e. in the most exact,  
or strict, observance of the  
Law.

ἀκριβέστατος, η, ον, sup.  
adj. [id.] *Most accurate, ex-*  
*act, strict, etc.* N.B.—In the  
Gr. Test. the Pos. ἀριβής and  
Comp. ἀκριβέστερος do not  
occur.

ἀκριβέστερον, comp. adv.  
[adverbial neut. of ἀκριβέσ-  
τερος; see ἀκριβέστατος at  
end] *More accurately or ex-*  
*actly; more thoroughly*.

ἀκριβ-ῶς, adv. [ἀκριβής,  
"accurate"] ("After the  
manner of the ἀκριβής";  
hence) *Accurately, exactly,*  
*thoroughly, etc.*

ἀκροατήρ -ιον, ἱον, n.  
[ἀκροᾷτήρ, obso. form of  
ἀκροῦτής, "a hearer, listener"]  
(The Gr. equivalent for the  
Lat. *auditorium*;—"a thing"  
—here, place—"pertaining to  
an ἀκροῦτής," etc.; hence) Of  
a magistrate, etc. : *A place of*  
*hearing; an audience-hall*  
*or -chamber; a place, or*  
*court, where causes are heard*.  
—Under the Empire the term  
*auditorium* (which strictly  
means any "place of hear-  
ing") was applied to a court  
of justice. In such a place  
the Provincial Governors  
sometimes administered the

Law (xxv. 23); sometimes they sat on the "tribunal"—βῆμα, xii. 21, and other places in the Acts; cf., also, John xix. 13; sometimes in the *prætorium*—πραιτώριον, John xviii. 28, 33; Mark xv. 16. They had, also, a body of assessors, formed, it seems, of the Military Tribunes and persons of importance from their office or position; cf. xxv. 33; also, Cic. 2 Verr. 1, 29, 73; 2, 29, 70.

ἀκροβυστ-ία, *ias*, f. [ἀκρόβυστ-ος, "uncircumcised"] ("The state, or condition, of the ἀκρόβυστος"; hence) *Uncircumcision*:—ἔχοντες ἀκροβυστίαν, *having uncircumcision*, i.e. *being uncircumcised*, xi. 3.

Ἀκύλας, *ov*, m. *Acylas*, or *Aquila*, a Jew, whom with his wife, Prisca or Priscilla, Paul met at Corinth, at the time that the Emperor Claudius had expelled the Jews from Rome; xviii. 2—26. At Rom. xvi. 3 Aquila and his wife are described as being again in Rome. They are, also, mentioned at 1 Cor. xvi. 19; 2 Tim. iv. 19.

ἄκωλυτ-ως, *adv.* [ἀκώλυτ-ος, "unhindered"] ("After the manner of the ἀκώλυτος"; hence) *Without hindrance* or *obstruction*; *unobstructedly*, *freely*.

†Ἀλεξανδρ-εύς, *έως*, m. [Ἀλέξανδρος, Ἀλεξάνδρου (i.e. "Man-defender"), "Alexander," king of Macedon, who founded Alexandria (i.e. "Alexander's City"), the Hellenic, Roman, and Christian capital of Egypt, B.C. 332. It is now called El-Skanderish"] ("Alexander's-man"; i.e.) *A man, or native, of Alexandria*; or *Alexandrian*:—ἡ συναγωγή . . . Ἀλεξανδρέων, *the synagogue of the . . . Alexandrians*, i.e. the synagogue at Jerusalem in which the Alexandrian Jews (and also certain others as specified at vi. 9) used to worship.

Ἀλεξανδρ-ίνος, *ινη*, *ινον*, *adj.* [Ἀλεξάνδρου-εύς]: 1. *Of, or belonging to, an Alexandrian*.—2. *Of Alexandria*; *Alexandrian*.—Alexandria was the port from which vessels sailed from Egypt with corn for Rome.

Ἀλέξ-ανδρ-ος, *ov*, m. [ἀλέξ-ω, "to ward off" an enemy, *etc.*; hence, "to defend, aid"; ἀνήρ, ἀνδρ-ός, "a man"] ("Man-defender," *etc.*) 1. *Alexander*, a Jew (mentioned at iv. 6), who seems to have held some high office, and to have been a kinsman of the High Priest.—2. A man of Ephesus; xix. 33.

ἀλήθ-εια, *elas*, f. [ἀληθ-ής,

"true"] ("The quality of the *ἀληθής*"; hence) 1. *Truth*, as opposed to error:—*ἐπ'ἀληθείας*, in *truth*, *truly*; see *ἐπί*, no. 1, e.—2. *Truth*, as being the knowledge of the true God.

*ἀ-ληθ-ής*, *és*, adj. [*ἀ*, "negative"; *λήθ-ω*, "to lie hid"] ("Not lying hid"; hence, "unreserved"; hence) *Moral-ly*: *True*.

*ἀληθ-ῶς*, adv. [*ἀληθ-ής*, "true"] ("After the manner of the *ἀληθής*"; hence) *Truly*, in *truth*.

*τᾱλίσγη-μα*, *μάτος*, n. [for *ἀλίσγη-μα*; fr. *ἀλίσγέ-ω*, "to pollute"] ("That which pollutes or causes pollution"; hence) *A pollution*.

*ἀλλά*, conj. [originally neut. acc. plur. of *ἄλλος*, "another," with the accent changed] ("In another way, otherwise"; hence) *But*.

*ἄλλ-άσσω* (and *ἄλλ-άττω*), f. *ἄλλάξω*, (p. *ἡλλᾱχα*), 1. aor. *ἡλλαξα*, v. a. [*ἄλλ-ος*, "other"] ("To make"—an object—"other" than it is; hence) *To change, alter*.

*ἄλλ-ήλ-ων*, pron. plur. without nom. [reduplicated and changed fr. *ἄλλ-ος*, "another"] *Of, etc., one another*.

*ἄλ-λ-ομαι*, (f. *ἀλοῦμαι*), 1. aor. *ἤλαμην*, v. mid. Of persons: *To leap, bound, etc.* [akin to Sans. root *SRI*, "to flow; to go"].

*ἄλλ-ος*, *η, ο*, pron. adj.: 1. Sing.: a. *Another, other*.—As Subst.: (a) *ἄλλος, ου, m. Another man, another*.—(b) *ἄλλο, n. Another thing*.—b. Repeated, whether as adj. or subst., and whether in the same or a different case: *One . . . another*.—2. Plur.: *Other*.—As Subst.: *ἄλλοι, ων, m.: a. Alone: Other men, others*.—b. Repeated with a sing. form of the word: *ἄλλοι . . . ἄλλο, some, one thing, . . . some, another thing*, xix. 32; xxi. 34 [akin to Sans. *an-ya*, "other"].

*ἄλλό-τριος*, *τρία, τριον*, adj. [*ἄλλος*, (uncontr. gen.) *ἄλλο-ος*, "another"] ("Of, or belonging to, another"; hence) *Strange, foreign*.

*τᾱλλό-φῦλ-ος*, *ον*, adj. [*ἄλλ-ος*, (uncontr. gen.) *ἄλλο-ος*, "another"; *φῦλ-ή*, "a tribe"] ("Belonging to, or of, another tribe"; hence) *Strange, foreign*.—As Subst.: *ἄλλό-φῦλος, ου, m. A stranger or foreigner; a man of another nation*.

*ἄ-λογ-ος*, *ον*, adj. [*ἀ*, "negative"; *λόγ-ος*, in force of "reason"] ("Not having, or without, *λόγος*"; hence) *Contrary to reason, unreasonable, absurd*;—at xxv. 27 *ἄλογον* is predicated of the clause *πέμποντα . . . σημᾶναι*.

*ἄλυσις*, *εως*, f. *A chain*,

*bond*;—opposed to *πέδη*, “a fetter.”—Among the Romans prisoners were frequently chained by their right arm to the left arm of the soldiers who guarded them. It seems that St. Peter was chained to soldiers by each of his arms; xii. 6.

*Ἀλφάιος, ου, m. Alphæus*, otherwise called Cleopas; the brother of Joseph the husband of the mother of Jesus, and the father of James the Less and of Joses;—at i. 13 *Ἀλφάιου* is dependent on *υἱός* to be supplied.

*ἅμα, adv. At the same time* [akin to Sans. *sama*, “same”].

*ἁμαρτ-ἄνω, (f. ἁμαρτήσομαι, later ἁμαρτήσω, p. ἡμάρτηκα, 1. aor. ἡμάρτησα), 2. aor. ἥμαρτον, v. n. To do wrong or amiss;—at xxv. 8 folld. by Acc. of neut. pron. as Acc. of “Respect.”*

*ἁμαρτ-ῆς, ῆς, f. [ἁμαρτ-ἄνω, “to sin”] (“The act of sinning”; hence) 1. Sin, generally.—2. Plur.: Sins; i. e. various acts or forms of sin.*

*ἡ-μάρτυρ-ος, ον, adj. [ἡ, “negative”; μάρτυς, μάρτυρ-ος, “a witness”] (“Not having, or without, a μάρτυς”; hence) Without witness, without testimony.*

*ἁμνός, οὔ, m. and f. A lamb.*

*†(ἁμύνω, f. ἁμύνω, 1. aor.*

*ἡμύνα, v. a. “To ward off”; hence, with ellipse of Acc. of that which is warded off) 1. To succour, defend, etc., a person.—2. Mid.: ἁμύνομαι, f. ἁμυνούμαι, 1. aor. ἡμύνάμην;—at vii. 24 = ἁμύνω (act.).*

*Ἀμφί-πολις, πόλεως, f. [ἄμφι, “around”; πόλις, “a city”] Amphipolis, a city of Macedonia, situated about three miles from the sea, on the river Strymon, which nearly surrounded it. From this latter circumstance it derived its name, as the city that had the river around it.*

*ἁμφ-ότερος, οτέρα, ότερον, adj. [ἁμφ-ω, “both”] (“Belonging to ἁμφω”; hence) Both.—As Subst.: a. ἁμφ-ότεροι, ων, m. plur. Both persons, both.—b. ἁμφότερα, ων, n. plur. Both things:—τὰ ἁμφότερα, both those things, them both, xxiii. 8.*

*ἄν, conditional particle, modifying the power of the word to which it belongs: 1. With Verbs (of all moods except the Imperative): a. With Imperf. Ind.: Would, should.—b. With Aor. Ind.: Would have, should have.—c. With Subj., the force of ἄν is thrown on some preceding conjunction, or some relative word; see below, no. 2.—d. With Optative: (a) Where subjective possibility is connected*

with a condition:—*εὐξαμένη ἂν τῷ Θεῷ, I should pray to God*, viz., if I could hope this, or if I were simply to follow my thoughts, i. e. the wish of my heart, xxvi. 29; cf. preceding context.—So, in direct questions:—*τί ἂν θέλοι τοῦτο εἶναι; what might this intend to be (or signify)?* i. e. if it has, or assuming that it has, some meaning, ii. 12.—(b) In indirect questions, after a past or historic present: *Perchance, perhaps*, etc.:—*ἐπυνθάνετο, τίς ἂν εἴη, he inquired, who he perchance was*, i. e. who he happened to be, xxi. 33; cf., also, v. 24; x. 27.—2. With Relative pronouns, adverbs, conjunctions, etc.: *ὅς ἂν, whoever, whosoever; ὅπου ἂν, wherever; ὥς ἂν, until whatever time it be (that); ὅσοι ἂν, how many soever, as many soever as; ὅσα ἂν, how many things soever, as many things soever, as; ὅ,τι ἂν, whatever thing, whatever.*

*†ἀνᾶ-βαθμός, βαθμοῦ, m. [ἀνᾶ, "up"; βαθμός, "a step"] ("A step up"; hence) A stair, or flight of steps, from a lower to a higher place; xxi. 35, 40.*

*ἀνᾶ-βαίνω, f. ἀνᾶ-βήσουαι, p. ἀνᾶ-βέβηκα, 2. aor. ἀν-έβην, v. n. [ἀνᾶ, "up"; βαίνω, "to go"] 1. a. To go, or come, up from, or to, a place.—b. Folld.*

*by eis with Acc. of place: (a) To go up into a place; i. 18.—(b) To go up from the country, etc., into, or to, a city, etc.; xi. 2, etc.—c. Folld. by ἐπὶ with Acc.: To go up upon, or on the top of; x. 9.—2. To ascend into heaven; ii. 34.—3. At vii. 23: Figurative and Impers.: ἀνέβη, It went, or came, up:—ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ, it came up upon his heart, i. e. it came, or entered, into his mind. The expression is a literal rendering (in Greek) of the Hebrew *alāh al lēb* found at Isa. lxxv. 17; Jer. iii. 16. In the present passage ἀνέβη has for its Subject the clause ἐπισκέψασθαι . . . Ἰσραήλ.—4. Of a report, tidings, etc.: Folld. by Dut. of person: To come up to; i. e. to reach; to come to the ears, or knowledge, of a person.*

*†(ἀνᾶ-βάλλω, v. a. [ἀνᾶ, "back"; βάλλω, "to throw or cast"] "To throw, or cast, back."—Mid.): ἀνᾶ-βάλλομαι, 2. aor. ἀν-εβάλονην. ("To throw, or cast, back" for one's self; hence, with reference to time) With Acc. of person: To defer, put off a person's business, wherein one's self is concerned.*

*ἀνα-βλέπω, (f. ἀνα-βλέψω), 1. aor. ἀν-έβλεψα, v. n. [ἀνᾶ; βλέπω, "to look or see"] 1. [ἀνᾶ, "up, upwards"] a. To*



*look up or upwards.*—b. *To lift up the eyes.*—2. [*ἀνά*, denoting “repetition”] *To see again, to recover sight.*

†*ἀνάβολ-ή*, ἡς, f. [for *ἀνάβαλ-ή*; fr. *ἀναβαλ* (= *ἀνά*; *βαλ*, root of *βάλλω*), verbal root of *ἀναβάλλομαι*, “to defer”] (“A deferring”; hence) *Delay.*

*ἀν-αγγέλλω*, f. *ἀν-αγγελῶ*, 1. aor. *ἀν-ήγγειλα*, v. a. [*ἀν-ά*; *ἀγγέλλω*, “to carry word, or tidings, about”] 1. [*ἀνά*, denoting “repetition”] *To carry back word, etc., about; to report, relate, make known, reveal, etc.*—2. [*ἀνά*, in “strengthening” force] *To tell, or declare, thoroughly or openly; to own, acknowledge, confess.*

*ἀνά-γινώσκω*, (f. *ἀνα-γνώσσομαι*, p. *ἀν-έγνωκα*), 2. aor. *ἀν-έγνων*, v. a. and n. [*ἀνά*, denoting “repetition”; *γινώσκω*, “to know”] (“To know again”; hence) Of written character, etc.: *To read.*

*ἀναγκ-ᾶζω*, (f. *ἀναγκᾶσω*, p. *ἠνάγκᾶκα*), v. a. [*ἀνάγκ-η*, “constraint, necessity”] (“To make” something “a necessity”; hence) *To constrain, force, compel.*—Pass.: *ἀναγκ-ᾶζομαι*. (p. *ἠνάγκασμαι*), 1. nor. *ἠναγκάσθην*, (1. fut. *ἀναγκασθήσομαι*).

*ἀναγκ-αῖος*, αἰα, αῖον, adj. [*ἀνάγκ-η*, “necessity”] (“Per-

taining to *ἀνάγκη*”; hence) 1. *Necessary*;—at xiii. 46 *ἀναγκ-αῖον* is predicated of *ὑμῖν πρῶτον . . . Θεοῦ*.—2. Of friends, etc.: *Near, intimate, closely connected*; cf. Lat. *necessarius* in the same force.

*ἀναγνούς*, οὔσα, ὄν, P. 2. aor. of *ἀναγινώσκω*.

†(*ἀνα-γνωρίζω*, f. *ἀνα-γνωρίσω*, p. *ἀν-εγνώρικα*, v. a. [*ἀνά*, denoting “repetition”; *γνωρίζω*, “to make known”]) *To make known again.*—Pass.: (*ἀνα-γνωρίζομαι*, p. *ἀν-εγνώρισμαι*), 1. aor. *ἀν-εγνώρισθην*, (1. fut. *ἀναγνωρισθήσομαι*).

*ἀνάγνω-σις*, σιως, f. [*ἀνά-γινώσκω*, “to read,” through verbal root *ἀναγνώ* (= *ἀνά*; *γνώ*, root of *γινώσκω*)] *A reading.*

*ἀν-ᾶγω*, (f. *ἀν-δέω*), 2. aor. *ἀν-ἤγαγον*, v. a. [*ἀν-ά*, “up”; *ᾶγω*, “to lead”] 1. Act.: a. *To lead, carry, or bring up.*—b. Of a sacrifice: *To offer up.*—2. Pass.: *ἀν-άγομαι*, 1. nor. *ἀν-ήχθην*, (“To be carried up to sea”; hence) *To put to sea, set sail, etc.*

(*ἀνά-δέχομαι*, f. *ἀνά-δέξομαι*, p. *ἀνά-δέδεγμαι*), 1. nor. *ἀν-εδέξαμην*, v. mid. [*ἀνά*, “up”; *δέχομαι*, “to take”] (“To take up”; hence) *To receive hospitably or kindly*; xxviii. 7.

†(*ἀνά-δίδωμι*, f. *ἀνά-δώσω*,

p. *ἀν-δέδωκα*), 2. aor. *ἀν-έδων*, v. a. [*ἀν-ά*, "up"; *δίδωμι*, "to give"] ("To give up"; hence) Of a letter as Object: *To deliver, present.*

*ἀν-δούς*, *δοῦσα*, *δόν*, 2. aor. part. of *ἀν-αδίδωμι*.

*ἀνα-ζητέω -ζητῶ*, 1. aor. *ἀν-εζήτησα*, v. a. [*ἀν-ά*, in "strengthening" force; *ζητέω*, "to seek"] *To seek out, make search after, search for.*

*ἀναθε-μα*, *μάτος*, n. [*ἀν-ατί-θῃμι*, "to set up" as a votive offering; "to dedicate, devote" to a deity; through verbal root *ἀναθε* (= *ἀν-ά*; *θε*, a root of *τίθημι*)] ("A thing dedicated, or devoted," to a deity; hence, in a bad sense, "a thing devoted to evil or destruction; an accursed thing"; hence) *A curse.*

*ἀναθεμάτ-ιζω*, 1. aor. *ἀν-εθεμάτισα*, v. n. [*ἀν-αθεμα*, *ἀναθεμάτ-ος*, "a curse"] *To bind by, or under, a curse*; — at xxiii. 14 strengthened by *ἀναθέματι* (dat.).—N.B. Observe the position of the augment, and see *ἀναστατώνω* at end.

*ἀν-αθεωρέω -θεωρῶ*, v. a. [*ἀν-ά*, in "strengthening" force; *θεωρέω*, "to look at"] *To look at attentively; to observe.*

*ἀναλ-εως*, *έσεως*, f. [*ἀναίρ-έω*, in force of "to kill," etc.] *A killing; death inflicted, slaughter.*

*Acts.*

*ἀν-αιρέω -αιρῶ*, f. *ἀν-αιρήσω*, (p. *ἀν-ήρῃκα*), 1. aor. *ἀν-είλα*, 2. aor. *ἀν-είλον*, v. a. [*ἀν-ά*, "up"; *αἰρέω*, "to take"] ("To take up"; hence) 1. With accessory notion of removal, etc.: *To take away, make away with, destroy; to kill, slay, put to death.*—2. Mid.: (*ἀν-αιρέομαι -αιρούμαι*), 2. aor. *ἀν-ειλόμην*: Of children as Object: ("To take up for one's self"; hence, "to own, accept, acknowledge"; hence) *To bring up, rear, educate, etc.*; vii. 31; — cf. Lat. *tollo*, in same force. The term arose from the custom of laying new-born children on the ground at the father's feet. If the father took them up in his arms, he by so doing showed that he owned them; if he did not, he implied that he did not acknowledge them as his.—3. Pass.: *ἀν-αιρέομαι -αιρούμαι*, 1. aor. *ἀν-ηρέθην*.

(*ἀν-ακάθιζω*), 1. aor. *ἀν-εκάθισα*, v. n. [*ἀν-ά*, "up"; *καθίζω*, (as v. n.) "to sit"] *To sit up.*

(*ἀν-ακάμπω*), f. *ἀν-ακάμψω*, 1. aor. *ἀν-έκαμψα*, v. n. [*ἀν-ά*, "back"; *κάμπω*, "to bend"] ("To bend back"; hence, in reflexive or neut. force, "to bend one's self, or bend, back"; hence) *To turn back, return.*

*ἀνα-κρίνω*, f. *ἀνα-κρίνω*, 1.

*Acts.*

aor. *ἀν-ἐκρίνα*, v. a. [*ἀνδ*, in "strengthening" force; *κρίνω*, "to examine" as a judge] 1. Judicially: Of persons as Object: *To examine strictly or closely*.—2. Of things as Object: *To examine, or search, accurately or carefully*.—Pass.: *ἀνα-κρίνομαι*.

†*ἀν-ἀκρί-σις*, *σεως*, f. [*ἀνδ-κρίνω*, "to examine strictly," through verbal root *ἀν-ἀκρί* (= *ἀνδ*; *κρί*, root of *κρίνω*)] *An examining strictly, a strict examination*.

*ἀνδ-λαμβάνω*, (f. *ἀνα-λήψομαι*), 2. aor. *ἀν-ἐλάβον*, v. a. [*ἀνδ*, "up"; *λαμβάνω*, "to take"] 1. *To take up*.—2. *To take on board ship*.—3. *To take with one or in one's company*.—Pass.: 1. aor. *ἀνελήφθην*.

\*†*Ἀνανίας*, a, m. ("Jehovah covers or protects") *Ananias*: 1. A member of the early Church at Jerusalem, who together with his wife Sapphira was struck dead for lying to the Holy Ghost; v. 1, 3, 5.—2. A "disciple at Damascus," who was sent by the Lord to restore Paul's sight; ix. 10, etc.; xii. 12.—3. A High-priest of the Jews, who was nominated to office, A.D. 48, by Herod Agrippa the Second, king of Chalcis, and was deposed from it shortly before Felix left the province, prob. A.D. 59; see *Φηλιξ*. In A.D. 52 he was

sent to Rome by the prefect Quadratus to answer before the Emperor (Claudius) a charge of oppression brought against him by the Samaritans. After his deposition he still possessed great power, which he used in a violent and lawless way. Ultimately he was assassinated at the beginning of the last Jewish war.

†*ἀν-αντί-ῥ-ῥητος*, *ῥητον*, adj. [*ἀν*, "negative"; *ἀντί*, "against"; *ῥητός*, "that may, or can, be spoken"; with *ῥ* doubled] *That may not, or cannot, be spoken against or contradicted; indisputable, undeniable*.

†*ἀν-αντιῥῥήτ-ως*, adv. [*ἀν-αντιῥῥήτ-ος*, "not to be spoken against"] ("After the manner of the *ἀν-αντιῥῥήτος*"; hence) *Without disputing or gainsaying*.

†*ἀνδ-πείθω*, (f. *ἀνδ-πέλω*), v. a. [*ἀνδ*, in "strengthening" force; *πείθω*, "to persuade"] *To persuade, move, induce*.

(*ἀνδ-πέμπω*), f. *ἀνδ-πέμψω*, 1. aor. *ἀν-έπεμψα*, v. a. [*ἀνδ*; *πέμπω*, "to send"] 1. [*ἀνδ*, in "strengthening" force] *To send*.—2. [*ἀνδ*, "up"] *To send up to a place or person*.

*ἀν-ἀπτω*, (f. *ἀν-ἀψω*), 1. aor. *ἀν-ἤψα*, v. a. [*ἀνδ*, in "strengthening" force; *ἀπτω*, "to light up"] *To light up, kindle*; see *ἀπτω*.

†ἀνα-σκευάζω, v. a. [ἀνά, "up"; σκευάζω, in force of "to collect σκεύη or baggage"] ("To pack up and carry away baggage"; hence, "to carry away" generally; hence, "to waste, ravage, destroy"; hence, figuratively) *To subvert, destroy, etc.*

(ἀνα-σπᾶω -σπῶ), f. ἀνασπᾶσω, (p. ἀν-έσπᾶκα), v. a. [ἀνά, "up"; σπᾶω, "to draw"] *To draw up*.—Pass.: (ἀνα-σπᾶομαι -σπῶμαι), 1. aor. ἀν-έσπασθην.

ἀνά-στᾶ-σις, σεως, f. [ἀνά, "up"; στα, a root of ἵστημι, in neut. force, "to stand"] ("A standing up, a rising"; hence) Of the dead: *Resurrection*.

ἀναστᾶτ -ῶ -ῶ, 1. aor. ἀνεστᾶτωσα, v. a. [ἀνδστᾶτος, (uncontr. gen.) ἀναστᾶτο-ος, "made to rise up" and depart; hence, "driven from one's house and home"; hence, "overthrown," etc.;—also, "engaged in revolt or sedition"] ("To make ἀνδστᾶτος"; hence) 1. *To overthrow, subvert, turn upside down*;—at xvii. 6 in figurative force.—2. *To excite, or stir up, to revolt or sedition*; xxi. 38.—N.B. The present word is an instance of a verb which is clearly a derivative, and not formed of a prep. and a verb, taking the augment in the

middle instead of the beginning.

- ἀνα-στρέφω, f. ἀνα-στρέψω, (p. ἀν-έστροφα), 1. aor. ἀν-έστρεψα, v. a. [ἀνά, "back, backwards"; στρέφω, "to turn"] ("To turn back or backwards"; hence) With ellipse of reflexive pron., and in seemingly neut. force: *To turn one's self, etc., back, i. e. to return*;—at v. 22 supply ἐαυτοῦς, and at xv. 16 ἐμαυτόν.

(ἀνᾶ-τίθημι, f. ἀνᾶ-θήσω, p. ἀνᾶ-τέθεικα, 1. aor. ἀν-έθηκα, v. a. [ἀνά, "back"; τίθημι, "to put or place"] "To put or place back") Mid.: (ἀνᾶ-τίθεμαι), 2. aor. ἀν-εθέμην, ("To put, or place, back or away for one's self"; hence) Of a statement, etc., made to another: *To relate, declare, communicate, make known*; cf. Lat. *rēfēro*, "to carry back"; also "to relate."

†(ἀνα-τρέφω, f. ἀνα-θρέψω, p. ἀνᾶ-τέτροφα, v. a.) [ἀνά, "up"; τρέφω, "to nourish"] 1. *To nourish up; to feed or nurse up*.—2. Mid.: (ἀνα-τρέφομαι), 1. aor. ἀν-εθρέψαμην, *To nourish up, rear, educate, etc., for one's self*;—at vii. 21 strengthened by ἐαυτῆ, dat. of reflexive pron.—3. Pass.: (ἀνα-τρέφομαι), p. ἀνᾶ-τέθραμμαί.

(ἀνᾶ-φαίνω, f. ἀνᾶ-φᾶνῶ,

v. a. [*ἀνά*, in "strengthening" force; *φαίνω*, "to show"] "To show forth". —Pass.: *ἀνᾶ-φαίνομαι*, 2. aor. *ἀν-εφάνην*, ("To be shown forth"; hence) *To appear plainly, come into sight*, etc.; —at xxi. 3 folld. by Acc. of "Respect": *ἀνᾶφανέντες τὴν Κύπρον*, (*when we had come into sight as to Cyprus*; i. e.) *when Cyprus had come in sight for us*.

*ἀνα-χωρέω -χωρῶ*, (f. *ἀναχωρήσω*), 1. aor. *ἀν-εχώρησα* [*ἀνά*, "back"; *χωρέω*, "to go"] *To go back, retire, withdraw one's self, go aside*.

*†ἀνάψυξις*, *ews*, f. [for *ἀνδψυχ-σις*; fr. *ἀναψύχω*, "to refresh"] *A refreshing*.

*Ἀνδρέας*, *ov*, m. *Andrew*; the brother of Simon Peter, and one of the twelve Apostles.

*ἀνέβην*, 2. aor. ind. of *ἀνᾶβαίνω*.

*ἀνέθην*, 1. aor. ind. pass. of *ἀνίημι*.

*ἀνείς, εἶσα, ἐν*, P. 2. aor. of *ἀνίημι*.

*ἄν-εμος, ἔμου*, m. ("The blowing thing"; hence) *Wind* [akin to Sans. root *AN*, "to blow"].

*ἄνε-σις, σews*, f. [*ἀνί-σις*; fr. *ἀνίημι*, "to send back"; hence, "to relax, loosen"; through verbal root *ἀνι* (= *ἀν-ά*; *ι*, root of *ἵημι*)] ("A

relaxing or loosening"; hence, with reference to the loosening of a prisoner's chains, etc.) *Relaxation of confinement or bonds*; some degree of liberty.

*†ἀν-ετᾶζω*, (f. *ἀν-ετᾶσω*), v. a. [*ἀν-ά*, in "strengthening" force; *εἰτᾶζω*, "to examine"]

*To examine*; —at xxii. 24 *μᾶστιξιν ἀνετᾶζεσθαι* means *to be examined by scourging*.—

The Porcian Law enacted, under heavy penalties, that no Roman citizen should be bound, scourged, or put to death, of whatever crime he might have been guilty; if we except, perhaps, the wilful murder of a parent. Hence the language of St. Paul (xxii. 25); and hence, too, the fear felt by the Centurion (xxii. 29), when Paul, whom he supposed to be merely the native of a subject state, affirmed his citizenship;—cf., also, Cic. 2 Verr. v. 63, 163; Sall. Cat. 51;—at xxii. 29 supply *μᾶστιξιν* after *ἀνετᾶζειν*.—Pass.: *ἀν-ετᾶζομαι*.

*†ἀν-εὔθετος, εὔθετον*, adj. [*ἀν*, "negative"; *εὔθετος*, "well, or conveniently, placed"] Folld. by *πρός*: *Not well, or conveniently, placed or situated for some purpose; unsuitable for*.

(*ἀν-επιρῶσκω*, f. *ἀν-επιρήσω*), 2. aor. *ἀν-εἶπον*, v. a. [*ἀν-ά*, in "strengthening" force; *εἶρ-*

ίσκω, "to find"] *To find out, find, discover.*

(ἀν-έχω, f. ἀν-έξω, p. ἀν-έσχηκα, v. a. [ἀν-δ, "up"; ἔχω, "to hold"] *To hold up.*—In Gr. Test. not found in act. voice).—Mid.: ἀν-έχομαι, f. ἀν-έχομαι, 2. aor. ἤν-εσχόμην, ("To hold up for one's self"; hence) With Gen. <sup>ε</sup> Object: *To bear, endure, put up with, tolerate, suffer.*

ἀ-νὴρ, ἄνδρς, m.: 1. *A man.*—2. *A husband* [akin to Sans. nar-a, "a man"; ἀ is a prefix; cf. ἀ-γαθός].

ἀνθ-ίστημι, (f. ἀντι-στήσω), p. ἀνθ-έστηκα, 2. aor. ἀνθ-έστην, v. a. and n. [ἀνθ (see ἀντί), "against"; ἵστημι, "to cause to stand—to stand"] (1. Act.: In pres., imperf., 1. fut., and 1. aor.: "To cause to stand against, to set against."—2.) Neut.: In perf., pluperf., and 2. aor.: ("To stand against or in opposition"; hence) With Dat.: *To resist, oppose, withstand*;—cf. no. 3.—3. Mid.: ἀνθ-ίσταμαι, (f. ἀντι-στήσομαι): With Dat.: *To resist, oppose, withstand, as one's own especial act, or for one's self, etc.*

ἀνθρώπ-ινος, ἴνῃ, ἴνον, adj. [ἀνθρώπ-ος, "a human being, a man"] *Of, or belonging to, a human being or a man; human.*

ἄνθρωπος, ου, comm. gen. *A human being; a man, person*:—ὁ υἱὸς τοῦ ἀνθρώπου, *the son of man*; i. e. Christ in respect to His human nature, vii. 56:—οἱ ἄνθρωποι, *men, or persons, generally; mankind*, xv. 17; xxiv. 16, etc.

†ἀνθυπάτ-εως, v. n. [ἀνθ-ὑπάτ-ος, "a proconsul"] With Gen. of place: *To be proconsul of.*

†ἀνθ-ὑπάτος, ὑπάτου, m. [ἀνθ (see ἀντί), "instead of, in the place of"; ὑπάτος, "supreme"; and as Subst., "one who is supreme"; the Gr. equivalent for the Lat. "Consul," as being that magistrate who possessed supreme power at Rome after the expulsion of the kings] ("One instead of, or in the place of, a consul"; i. e.) *A proconsul.*

(ἀν-ίημι, f. ἀν-ήσω, p. ἀν-είκα, 1. aor. ἀν-ήκα), 2. aor. ἀν-ῆν, v. a. [ἀν-δ, "back"; ἵημι, "to send"] ("To send back"; hence) *To loose, loosen.*—Pass.: (ἀν-ίεμαι, p. ἀν-είμαι), 1. aor. ἀν-έθην, (1. fut. ἀν-εθήσομαι).

ἀν-ίστημι, f. ἀνα-στήσω, p. ἀν-έστηκα, 1. aor. ἀν-έστησα, 2. aor. ἀν-έστην, v. a. and n. [ἀν-δ, "up"; ἵστημι, "to make to stand—to stand"] 1. Act.: In pres., imperf., fut., and 1. aor.: a. *To make to*

*stand up, to raise up, etc.*—  
**b.** Of a son, or family, as Object: *To raise up, etc.*—  
**c.** Of a prophet as Object: *To raise up, cause to arise.*—**d.** *To raise up* from the dead; ii. 24.—**2.** Neut.: In perf., pluperf., and 2. aor.: **a.** *To stand, or rise, up*;—at xxvi. 30 ἀνέστη has a composite subject (viz. ὁ βασιλεὺς, ὁ ἡγεμὼν, ἡ Βερνίκη, and οἱ συγκαθήμενοι), yet takes the sing. number, inasmuch as ὁ βασιλεὺς, which stands nearest to it, is to be brought prominently forward.—**b.** *To rise up* in rebellion or against constituted authorities; v. 36.—**c.** *To rise up* in opposition to a speaker, etc.; vi. 9.—**d.** *To rise, or arise, from the dead*; x. 41, etc.—**3.** Mid.: ἀν-ίσταμαι, f. ἀνα-στήσομαι, (“*To stand up*”; hence) *To rise* from the dead; xx. 30.

\***Annas**, α. m. *Annas*, a son of Seth, appointed high-priest of the Jews, A.D. 7, by Quirinus, the governor of Syria. In A.D. 14 he was deposed by Valerius Gratus, the procurator of Judæa, who conferred the high-priesthood on Ismaël, the son of Phabi. After an interval of some few years, Ismaël was forced to give way to Eleazar, a son of Annas; and he, again, in about a year, to Simon, son of Camin

or Camithus. Simon held the high-priesthood for about a year, when it was taken from him and given to Joseph Caiaphas, A.D. 25, who retained it till the passover of A.D. 37. At Luke iii. 2 Annas is styled high-priest, and his name joined to, but placed before, that of Caiaphas; while at John xviii. 13 Caiaphas is shown to have been the acting high-priest, and Annas is merely mentioned as his father-in-law, and as having been the person to whom Jesus was first taken for examination. The explanation is not easy; but the probable solution of the difficulty is that Annas and Caiaphas were conjointly at the head of the Jewish people; the latter as actual high-priest, the former, as president of the Sanhedrim, retaining the title of the office which he had previously held. At a later date (Acts iv. 6) Annas is distinctly called high-priest, while Caiaphas is spoken of as being, with certain others, “of the kindred of the high-priest.” It seems, therefore, that amongst the changes continually taking place Annas had by some means been brought back to office, and that Caiaphas held a subordinate position to him. Nothing, however, can be affirm-

ed with certainty in what is after all a doubtful and perplexing matter. It only remains to add that Annas lived to a great old age, and that five of his sons at various times held the high-priesthood.

**ἀν-οίγω** (ἀν-οίγνυμι, f. ἀν-οίξω), p. ἀν-έφγα (and ἀνέφχα), 1. aor. ἀν-έφεα and ἤν-οίξα, v. a. and n. [ἀν-δ, in "intensive" force; οίγω or οίγνυμι, "to open"] 1. Act.: *To open*;—at ix. 8, 40 in literal meaning; at xxvi. 18 in figurative force;—at v. 23 supply τὰς θύρας after ἀνοίξαντες:—ἀνοίγειν τὸ στόμα, *to open the mouth, i. e. to begin to speak*, xviii. 14, etc.—2. Neut.: In perf.: *To be opened; to stand, or be, open*.—3. Pass.: (ἀν-οίγνυμαι), perf. ἀν-έφγμαι and ἤν-έφγμαι, 1. aor. ἀν-εφχθην, ἤν-εφχθην, and ἤν-οίχθην, (1. fut. ἀν-οιχθήσομαι), 2. fut. ἀν-οιγήσομαι, *To be opened*.—N.B. At vii. 56 the reading varies between ἀνεφγμένους and διανοιγμένους; see διᾶν-οίγω.

†(ἀν-οικοδομέω-οικοδομῶ), f. ἀν-οικοδομήσω, (1. aor. ἀν-φκοδόμησα), v. a. [ἀν-δ, "again"; οἰκοδομέω, "to build a house"; hence, "to build"] *To build again, to rebuild*.

1. ἀ-νομ-ος, ον, adj. [ἀ, "negative"; νόμ-ος, "law"]

("Not having law, lawless"; hence) *Wicked, impious*.—As Subst.: ἄνομος, ον, m. *A wicked, or impious, person; a transgressor*.

2. ἄνομος, ον; see 1. ἄνομος.

**ἀν-ορθῶω** -ορθῶ, f. ἀν-ορθῶσω, 1. aor. ἀν-ώρθωσα, v. a. [ἀν-δ, "again"; ὀρθῶω, "to set upright"] *To set upright again; to restore, rebuild*.

**ἀντ-εἶπον**, 2. aor. without pres., v. a. [ἀντ-ί, "against"; εἶπον, "to speak"] ("To speak against"; hence) *To speak in contradiction, to offer in opposition*.

**ἀντί** (before a soft vowel, ἀντ'; before an aspirated vowel, ἀνθ'), prep. gov. gen. ("Over against"; hence) *In the place of, instead of, in return for*:—ἀνθ' ὧν, (in return for which things; i. e.) *because that, inasmuch as*, xii. 23.

†**ἀντρίκρῶ**, adv. With Gen.: *Right over against, right opposite to*.

**ἀντρί-λαμβάνομαι**, f. ἀντρί-λήψομαι, p. pass. in mid. force ἀντ-εἰλημμαι, v. mid. [ἀντί, "in opposition"; λαμβάνομαι (mid. of λαμβάνω, "to take"), "to take hold of"] ("To take hold of" a person "in opposition" to a foe; hence) With Gen.: *To help, aid, assist, succour, give help, etc., to*.

**ἀντρί-λέγω**, (f. ἀντρί-λέξω,



1. aor. ἀντ-έλεξα), v. a. [ἀντί, "in opposition to, against"; λέγω, "to speak"] *To speak against*;—at xiii. 45 with follg. Dat. — Pass.: ἀντι-λέγομαι.

Ἀντίοχ-εια, εἰας, f. [Ἀντίοχος, "Antiochus"; a Macedonian of distinction among the officers of Philip the Second, king of Macedon; and the father of Seleucus Nicātor (i. e. "the Conqueror")] ("The city of Antiochus") *Antiochia* or *Antioch*; the name of two cities built by Sēleucus Nicātor, and named after his father Antiochus; see above. Seleucus was one of the generals of Alexander the Great, and after that monarch's death became king of Syria, and the founder of the family of the Seleucids: 1. *Antioch* in Syria (now the village of *Antakieh*), the capital of the kings of Syria, and afterwards the residence of the Roman Governor of the province of Syria. It stood at the head of the river Orontes, just at the spot where the respective mountain-chains of Lebanon and Taurus meet abruptly. In its immediate neighbourhood was Daphnē, the celebrated sanctuary of Apollo, whence it was sometimes called "Antioch by (or near) Daphnē." It is

intimately connected with the history of the Apostolic Church; and it was here that the disciples of Christ were first called "Christians"; xi. 26.—2. *Antioch* in Pisidia (now *Yalobatch*). With the exception of xiii. 14; xiv. 19, 21, the name when found in the Acts is to be referred to no. 1.

† Ἀντίοχ-εύς, εὐς, m. [id.] ("Man of Antiochus"; hence) *A man of Antioch* (in Syria); vi. 5; see Ἀντιόχεια, no. 1.

† Ἀντίπατρ-ίς, ἰδος, f. [Ἀντίπατρης, Ἀντιπάτρ-ος, "Antipāter"; the father of Herod the Great] ("The city of Antipater") *Antipatris*; a city of Palestine rebuilt by Herod the Great on the site of Capharsaba, and named after his father Antipāter. Its more ancient name is represented by that still given to the place by the Arabs; viz. *Kafr-Saba*. Here it was that the foot-soldiers of the Roman escort that guarded Paul on his departure from Jerusalem left him, while he proceeded with the cavalry-troops to Cæsareā; xxiii. 31.

† ἀντί-πίπτω, (f. ἀντι-πεσοῦμαι), v. n. [ἀντί, "against"; πίπτω, "to fall"] ("To fall against"; hence) *To strike against, resist, etc.*

(ἀντί-τάσσω and ἀντί-

τάττω, f. ἀντί-τάξω, v. a. [ἀντί, "against"; τάσσω, "to draw up in order of battle"] Act.: "To draw up against in order of battle; to range in battle against".—Mid.: ἀντί-τάσσομαι, (1. aor. ἀντ-εταξάμην), ("To range one's self in battle against"; hence) With Dat.: *To resist, oppose, withstand, etc.*

†ἀντ-οφθαλμ-έω -ῶ, v. n. [ἀντ-ί, "against"; ὀφθαλμ-ός, "the eye"] ("To direct the eye against"; hence, "to look in the face, meet face to face"; hence) Of a ship as Subject: With Dat.: *To bear up against, meet, the wind*; xxvii. 15, where probably there may be, in the employment of the word, an allusion to the ancient custom of painting eyes (ὀφθαλμούς) on the bows of vessels employed in the Mediterranean—a custom which is said still to exist.

ἄν-ω, adv. [ἀν-δ, "up"] *Upwards, up, above.*

ἄνω-θεν, adv. [ἄνω, "above"; hence, of time, "formerly, of old"; suffix *θεν* ("from")] *From of old, from the beginning.*

†ἀνωτερ-ικός, ἰκή, ἰκόν, adj. [ἀνώτερ-ος, "higher, upper"] ("Pertaining to ἀνώτερος"; hence) *Higher, upper*;—at xix. 1 = "higher up the country, more remote from

the sea than Ephesus"; viz. in the regions of Phrygia and Galatia.

ἄξι-ος, ἰα, ἰον, adj. [for ἄγ-σῖος; fr. ἄγ-ω, "to weigh" so much] ("Weighing" so much; hence, "worth"; hence) 1. *Worthy, deserving*.—2. With Gen.: a. *Worthy of; meet, or suitable, for*.—b. *Deserving of*.—3. With Inf.: *Worthy, or deserving, to be or of being, etc.*

ἄξι-όω -ῶ, (f. ἀξιόσω, p. ἡξιώκα), 1. aor. ἡξίωσα, v. a. [ἄξι-ος, (uncontr. gen.) ἀξί-ος, in force of "meet, fit"] 1. *To think, or deem, meet or fit*.—2. *To desire, request, etc.*

ἀπ-αγγέλλω, f. ἀπ-αγγεῖλω, 1. aor. ἀπ-ήγγειλα, v. a. [ἀπ-ό, in "strengthening" force; ἀγγέλλω, "to carry word"] *To report, relate, tell, declare, etc.*

ἀπ-άγω, (f. ἀπ-άξω), 2. aor. ἀπ-ήγαγον, v. a. [ἀπ-ό, "away"; ἄγω, "to lead"] 1. *To lead away, carry off*.—2. *To lead away, or carry off, to prison or as a prisoner*.—3. *To lead away to punishment, to put to death*.—Pass.: ἀπ-άγομαι, (p. ἀπ-ήγμαι), 1. aor. ἀπ-ήχθην, (1. fut. ἀπ-αχθήσομαι).

ἀπ-αλλάσσω (or ἀπ-αλλάττω), f. ἀπ-αλλάξω, p. ἀπ-ήλλαχα, v. a. [ἀπ-ό, "from"; ἀλλάσσω, "to change"] ("To

change from"; hence) 1. Act.: *To put away from, remove from*.—2. Mid.: ἀπ-αλλάσσομαι (or ἀπ-αλλάττομαι, f. ἀπ-αλλάξομαι, 1. aor. ἀπ-ηλλαξάμην), ("To remove one's self, etc., from"; hence) *To go away, depart*.

ἀπ-αντάω -αντῶ, f. ἀπαντήσω, (p. ἀπ-ήντηκα), 1. aor. ἀπ-ήντησα, v. n. [ἀπ-ό, in "strengthening" force; ἀντάω, "to meet"] With Dat.: *To meet*.

ἀπάντη-σις, σεως, f. [for ἀπάντα-σις; fr. ἀπαντᾶω, "to meet"] With Dat.: *A meeting with a person*.

ἄ-πᾶς, πᾶσα, πᾶν, adj. [ἄ, in "intensive" force; πᾶς, "all"] 1. *Quite all; the whole, all completely*.—As Subst.: a. ἅπαντες, ων, m. plur. *All men, all persons*.—b. ἅπαντα, ων, n. plur. *All things*.—2. *The whole of* that denoted by the subst. to which it is in attribution.

†(ἀπ-ασπᾶζομαι), 1. aor. ἀπ-ησπασάμην, v. mid. [ἀπ-ό, in "strengthening" force; ἀσπᾶζομαι, "to greet, salute"; hence, "to wish farewell to; to take leave of"] *To wish farewell to, take leave of*;—at xxi. 6 the readings vary between προσευξάμεθα. Καὶ δασπασάμενοι ἀλλήλους and προσευξάμενοι ἀπησπασάμεθα; in the last case supply αὐτούς.

ἀπειθ-έω -ῶ, f. ἀπειθήσω, 1. aor. ἠπειθήσα, v. n. [ἀπειθ-ής, "disobedient"] *To be disobedient, to disobey*.

ἀ-πειθ-ής, ἐς, adj. [ἀ, "negative"; πειθ-ομαι (pass. of πείθω, "to persuade"), "to obey"] ("Not obeying"; i. e.) *Disobedient*.

ἀπειλ-έω -ῶ, (f. ἀπειλήσω, p. ἠπειλήκα), v. a. and n. [ἀπειλ-ή, "a threat"] ("To threaten") Mid.: (ἀπειλέομαι -οῦμαι, f. ἀπειλήσομαι), 1. aor. ἠπειλήσαμην: With Dat. of person: *To threaten on one's own part or as one's own especial act*:—ἀπειλῇ ἀπειλησώμεθα αὐτοῖς, (let us threaten them with a threat; i. e.) *threaten strongly, etc.*, iv. 17.

ἀπειλή, ἥς, f. *A threat*.

ἀπ-εἰμι, imperf. ἀπ-φεῖν [ἀπ-ό, "away"; εἰμι, "to go"] *To go away, to depart*.

†(ἀπ-ελαύνω, f. ἀπ-ελάσω, Attic ἀπ-ελῶ, p. ἀπ-ελήλακα), 1. aor. ἀπ-ήλασα, v. a. [ἀπ-ό, "away from"; ἐλαύνω, "to drive"] *To drive away from*; xviii. 16, where it is strengthened by follg. ἀπό.

†ἀπελεγ-μός, μου, m. [for ἀπελεγχ-μός; fr. ἀπελέγχω, "to convict, or expose, thoroughly"] ("A convicting, or exposing, thoroughly"; hence, as an effect) *Disgrace, disrepute, etc.*

**ἀπ-έναντι**, adv. [ἀπ-ό, in "strengthening" force; *έναντι*, "opposite"] With Gen.: ("Opposite, over against"; hence) 1. *Contrary to*, in opposition to.—2. *In the presence of, before*.

**†ἀ-περίτμη-τος, τον**, adj. [ἀ, "negative"; *περίτέμνω*, "to cut around"; hence, "to circumcise," through verbal root *περίτμη* (= *περί*; *τμη*, a root of *τέμνω*)] *Uncircumcised*; —at vii. 51 in figurative force.

**ἀπ-έρχομαι**, f. ἀπ-ελεύσομαι, p. ἀπ-ελήλυθα, 2. aor. ἀπ-ἦλθον, v. mid. [ἀπ-ό, "away"; *έρχομαι*, "to come, to go"] *To go away, depart*.

**ἀπ-έχω**, (f. ἀπ-έξω and ἀποσχίσσω), v. a. and n. [ἀπ-ό, "away from"; *έχω*, "to have or hold"] ("To have, or hold, away from").—Mid.: **ἀπ-έχομαι**, ("To hold one's self, etc., away from"; hence) With Gen. either with or without ἀπό: *To keep one's self, etc., from; to abstain, or refrain, from*.

**ἀπίσταν**, 3. pers. plur. imperf. ind. of *ἀπειμι*.

**ἀπιστ-έω -ω**, (f. ἀπιστ-ήσω, p. ἠπίστ-ηκα), 1. aor. ἠπίστ-ησα, v. n. [ἀπιστ-ος, "unbelieving"] ("To be *ἀπιστος*"; hence) *Not to believe, to disbelieve*.

**ἀ-πιστος, πιστον**, adj. [ἀ, "negative"; *πιστός* (pass.),

"to be believed, credible"] *Not to be believed, incredible*.

**ἀπό** (before a soft vowel ἀπ'; but ἀπό *Ἀντιοχείας*, xiv. 19;—before an aspirate ἀφ'; but ἀπό *ένός*, xvii. 27; ἀπό *Ἱεροσολύμων*, i. 4; xi. 27), prep. gov. gen.: 1. *From*, in the fullest meaning of the word.—2. To mark a result, cause, etc.: *From, in consequence of*; xxii. 11.—3. With Gen. (instead of Partitive Gen. alone) after verbs act., to denote a part: *Of*:—ἀπό *τῆς τιμῆς*, (some, or part,) *of the price*, v. 2, 3; ἀπό *τοῦ Πνεύματος*, (a portion) *of my Spirit*, ii. 17; cf., also, ii. 18; xvi. 33, etc.—4. a. Of a commencing point of time, etc.: *From, after, since*.—b. Of time generally: *At*.—c. Without dependent Gen., and in combination with Gen. of time: *Since, ago*; x. 30.—At John xxi. 8 ἀπό is also used without a dependent gen., and in combination with a gen. of space or distance:—ἀπό *πηχῶν διακοσίων*, *two hundred cubits off*.—5. *Of, out of*, a number, a body of persons, etc.—6. To denote the Agent: *By*; ii. 22.—7. Prefixed to Adverbs: *From*:—ἀπό *πρωτ*, *from early in the morning, from early morning*, xxviii. 23.

**ἀποβολ-ή**, ἡς, f. [for ἀποβαλ-ή; fr. ἀποβάλ-ω, "to cast away"; hence, "to lose"] *Loss*.

**ἀπογράφ-ή**, ἡς, f. [ἀπογράφ-ω, "to register"] ("A registering"; hence) *A register* of persons liable to taxation = the Roman "census"; cf. Luke ii. 2.

**ἀπο-δείκνυμι**, (f. ἀπο-δείξω), 1. aor. ἀπ-έδειξα, v. a. [ἀπό in "strengthening" force; δ-ίκνυμι, "to show"] *To show forth, make known*, etc.—Pass.: (ἀπο-δείκνυμαι), p. ἀπο-δέδειγμαι.

**ἀπο-δέχομαι**, (f. ἀπο-δέξομαι, p. ἀπο-δέδεγμαι), 1. aor. ἀπ-εδέξαμην, with 1. aor. pass. ἀπ-εδέχθην, v. mid. [ἀπό, in "strengthening" force; δέχομαι, "to receive"] ("To receive"; hence) 1. Of the word of God as Object: *To receive, to embrace*, etc.—2. a. *To receive* a person kindly, with hospitality, etc.; xviii. 27.—b. In 1. aor. pass.: *To be received* kindly, etc.; xv. 4.—3. Of favours, etc., as Object: *To receive, or accept*, with gratitude, etc.—4. *To receive, or admit*, to one's presence, etc.; xxviii. 30.

**ἀπο-δίδωμι**, f. ἀπο-δώσω, (1. aor. ἀπ-εδόκα), v. a. [ἀπό, "from"; δίδωμι, "to give"] ("To give from" one; hence) 1. Act.: a. Of testimony, etc.,

as Object: *To give forth, bear*.—b. Of an account, etc., as Object: *To give in, render*; xix. 40.—2. Mid.: (ἀπο-δίδωμαι, f. ἀπο-δώσομαι), 2. aor. ἀπ-εδόμην, ("To give away from one's self"; hence) *To part with* for payment; *to sell*; vii. 9;—at v. 8 folld. by Gen. of price.

**ἀπο-θνήσκω**, f. ἀπο-θάν-οῦμαι, 2. aor. ἀπ-έθανον, v. n. [ἀπό, in "strengthening" force; θνήσκω, "to die"] 1. *To die*.—2. In 2. aor.: a. *To have died*, i. e. *to be dead*.—b. *To be put to death*:—ἀποθάνειν eis folld. by Acc. of place: *to go into* a place, *and to be put to death in it* = *to die in or at a place*, xxi. 13.

**ἀποκαθίστανω**, v. a. [ἀπό; καθίστανω = καθίστημι] A late form of ἀποκαθίστημι; see ἀποκαθίστημι;—at i. 6 the pres. (ἀποκαθιστάνεις) is used of an almost immediate future.

**ἀπο-καθίστημι**, f. ἀπο-καταστήσω, (p. ἀπο-καθέστακα), v. a. [ἀπό, "back again"; καθίστημι, "to set down"; hence, "to bring into" a (certain) condition, etc.; hence, "to restore" to the original state] *To restore again* to a former state; *to re-establish*.

†**ἀποκατάστα-σις**, σεως, f. [ἀποκαθίστημι, "to restore again"] ("A restoring again";

hence) *Restoration, re-establishment, restitution.*

(ἀπο-κόπτω, f. ἀπο-κόψω), 1. aor. ἀπ-έκοψα, v. a. [ἀπό, "from"; κόπτω, "to cut"] ("To cut from" an object; hence) *To cut off or away.*

ἀπο-κρίνομαι, (f. ἀπο-κρίν-οῦμαι), 1. aor. ἀπ-εκρίναμην, 1. aor. pass. in mid. force, ἀπ-εκριθην, v. mid. [ἀπό, "from"; κρίνομαι (mid.), in force of "to adjudge" something to some one] ("To adjudge" something to some one "from" another; hence, "to give a decision, pronounce an opinion," respecting a matter; hence) In conversation, etc. : *To reply, answer*; — sometimes with Dat. of person or πρὸς with Acc. of person; — at xxv. 4 folld. by Objective clause.

ἀπο-κτείνω, f. ἀπο-κτενῶ, (p. ἀπ-έκτονα), 1. aor. ἀπ-έκτεινα, v. a. [ἀπό, in "strengthening" force; κτείνω, "to kill," etc.] *To kill, put to death, etc.*

ἀπ-όλλυμι, f. ἀπ-ολέσω, (p. ἀπ-ολώλεκα), 1. aor. ἀπ-ώλεσα, v. a. [ἀπό, in "intensive" force; ὀλλυμι, "to destroy"] 1. Act: *To destroy utterly or entirely.* — 2. Mid: ἀπ-όλλυμαι, f. ἀπ-ολούμαι, p. ἀπ-όλωλα, 2. aor. ἀπ-ωλόμην, ("To destroy one's self utterly"; hence) Of persons or things: *To perish.*

† Ἀπολλων - ἱᾶ, ἱας, f.

[Ἀπόλλων, Ἀπόλλων-ος, "Apollo," the ancient sun-god] ("City of Apollo") *Apollonia* (now *Pollina*); a town of Mygdonia in Macedonia; xvii. 1.

Ἀπολλῶς, ὧ, m. *Apollōs*; a Jew of Alexandria, well versed in the Jewish Scriptures, who was instructed in Christianity by Aquila and Priscilla during a visit he paid to Ephesus, A.D. 54. Afterwards he became a preacher of the Gospel, and a companion of St. Paul.

ἀπο-λογ-έομαι -οῦμαι, (f. ἀπο-λογησομαι), 1. aor. ἀπ-ελογησάμην, 1. aor. pass. in mid. force ἀπ-ελογήθην, v. mid. [ἀπό, "away from"; λόγ-ος, "a word"] ("To get one's self away from" a difficulty, danger, etc., "by words"; hence) 1. *To defend one's self by speaking, to say in defence, to make one's defence.* — 2. With Acc. of thing: *To say, or allege, something in one's defence.*

ἀπολογ-ία, ἱας, f. [ἀπολογ-έομαι, "to defend one's self" by speaking] ("A defending one's self by speaking"; hence) *A speech in defence; a defence.*

(ἀπο-λούω, f. ἀπο-λούσω, 1. aor. ἀπ-έλουσα, v. a. [ἀπό, "off or away"; λούω, "to wash"] "To wash off or

away").—Mid.: (ἀπο-λούομαι, f. ἀπο-λούσομαι), 1. aor. ἀπελουσάμην, *To wash off*, or *away*, for one's self, whether actually or figuratively;—at xxii. 16 the accent on the antepenultima of ἀπόλουσαι shows that it is the imperative mid., as the 1. aor. inf. act. requires an accent on the penultima, viz. ἀπολουσαι.

ἀπο-λύω, f. ἀπο-λύσω, (p. ἀπο-λέλυκα), 1. aor. ἀπ-έλυσα, v. a. [ἀπό, "from"; λύω, "to loose"] ("To loose from" something; hence) 1. Act.: a. *To release, set free*.—b. *To let, or allow, to go away or to depart*.—c. *To send away, dismiss*.—2. Mid.: ἀπο-λύομαι, ("To send one's self away"; hence) *To depart*.—3. Pass.: ἀπο-λύομαι, p. ἀπο-λέλυμαι, 1. aor. ἀπ-ελύθην, 1. fut. ἀπο-λυθήσομαι.

†(ἀπο-πίπτω, f. ἀπο-πεσοῦμαι), 2. aor. ἀπ-έπεσον, v. n. [ἀπό, "from"; πίπτω, "to fall"] *To fall from*; ix. 18, where it is strengthened by follg. ἀπό.

†ἀπο-πλέω, (f. ἀπο-πλεύσομαι and ἀπο-πλευσοῦμαι), 1. aor. ἀπ-έπλευσα, v. n. [ἀπό, "from"; πλέω, "to sail"] ("To sail from" a place; hence) *To sail away*.

ἀπορ-έω -ῶ, f. ἀπορήσω, p. ἡπόρηκα, v. n. [ἀπορ-ος, "without resources, at a loss"] 1. Neut.: *To be at a loss, to*

*be perplexed or in doubt, etc.*

—2. Mid.: ἀπορ-έομαι -οῦμαι, (f. ἀπορήσομαι) = no. 1.

†(ἀπο-ῥ-ρίπτω, f. ἀπο-ῥ-ρίψω), 1. aor. ἀπ-έρ-ριψα, v. a. [ἀπό, "from"; ῥίπτω, "to cast or throw"; with the initial letter (ῥ) doubled] ("To cast, or throw, from" a place; hence) With ellipse of ἐαυτούς: *To cast themselves out of the ship into the sea*; xxvii. 43.

†(ἀπο-σκευάζομαι), 1. aor. ἀπ-εσκευασάμην, v. mid. [ἀπό, "away"; σκευάζομαι, "to make preparations for one's self"] ("To make preparations for one's self, etc., and go away"; hence) *To pack up and depart*; see ἐπισκευάζω.

ἀπο-σπάω -σπῶ, (f. ἀπο-σπᾶσω), 1. aor. ἀπ-έσπασα, v. a. [ἀπό, "away"; σπάω, "to draw"] 1. *To draw away, withdraw*;—at xx. 30 in figurative force.—2. Pass.: 1. aor. ἀπ-εσπάσθην, *To be withdrawn; to depart, go away*.

ἀποστα-σία, σίας, f. [ἀφ-ίστημι (neut.), "to stand away from"; hence, "to revolt from," through verbal root ἀποστα (= ἀπό; στα, root of ἵστημι)] ("A revolting from"; hence) *A defection, or departure, from certain principles, etc.*;—at xxi. 21 strengthened by follg. ἀπό.

ἀπο-στέλλω, f. ἀπο-στελῶ, p. ἀπ-έσταλκα, 1. aor. ἀπ-

ἔσταιλα [ἀπό, "from"; στέλλω, "to send"] ("To send from" a person or place; hence) 1. *To send forth*.—2. *To send away; to bid, or command, to depart*.—3. a. *To send or despatch* on some mission or service.—b. With second Acc.: *To send forth* one as that denoted by the second Acc.; vii. 35.—Pass.: ἀπο-στέλλομαι, p. ἀπέσταλμαι, 2. aor. ἀπ-εστάλην.

ἀποστολή, ἡς, f. [for ἀποστολή; fr. ἀποστέλλω, "to send forth," through verbal root ἀποστελ (= ἀπό; στέλ, root of στέλλω)] (In pass. force, "A being sent forth"; hence) *Apostleship*.

ἀπόστολος ου, m. [for ἀπόστολος; fr. ἀποστέλλω, "to send forth"] ("One sent forth"; hence) *An apostle*.

ἀπο-στρέφω, f. ἀπο-στρέψω, 1. aor. ἀπ-έστρεψα, v. a. [ἀπό, "away"; στρέφω, "to turn"] *To turn away*;—at iii. 26 in figurative force.

(ἀπο-τάσσω and ἀπο-τάττω, v. a. [ἀπό, "asunder"; τάσσω, "to arrange or set"] "To set asunder" from something; hence, "to detach").—Mid.: ἀπο-τάσσομαι (and ἀπο-τάττομαι), 1. aor. ἀπεταξάμην, ("To detach one's self" from something; hence) With Dat.: *To bid adieu to, to take leave of, quit, etc.*;—at xviii. 21 some editions have

ἀποταξάμενος instead of ἀπετάξατο, and omit the words from δεῖ to ἱερουσάλημ; also the δέ after πάλιν.

(ἀπο-τίθημι, f. ἀπο-θήσω, v. a. [ἀπό, "away"; τίθημι, "to put"] "To put away").—Mid.: (ἀπο-τίθεμαι), 2. aor. ἀπ-εθέμην, *To put away* for one's self or as one's own act; *to lay aside*.

(ἀπο-τίνασσω), 1. aor. ἀπ-ετίναξα, v. a. [ἀπό, "off"; τινάσσω, "to shake"] *To shake off or away*.

(ἀπο-φέρω, f. ἀπ-οίσω, p. ἀπ-ενήνοχα), 1. aor. ἀπ-ήνεγκα, 2. aor. ἀπ-ήνεγκον, v. a. [ἀπό, "away from"; φέρω, "to carry"] *To carry away from*.—Pass.: ἀπο-φέρομαι, 1. aor. ἀπ-ηρέχθην;—at xix. 12 the readings vary between ἀπο-φέρεισθαι and ἐπιφέρεισθαι.

†ἀπο-φθέγγομαι, 1. aor. ἀπ-εφθεξάμην, v. mid. [ἀπό, in "strengthening" force; φθέγγομαι, "to speak"] *To speak, utter, declare, speak forth*.

†ἀπο-φορτίζομαι, v. mid. [ἀπό, denoting "reversal"; φορτίζομαι (mid.), "to load or ship"] *To unload, discharge, a cargo, etc.*;—at xxi. 3 the pres. part. ἀποφορτιζόμενος is used to denote an almost immediate future.

ἀπο-χωρέω -χωρῶ, (f. ἀπο-χωρήσω and ἀπο-χωρήσομαι),



1. aor. ἀπ-εχώρησα, v. n. [ἀπό, "away"; χωρέω, "to go"]  
*To go away, depart.*

(ἀπο-χωρίζω, f. ἀπο-χωρίζω, Attic ἀπο-χωρίω, v. a. [ἀπό, "from"; χωρίζω, "to separate or part"] "To separate, or part, from").—Pass.: (ἀπο-χωρίζομαι), 1. aor. ἀπεχωρίσθην, *To be separated, or parted, from; to depart from*;—at xv. 39 strengthened by follg. ἀπό.

† Ἀππίος, ου, m. [Gr. form of Lat. Appius] *Appius*; a Roman præuōmen — Ἀππίου φόρον, *Appii Forum* (now *S. Donato*); a town on the Appian Way (the great road leading from Rome to Naples), distant from Rome about 43 miles. It was founded by Appius Claudius Crassus, surnamed Cæcus; who also constructed, at least in part, the road which bore his name.

ἀ-πρόσκοπ-ος, ου, adj. [ἀ, "negative"; προσκοπ-ή, in force of "an offence," etc.] ("Not having προσκοπή"; hence) *Void of, or without, offence.*

ἄπτω, f. ἄψω, 1. aor. ἤψα, v. a. *To kindle, light a fire, etc.*;—at xxviii. 2 the readings vary between ἄψαντες and ἀνάψαντες; see ἀνάπτω.

ἀπ-ωθείω -ωθῶ, (f. ἀπ-ωθήσω, 1. aor. (ἀπ-έωτα and) ἀπ-έθησα), v. a. [ἀπ-ό, "away";

ώθειω, "to thrust"] 1. *To thrust away*.—2. Mid.: (ἀπ-ωθείομαι -οῦμαι), 1. aor. ἀπ-ωσάμην, *To thrust away from one's self, etc.; to cast off, reject.*

ἀπώλ-εια, είας, f. [strengthened fr. ἀπόλ-εια; fr. ἀπόλ-λυμι, "to destroy"] *Destruction.*

1. ἄρα, adv.: 1. *Perchance, indeed*.—2. In inferential force: a. *Then, so then, therefore*:—ἄρα γε, or as one word ἄραγε, *then indeed, therefore indeed*.—b. *In truth, truly, after all, it seems.*

2. ἄρα, interrogative particle (= Lat. num) in marking a question, and not rendered into English; viii. 30.

ἄραγε; see 1. ἄρα.

† Ἀραβ, Ἀράβος, m. *An Arabian*;—Plur.: *Arabians*;—at ii. 11 = the Jews settled among the Arabians.

ἀργῦρ-ιον, ιου, n. dim. [ἀργυρ-ος, "silver"] ("A small piece of silver"; hence) 1. *Silver generally*.—2. As made of silver: *Silver money, silver coin, silver*.—

3. *A piece of silver*;—at xix. 19 the Attic drachma appears to be meant; so that, reckoning the drachma at 7½d., the value of the sum specified in the above-mentioned passage would amount to 1562l. 10s. of English money.

†**ἀργυρο-κόπ-ος**, ου, m. [**ἀργίρος**, (uncontr. gen.) **ἀργυρο-ος**, “silver”; **κοπ**; root of **κοπτω**, “to strike”; hence, “to hammer”] (“Silver-hammerer”; hence) *A worker, or artist, in silver; a silver-smith.*

**ἀργ-υρος**, υρον, m. (“The white, or shining,” metal) *Silver* [akin to Sans. *arj-una*, “white”; from root **ΒΛJ**, “to shine”].

1. **ἀργυρ-ους**, α, ουν (contr. fr. **ἀργυρ-εος**, εα, εον), adj. [**ἀργυρ-ος**, “silver”] (“Of, or belonging to, silver”; hence) *Made of silver, silver-*.

2. **ἀργυρους** (= **ἀργυρέους**), masc. acc. plur. of 1. **ἀργυρους**; xix. 24.

†**Ἄρ-ειος**, ειον (also **Ἄρ-ειος**, εία, ειον), adj. [**Ἄρ-ης**, “Arēs”; the Greek god of war, the same as the Lat. “Mars”] *Of, or belonging to, Ares or Mars.*—**Ἄρειος Πάγος**, the hill of Ares (or Mars), the Areopagus, was a hill at Athens over against the Acropolis. The name was hence given to the highest judicial court of Athens, which held its sittings on it, and which took especial cognizance of all capital crimes; xvii. 19.

†**Ἄρειο-πάγ-ιτης**, ιτου, m. [classical for **Ἄρειο-πάγ-ιτης** (this last form occurring only

*Acts.*

in late writers); fr. **Ἄρειος**, (uncontr. gen.) **Ἄρειο-ος**, “of Arēs”; **πάγ-ος**, “a hill”] (“A man of the hill of Arēs”; hence) *A member of the court that held its sittings on the hill of Ares; an Areopagite; see Ἄρειος.*

**ἀρέσκω**, f. **ἀρέσω**, (p. **ἀρήρεκα**), 1. aor. **ἤρεσα**, v. n. *To be pleasing, to please.*

**ἀρεσ-τός**, τή, τόν, adj. [for **ἀρεσκ-τός**; fr. **ἀρέσκω**, “to please”] *Pleasing, pleasant.*

**ἀριθμός**, οῦ, m. *A number.*  
**Ἀρίστ-αρχ-ος**, ου, m. [**Ἀρίστ-ος**, “best”; **ἀρχ-ω**, “to rule”] (“Best-ruler”) *Aristarchus*; a Macedonian, one of St. Paul’s companions; xix. 29, etc.

**ἄρ-μα**, μάτος, n. [akin to **ἄρ-ω**, “to fit”; hence, “to join fitly together”] (“That which is joined fitly together”; hence) *A chariot with two wheels.*

**ἀρνέομαι -οῦμαι**, f. **ἀρνήσομαι**, 1. aor. **ἠρνησάμην**, v. mid.: 1. *To say “no”; to deny.*—2. With Acc. of person: *To deny a person, i. e. to assert that one does not know him.*—3. With Acc. of thing: *To deny a thing, i. e. to assert that it has not taken place, etc.*;—at iv. 16 supply **αὐτό**=**ὅτι γνωστὸν σημεῖον γέγονε δι’ αὐτῶν.**

**ἀρπάζω**, f. **ἀρπάσω** (and

L

ἀρπάξω, p. ἡρπάκα), 1. aor. ἡρπάσα, v. a. *To snatch away, carry off*, with haste, by force, etc.

† Ἀρτεμις, Ἴδος, f. *Artēmis*, a Greek goddess, the same as the Roman *Diana*, the daughter of Jupiter and Latōna, and the sister of Apollo; see, also, xix. 35.

† ἀρτ-έμων, έμονος and έμωνος, m. [ἀρτ-έω, in pass. force, "to be hung upon"] ("That which is hung upon" something; hence, either) 1. *The fore-sail* of a vessel; or—2. *The main-sail* or *top-sail*.

ἄπρος, ov, m.: 1. *A loaf of bread*.—2. *Bread*.

ἀρχ-αῖος, αἰα, αῖον, adj. [ἀρχ-ή, "a beginning"] ("Pertaining to ἀρχή"; hence) *Ancient, former, old*.

ἀρχ-ή, ἥς, f. [ἀρχ-ω, "to begin"] 1. *A beginning, commencement*.—2. *A corner, end*, of a rope, sheet, etc.

† ἀρχιερ-ατικός, ατική, ατικόν, adj. [ἀρχιερ-εύς, "High-priest"] *Of, or belonging to, the high-priest; the high-priest's*, etc.

ἀρχ-ιερεύς, ιερέως, m. [ἀρχ-ός, "a chief"; ιερεύς, "a priest"] ("Chief-priest") *Of the Jews*: 1. *High-priest*.—2. *Plur.*: *The chief-priests*; i. e. the heads of the 24 courses:—οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι, *the chief priests and the*

*elders*; i. e. the members of the Sanhedrim; see συνέδριον.

ἀρχ-ι-συνάγωγ-ος, ov, m. [ἀρχ-ω, "to rule"; (i) connecting vowel; συναγωγ-ή, "a synagogue"] *A ruler of a synagogue*.

ἀρχ-ω, (f. ἀρξω, p. ἤρξα), v. a. ("To be first"; hence) *With reference to time*, and in both Act. and Mid.: *To begin*.—Mid.: ἀρχομαι, (f. ἀρξομαι), 1. aor. ἤρξαμην [prob. akin to Sans. root ABH, in force of "to be able"].

ἀρχ-ων, onτος, m. [ἀρχ-ων, "ruling"; P. pres. of ἀρχ-ω, "to rule," used as subst.] ("One ruling"; hence) *A ruler, chief*, etc.

ἀ-σάλευ-τος, τον, adj. [ἀ, "negative"; σαλεύ-ω, "to shake"] *Unshaken, not to be moved, unmoveable, immoveable*.

† ἀ-σημ-ος, ov, adj. [ἀ, "negative"; σημ, root of σημαινω, "to mark"] ("Unmarked, without mark"; hence) *Of persons, cities, etc.*: *Unknown, obscure, insignificant, mean*.

ἀσθεν-εια, είας, f. [ἀσθεν-ής, "weak"] ("The state, or condition, of the ἀσθενής"; hence) 1. *Weakness, infirmity*.—2. *An infirmity, a sickness, illness, disease*, etc.

ἀσθεν-έω -ω, 1. aor. ἡσθένησα, v. n. [ἀσθεν-ής, "without

strength, weak"] ("To be *δοθενς*"; hence) 1. *To be weak, feeble, or infirm.*—2. *To be in weak, or ill, health; to be sick, etc.*

*δ-θεν-ής, ές, adj.* [*δ, "not"; σθέν-ος, "strength"*] ("Without *σθένος*"; hence) 1. *Weak, infirm.*—2. *Sick, diseased.*

*δοθενών, ούσα, ούν, contr.* P. pres. of *ἀσθενέω*:—As Subst. m.: *A sick person*:—*οἱ δοθεν-οῦντες, the sick*; i. e. sick persons generally.

*Ἀσία, as, f. Asia*; i. e. the Roman province of Asia, of which Ephesus was the capital.—Hence, *Ἀσία-νός, ρή, νόν, adj.* *Of, or belonging to, Asia.*—As Subst.: *Ἀσιανός, οὔ, m.* *A man of Asia.*

*Ἀσιανός, ή, όν; Ἀσιανός, οὔ; see Ἀσία.*

*Ἀσι-άρχ-ης, ου, m.* [*Ἀσία, "Asia"; αρχ-ω, "to rule"*] *A ruler, or chief, of Asia; an Asiarch.* This name was given to certain officers elected annually by the cities of the Roman province of Asia, subject however to the approval of the Proconsul. They had charge of the public games and of the religious theatrical spectacles, the expenses of which they defrayed at their own cost. The title appears to have been continued to those who had at any time held the office.

*†δοῖτ-λα, ίας, f.* [*δοῖτ-ος, "without food"*] ("The state, or condition, of the *δοῖτος*"; hence) *A being, or continuing, without food; a not eating, etc.; neglect of food*;—at xxvii. 21 the use of this word shows that the crew and passengers in the ship were in too great alarm to eat.

*†δ-σίτ-ος, ου, adj.* [*δ, "negative"; σίτ-ος, "wheat, corn"*; hence, "food" in general] *Without food, fasting, in a state of fasting*;—at xxvii. 33 this word denotes that the crew and passengers were *δοῖτοι* at the approach of the fourteenth day of the storm, not that they had eaten nothing for fourteen days; see *τεσσαρεσκαίδεκατος*.

*†δασκῶ -ω, (f. δασκῶ, p. ἡσκῆκα), v. a.* *To exercise.*

*†ἀσμέν-ως, adv.* [*ἀσμεν-ος, "well-pleased, glad"*] ("After the manner of the *ἀσμενος*"; hence) *Gladly, with gladness or joy.*

*ἀσπάζομαι, (f. ἀσπασομαι), 1. aor. ἡσπασάμην, v. n.:* 1. *To greet, welcome, salute by words.*—2. *To embrace*; see *ἀσπάζομαι*.

*†ἤσσον, comp. adv.* ("Nearer"; hence, as modified sup.) *Very near, close.*

*†Ἄσσος, ου, f. Assos:* 1. *A city of Mysia in Asia Minor, on the gulf of Adramyttium.*

—2. A city of Crete;—at xxvii. 13 the readings vary between Ἀσσον (acc.), and ἄσσον (adv.); see ἄσσον.

ἄστ-εῖος, εἰα, εἶον, adj. [ἄστ-υ, "a city"] ("Of, or belonging to, a city"; hence) Of persons: *Graceful, fair, goodly, beautiful*:—for ἄστεῖος τῷ Θεῷ, see εἰμί, no. 2, b.

ἄ-στρ-ον, ου, n. ("A strewer"; hence) *A star*, as a strewer of light [ἀ, prefix; Sans. root STBI, "to strew"].

ἄ-σύμφωνος, σύμφωνος, adj. [ἀ, "negative"; σύμφωνος, "agreeing in sound, harmonious"] ("Not agreeing in sound, inharmonious"; hence) With πρὸς: *Not in accordance with, not agreeing with, at variance with*.

ἀσφαλ-εἰα, εἰας, f. [ἀσφαλ-ής, "safe"] ("The state, or condition, of the ἀσφαλής"; hence) *Safety*.

ἀσφαλές, εὖος οὖς; see ἀσφαλής.

ἀ-σφαλ-ής, ές, adj. [ἀ, "negative"; σφαλ, root of σφάλω, "to make to fall"] ("Not made to fall"; hence, "firm"; hence) Of things: *Sure, certain*.—As Subst.: ἀσφαλές, εὖος οὖς, n. *Certainty, truth*.

(ἀσφαλ-ίζω, v. a. [ἀσφαλ-ής, "safe"]) 1. *To make safe, sure, or secure*.—2. Mid.: (ἀσφαλ-ίζομαι, f. ἀσφαλ-ισμαι and ἀσφαλ-ιούμαι), 1. aor.

ἡσφάλ-ισαμένη: a. *To make safe, secure, etc.*, by one's own especial act or on one's own behalf.—b. Folld. by εἰς: *To put into and make secure there*.

ἀσφαλ-ῶς, adv. [ἀσφαλ-ής, "safe"] ("After the manner of the ἀσφαλής"; hence) *Safely, securely*.

ἀτεν-ίζω, (f. ἀτενίσω), 1. aor. ἡτένισα, v. n. [ἀτεν-ής, "intent"] ("To do as the ἀτεν-ής does"; hence) With Dat. or folld. by εἰς or πρὸς: *To look earnestly, or steadfastly, on a person or thing*.

ἀτίμ-ᾱζω, (f. ἀτίμασσω, p. ἡτίμακα), 1. aor. ἡτίμασα, v. a. [ἀτίμ-ος, "dishonoured"] ("To render ἀτίμος"; hence) 1. *To dishonour*.—2. *To treat shamefully or ignominiously*.—Pass.: (ἀτίμ-ᾱζομαι, p. ἡτίμασμαι), 1. aor. ἡτίμασθην, 1. f. ἀτίμασθήσομαι.

ἀ-τμός, τμήδος, f. ("That which is blown"; hence) *Vapour, etc.* [ἀ-ω or ἀ-ημι, "to blow"; akin to Sans. root vā, "to blow"].

ἀ-τοπ-ος, ον, adj. [ἀ, "negative"; τόπ-ος, "place"] ("Not being in place"; hence, "out of place"; hence) 1. Morally: *Bad, wicked, wrong, etc.*—2. *Prejudicial, hurtful, injurious*.

Ἀττάλ-εἰα, εἰας, f. [Ἀττάλ-ος, "Attalus"] ("The city

of Attälus") *Attalia*; a city on the coast of Pamphylia, built by Attälus Philadelphus, king of Pergamus, for the purpose of facilitating trade with Egypt and Syria.

†αὐγή, ἡς, f. ("Bright light," esp. of the sun; hence) *Day-break, dawn.*

αὐξ-ἄνω, (f. αὐξήσω, p. ἠβξ-ῆκα), v. n. *To grow, increase* [akin to Sans. root *VAKSH*, "to grow"].

αὔριον, adv. *To-morrow.*—As Subst.: ἡ αὔριον (sc. ἡμέρα, "day") *The morrow, the next day.*

αὐτό-μᾶ-τος, τη, τον, adj. [αὐτός, (uncontr. gen.) αὐτός-ος, "self"; μᾶ-ομαι, "to desire"] ("Self-desiring"; hence, "of one's own will or accord"; hence) *Of things: Of itself, etc., by itself, etc.*

αὐ-τός, τή, τό, pron. adj.: 1. *Self, very.*—As Subst.: *Of all persons: αὐτός, οὐ, m. I myself, you yourself, he himself, etc.*—2. With article prefixed, in all genders and cases: *The same.*—As Subst.: a. τὸ αὐτό, *The same thing.*—Adverbial expressions: ἐν τῷ αὐτῷ, *together, unitedly*, i. 5; ii. 1, 44; iv. 26;—so, also, κατὰ τὸ αὐτό, xiv. 1; though this is by some considered to mean, *at the same time.*—b. τὰ αὐτὰ (contr. ταῦτά), *The same things;*

xv. 27.—3. As simple pron. of 3rd person: *He, she, it, they*, etc. [akin to a pron. *av*, preserved in the Zend language].

1. αὐτοῦ, masc. and neut. gen. sing. of αὐτός.

2. αὐτοῦ, ἡς, οὐ; see ἐαυτοῦ.

3. αὐτοῦ, adv. [adverbial gen. of αὐτός, "very"] ("In the very" place; hence) *Here; there.*

†αὐτό-χειρ (Gen. αὐτό-χειρος), adj. [αὐτός, (uncontr. gen.) αὐτό-ος (subst.), "one's self"; χεῖρ, "hand"] *By the hand, or hands, of one's self, etc.; with one's own hand or hands.*

ἀφαν-ῖζω, f. ἀφαν-ῖσω and ἀφαν-ῖω, p. ἠφαν-ῖκα, v. a. [ἀφαν-ής, "unseen"] 1. Act.: *To make unseen, to hide from sight.*—2. Pass.: ἀφαν-ῖζομαι, (p. ἠφάνισμαι), 1. aor. ἠφάνισθην, (1. fut. ἀφανισθήσομαι), ("To be made unseen"; hence) *To disappear, and be no more heard of; to perish, be destroyed.*

ἀφελήσεται; see ἀφίημι.

†ἀφελ-ότης, ὅτιτος, f. [ἀφελ-ής, "without stony ground"; hence, "even, plain"; hence, of persons as to character, "simple"] ("The character of the ἀφελής"; hence) *Simplicity.*

ἄφ-ε-σις, σεως, f. [for ἄφ-ῖ-σις; fr. ἀφί-ημι (= ἀπ-ό,

"from"; *l*, root of *l*-ημι, "to cause to go, to send"), "to send away"] ("A sending away"; hence) Of sins: *Remission, pardon, forgiveness.*

*ἀφ-ι-ημι*, f. *ἀφ-ήσω*, (p. *ἀφ-εῖκα*), 1. aor. *ἀφ-ήκα*, 2. aor. *ἀφ-ήν*, v. a. [*ἀφ'* (see *ἀπό*), "away"; *l*ημι, "to send"] 1. *To send away.*—2. *To leave alone or without notice; to leave unnoticed*;—at v. 38 the readings vary between *ἀπερε* and *ἐδάρε*; see *ἐδω*.—3. a. *To forgive, remit, pardon, sin, etc.*—b. Impers. Pass.: *ἀφθεήσεται*, *It shall be forgiven*, i. e. *forgiveness shall be granted or bestowed*; viii. 22.—Pass.: *ἀφ-ι-εμαι*, p. *ἀφ-εῖμαι*, 1. aor. (*ἀφ-έθην* and *ἀφ-έθην*, 1. fut. *ἀφ-εθήσομαι*).

*†ἀφιξις*, εως, f. [for *ἀφικσις*; fr. *ἀφικνέομαι*, "to go away, depart," through verbal root *ἀφικ* (= *ἀφ'*; see *ἀπό*; *l*κ, root of *l*κνέομαι)] *A going away, departure.*

(*ἀφ-ίστημι*, f. *ἀπο-στήσω*), 1. aor. *ἀπ-έστησα*, as v. a. in causal force;—but as v. n. (p. *ἀφ-έστηκα*), 2. aor. *ἀπ-έστην* [*ἀφ'* (see *ἀπό*), "away"; *l*στημι, etc., "to make to stand"; in perf., etc., "to stand"] 1. Act.: ("To cause to stand away"; hence) *To draw off or away.*—2. Neut.: *To depart.*

*†ἀφνω*, adv. *Suddenly, of a sudden.*

*ἀφ-ορίζω*, f. (*ἀφ-ορίσω* and *ἀφ-ορίω*, 1. aor. *ἀφ-όρισα*, v. a. [*ἀφ'* (see *ἀπό*), "from"; *ορίζω*, "to bound"; hence, "to part"] ("To part from" others, etc.; hence) *To separate, set apart.*

*ἄ-φων-ος*, ον, adj. [*d*, "negative"; *φων-ή*, "a voice or cry" of animals] ("Without *φωνή*"; hence) *Dumb, mute.*

*Ἀχαΐα*, as, f. *Achaia*; originally the name of the land of the Achæans in the Peloponnesus; but under the Romans it denoted that province which comprised the whole of the Peloponnesus and all N. Greece as far as, but not inclusive of, Thessaly.

*†ἀχλύς*, υος, f. *A thick mist*;—hence a disorder of the eye so called, which causes those affected by it to seem to see through a thick mist or fog. It was with this disorder that Elymas, the sorcerer, was punished previous to his total blindness; xiii. 11.

*ἄχρι* (before a vowel *ἄχρις*), adv. With Gen.: 1. Of place: *Up to, as far as.*—2. Of time: a. *Until*:—*ἄχρις οὗ* (= *ἄχρις τοῦ χρόνου, ἐν ᾧ*), *until the time that*, vii. 18.—b. *Up to, as long as*;—at xx. 6 supply *πλεύσαντες* with *ἄχρι ἡμερῶν πέντε*, (*having sailed*) *up to (or as long as) five days*, i. e. after a voyage of five days.

\***Βαβυλὼν**, ὄνος, f. ("Confusion") *Babylon*; more anciently *Babel*; the chief city of Babylonia, a country of Asia.

**βαθύς**, εἶα, ὅ, adj. *Deep*;—at xi. 9 used figuratively of sleep.

**βάλ-λω**, (f. βάλλω), p. βέβληκα, 2. aor. ἔβαλον, v. a. and n. ("To cause to fall"; hence) 1. Act.: a. *To throw, cast*.—b. With εἰς φύλακην: *To throw, etc., into prison*.—2. Neut.: Of the wind as Subject: ("To cast itself"; hence) *To beat, rush violently, etc.* [akin to Sans. root GAL, "to fall"].

**βαπτ-ίζω**, f. βαπτίσω, p. βεβάπτισκα, 1. aor. ἐβάπτισα, v. a. and n. [akin to βάπτω, "to dip in water"] ("To dip in water"; hence) 1.: a. Act.: *To baptize a person*.—b. Neut.: *To baptize, administer baptism*;—at xix. 4 folld. by cognate Acc.—2. Mid.: βαπτίζομαι, 1. aor. ἐβαπτίσμην, ("To dip one's self in water"; hence) *To get baptism for one's self; to receive baptism*;—at xxii. 16 the accent on the antepenultima of βάπτισαι shows that it is the 1st aor. imperative mid., as the 1. aor. inf. act. requires the accent on the penultima, viz. βαπτίσει. —3. Pass.: βαπτίζομαι, p. βεβάπτισμαι, 1. aor.

ἐβαπτίσθην, 1. f. βαπτισθήσομαι, ("To be dipped in water"; hence) *To be baptized*;—at xvi. 33 ἐβαπτίσθη takes the number of its nearest Subject, viz. αὐτός.

**βάπτισαι**, 2. pers. sing. 1. aor. imperat. mid. of βαπτίζω; xxii. 16.

**βάπτισ-μα**, μάτος, n. [for βάπτιδ-μα; fr. βαπτίζω (= βαπτίδ-σω, "to baptize")] ("The baptizing thing"; hence) *Baptism*.

**βάρβαρος**, ου, m. *A barbarian*; i. e. one not of the Greek race.

**βαρ-έως**, adv. [Bār-ús, "heavy"] ("After the manner of the βαρύς"; hence) *Heavily*, whether actually or figuratively:—*βαρέως ἀκούειν, to hear heavily*, i. e. *to be dull of hearing, or to hear with pain*, in which last meaning the words occur in Xenophon, Anab. 2, 1, 9.

\***Βαρθολομαῖος**, ου, m. ("Son of Tolmai") *Bartholomew*; one of the twelve Apostles. He is said to have preached the Gospel in India.

\***Βαρισοῦς**, οὔ, m. ("Son of Jesus or Joshua") *Barjesus*; a false prophet mentioned at xiii. 6.

\***Βαρνάβας**, α, m. ("Son of prophecy or exhortation"; or (not so probably) "of consolation") *Barnabas*, the sur-



name of Joses, a Levite of Cyprus, the first member of the early Church who sold his property and placed the proceeds at the disposal of the Apostles; and who is spoken of at xi. 24 as "a good man, and full of the Holy Ghost and of faith." He accompanied St. Paul on his first missionary journey (xiii. 2 *sqq.*), and was about to proceed with him on a second journey of the same nature, when so sharp a contention arose between the two respecting Mark, the nephew of Barnabas, "that they departed asunder one from the other" (xv. 39).

**βάρος**, *eos ous*, n. [akin to *βαρύς*, "heavy"] *Weight, burden, load*;—at xv. 28 in figurative force.

†\***Βαρσαβᾶς**, *ā*, m. (prob. "Son of satiety") *Barsābas*; the name of two persons mentioned in the Acts: 1. Joseph Barsābas, who after the fall of Judas Iscariot "was numbered with the eleven Apostles"; i. 23 *sqq.*—2. Judas Barsābas, who was sent with Paul and Barnabas to Antioch; xv. 22.

**βαρὺς**, *εἶα, ύ*, adj. ("Heavy," whether actually or figuratively; hence) 1. *Weighty, important, serious*; xxv. 7.—2. *Grievous, op-*

*pressive, afflictive*; xx. 29. ~~Comp.~~ Comp.: **βᾶρ-ὑτερος**; (Sup.: **βᾶρ-ὑτάτος**) [akin to Sans. *gur-u*, originally *gar-u*, "heavy"].

**βᾶσιλ-εῖα**, *εἰας*, f. [**βασιλ-εῖω**, "to be a king, to reign"] ("A reigning"; hence) *A kingdom*.

**βᾶσιλεύς**, *έως*, m. *A king*.

**βᾶσιλ-ικός**, *ική, ικόν*, adj. [**βασιλ-εύς**, "a king"] 1. *Of, or belonging to, a king or the king; a, or the, king's*;—at xii. 20 supply *χώρας* with **βᾶσιλικῆς**.—2. *Of a robe, etc.: Such as a king has or wears; royal*.

**βᾶσιλ-ισσα**, *ίσης*, f. [id.] *A queen*.

†**βᾶ-σις**, *σεως*, f. [**βα-ίνω**, "to go"] ("A going or stepping"; hence) *A foot*, as that by which going or stepping is accomplished.

**βαστάζω**, f. **βαστάσω**, 1. aor. **έβάστασα**, v. a. *To carry, bear*, whether actually or figuratively.—Pass.: **βαστᾶσμαι**, (1. aor. **έβαστάχθην**, 1. fut. **βασταχθήσομαι**).

**βάτος**, *ου*, (m. and) f. *A bramble-bush; a bush* in general.

**βεβηλ-ώω -ω**, 1. aor. **έβεβήλωσα**, v. a. [**βέβηλ-ος**, "unhallowed, profane"] *To make unhallowed; to profane, desecrate*.

\***Βενιαμίν**, m. indecl. ("Son

of right hand," i. e. of good luck) *Benjamin*; the youngest son of the patriarch Jacob; see Gen. xxxv. 18.

†*Βερ-νίκη, νίκης, f.* [shortened fr. *Βερ-ε-νίκη*, the Macedonian form of *Φερ-ε-νίκη*; fr. *φέρ-ω*, "to bring"; (ε) connecting vowel; *νίκη*, "victory"] ("She that brings victory; the victorious") *Bernicē*; the eldest daughter of Herod Agrippa I. She was first married to her uncle Herod, king of Chalcis, after whose death (A.D. 48) she lived with her brother Herod Agrippa II. As her second husband she had Polémon, king of Cilicia, but soon left him and returned to her brother.

†*Βέροια, as, f.* *Bērōa*, or *Bērēa*; a city of Macedonia; xvii. 10, 30.—Hence, *Βεροιαῖος* (= *Beroid-ios*), *α, ov, adj.* *Of, or belonging to, Bērōa; Bērōan.*

†*Βεροιαῖος, α, ov*; see *Bērōia*.

*βῆ-μα, μάτος, n.* [*βαίνω*, "to go"; also, "to mount," through root *βη*] 1. ("That which goes"; hence, "a step"; hence) *Space, or room*, on which to set the foot; vii. 5.—2. ("That which is mounted"; hence) *Of a magistrate, etc.: A tribunal, judgment-seat, etc.*

†*βία, as, f.* *Force, violence.*

†*βία-ιος* (trisyll.), *ία, ιον,*

*adj.* [*βία*, (uncontr. gen.) *βίαιος*, "force"] ("Of, or pertaining to, *βία*"; hence) *Of the wind, etc.: Strong, mighty, violent, etc.*

*βίβλος, ov, f.* ("The inner bark of the papyrus"; hence, "paper" made of the inner bark of the papyrus; hence) *A book, etc.*

*Βιθυνία, as, f.* *Bithynia*; a country of Asia Minor, and a province of the Roman Empire.

†*βίω-σις, σεις, f.* [for *βίσις*; fr. *βιδ-ω*, "to live"] ("A living"; hence) *A way, or mode, of life.*

†*βλάστος, ov, m.* [*βλαστός*, "a sprout, shoot"; also, "offspring"] *Blastus*; the chamberlain of king Herod Agrippa I.; xii. 20.

*βλασφημ-έω -ῶ, (f. βλασφημήσω, p. βεβλασφήμηκα), 1. aor. ἐβλασφήμησα, v. a. and n. [βλάσφημ-ος, "speaking profanely"] 1. Act.: To speak profanely of or about; to blaspheme. — 2. Neut.: To speak profanely or blasphemously; to blaspheme.*

*βλάσ-φημ-ος, ov, adj.* [prob. for *βλάψ-φημ-ος*; fr. *βλάψ-ις*, "hurt, damage"; *φημ-ι*, "to speak"] ("Speaking hurt or damage"; hence, "evil-speaking, slanderous"; hence) *Blasphemous.*

*βλέπω, f. βλέψω, (p. βέ-*

**βλεφα**, v. a. and n. : 1. Act. : a. *To see or behold* an object. —b. *To look on or at*.—2. Neut. : a. *To possess the faculty of sight, to see*, whether physically or spiritually.—b. *To behold, look*.—c. Of a place : *To look, lie, face, be situated towards* any quarter ; xxvii. 12 ; cf. Lat. *specto* in same force.—d. Imperat. pres. plur. : **βλέπετε**, *See, i. e. take heed, beware*.

**βο-άω -ῶ**, (f. **βοήσω**, p. **βεβόηκα**), 1. aor. **ἐβόησα**, v. n. and a. : 1. Neut. : *To cry, or call, out* ; see **ἐπιφωνέω**.—2. Act. : With Acc. of thing : *To call out something* [akin to Sans. root **ह्वे**, “to call”].

**βοήθε-ια** (quadrisyll.), **ίας**, f. [**βοηθέ-ω**, “to help”] (“A helping, help” ; hence, concrete) *A help, an assistance* ; i. e. something which affords help or assistance. The term is used at xxvii. 17 of certain appliances employed for strengthening a ship and preventing its being broken up by the violence of the waves in a storm.

**βοηθ-έω -ῶ**, (f. **βοηθήσω**, p. **βεβοήθηκα**), 1. aor. **ἐβοήθησα**, v. n. [**βοηθ-ός**, “an aider”] (“To be a **βοηθός**” ; hence) 1. Alone : *To help ; to give help, aid, or assistance*.—2. With Dat. : *To aid, assist, help, succour, a person*.

†(**βολ-ίτω**), 1. aor. **ἐβόλισα**, v. n. [for **βολιδ-σω** ; fr. **βολίς**, **βολιδ-ος**, “anything thrown” ; hence, “a sounding-lead”] *To cast the sounding-lead ; to throw the lead ; to sound*.

(**βουλ-εύω**, f. **βουλεύσω**, p. **βεβούλευκα**, v. n. [**βουλ-ή**, “counsel”] *To take counsel*).—Mid. : **βουλ-εύομαι** (f. **βουλεύσομαι**), 1. aor. **ἐβουλεύσάμην**, *To take counsel with one's self, etc. ; to deliberate, design, purpose, etc.*

**βουλ-ή, ἥς**, f. [**βούλ-ομαι**, “to will”] 1. *Will*.—2. *Counsel, plan, design, etc.*

**βούλ-ημα, ἡμάτος**, n. [**βούλ-ομαι**, “to will”] (“That which is willed” ; hence) *A design, purpose, intention*.

**βούλ-ομαι**, f. **βουλήσομαι**, p. **βεβούλημαι**, 1. aor. **ἐβουλήθην** and **ἠβουλήθην**, v. mid. *To will, wish, desire* ;—at xxv. 22 the imperf. is put alone, in the place of the more usual construction of **ἔν** with the imperf. : **ἐβουλόμην**, *I should wish, or I would, if I might* ; see **ἔν**, no. 1, a. [root **βουλ** (= **βολ**), akin to Sans. root **वृ**, “to choose”].

†**βραδ-υ-πλο-έω -ῶ**, v. n. [**βραδ-ύς**, “slow” ; (v) connecting vowel ; **πλό-ος** (contr. **πλοῦς**), “a sailing, a voyage”] (“To have a slow sailing,” etc. ; hence) *To sail slowly*.

**βραχ-ίων, ἱeros**, m. *An arm*

[prps. akin to Sans. root GRAH, "to take, seize"].

**βράχυσ**, εἶα, ὅ, adj.: 1. *Small, little*. — As Subst.: **βραχύ**, n. *A small, or little, space, distance, etc.*—2. Of time: *Little, short, brief*. — As Subst.: **βραχύ**, n. *A little while, a short time, a brief interval*.

**βρέφ-ος**, εὖς οὖς, n. *A new-born child, a babe, an infant* [akin to Sans. *garbh-a*, "the womb"].

**†βρυχέω**, (f. *βρύξω*, 1. aor. *ἐβρυξα*), v. n. *To gnash the teeth*.

**†βυρσ-εύς**, εἰς, m. [*βύρσ-a*, "a hide"] ("Hide-man"; hence) *A tanner*.

**†βωμός**, οὐ, m. *An altar*.

\*†1. **Γάζα**, ἡς, f. ("Strong Place") *Gaza* (now *Ghuzzeh* or *Azzah*); one of the five chief cities of the Philistines, in the S.W. of Palestine, on the frontier towards Egypt.

†2. **γάζα**, ἡς, f.: 1. *Royal treasure*.—2. *Wealth, riches*, in general [Persian word].

**Γάιος**, οὐ, m. [*γάιος*, Doric for *γῆιος*, "of, or belonging to, earth"] *Gaius*; the name of two men mentioned in Acts: 1. A Macedonian; xix. 29.—2. A man of Derbē; xx. 4.

**†Γαλατῖ-κός**, κή, κόν, adj. [*Γαλατῖ-a*, "Galatia"; a country of Asia Minor"] *Of,*

*or belonging to, Galatia; Galatian*.

\***Γαλιλαία**, ας, f. *Galilee*; the extreme N. part of the Holy Land, on the confines of Phœnicia and Cœlë-Syria, divided into Lower and Upper Galilee. It seems to have been originally that district in the tribe of Naphthali, which contained the twenty cities (standing round Kedesh as a supposed centre) given by Solomon to Hiram, king of Tyre.—Hence, **Γαλιλαῖ-ος**, α, ον (for *Γαλιλαί-ος*), adj. *Of, or belonging to, Galilee; Galilean*.—As Subst.: **Γαλιλαῖος**, οὐ, m. *A man of Galilee; a Galilean* ["a circle or circuit"; the term *Eretz hagálil*, "Land of the circle or circuit," being that which is employed to denote this district at 1 Kings ix. 11 sqq., where the transfer of it to Hiram is mentioned; cf., also, 2 Chron. viii. 2].

**Γαλιλαῖος**, α, ον; **Γαλιλαῖος**, οὐ; see *Γαλιλαία*.

†**Γαλλῖων**, ὄνος, m. [Gr. form of Lat. *Gallio*] *Gallio* (*Junius Annæus*), brother of Lucius Annæus Seneca the philosopher, and Roman pro-consul of Achaia when Paul was at Corinth, A.D. 53.

\*†**Γαμαλιήλ**, m. indecl. ["God is my recompense"] *Gamaliel*; a Pharisee and celebrated doctor of the law,

the preceptor of St. Paul; xxiii. 3. At v. 34 *sqq.* he is spoken of as having given prudent advice to the Sanhedrim respecting the treatment of Peter and the other Apostles.

**γάρ** (usually the second word in a clause; but at iv. 16; xiii. 36; xvii. 28; xxiii. 8; xxv. 11; xxvi. 16; xxviii. 22 found in the third place), conj.: 1. *For*: — *καὶ γάρ*, an elliptical mode of expression wherein *καὶ* reiterates, as it were, what has preceded, while *γάρ* assigns the reason of what follows; e. g., *and* (such and such is the case, *or* I say so) *for*; hence commonly rendered *and truly, for indeed, for of a surety*.—2. After other particles in strengthening force: *Then, indeed*: — *οὐ γάρ*, *no indeed, not so indeed, nay verily*, xvi. 37.

**γε**, enclitic particle: *At least, indeed, at any rate* [prob. akin to Sans. *gha* or *ghā*, an old pronominal base].

**γεγονός**, *vīa*, *ós*, P. perf. of *γίνομαι*: — *τὸ γεγονός*, *that which had happened or occurred*, v. 7; cf., also, iv. 21, *etc.*

**γεν-εά**, *εās*, f. [*γεν*, root of *γίνομαι*: Of persons, "to be born"] ("A being born, birth"; hence) *A generation*; i. e. the persons living at a certain time.

**γεν-ν-άω** -*ω*, f. *γεννήσω*, p. *γενένηκα*, 1. aor. *ἐγέννησα*, v. a. [root *γεν* (see *γίνομαι*) with *ν* doubled] ("To cause to be born"; hence) 1. Act.: a. Of a father: *To engender, beget*.—b. Of a mother: *To bear, bring forth*.—2. Pass.: *γεν-ν-άομαι-ώμαι*, p. *γενένημαι*, 1. aor. *ἐγενήθην*: Of a child: *To be born*.

**γέν-ος**, *eos ovs*, n. [*γεν*, root of *γίνομαι*, "to be born"] ("That which is born"; hence) 1. *Offspring*, whether a single child or several.—2. *Family, kindred, etc.*—3. *A stock, or race, of men*.

**ἡγεμονία**, *as*, f. [fem. of *γεπούσιος*, "of, or belonging to, an elder or the elders," used as subst.] *The council of the elders, the Senate*.

**γεύ-ω**, f. *γεύσω*, 1. aor. *ἔγευσα*, v. a.: 1. Act.: *To give a taste of*.—2. Mid.: *γεύ-ομαι*, f. *γεύσομαι*, 1. aor. *ἔγευσάμην*, p. pass. in mid. force *γέγευμαι*, ("To give one's self a taste of"; i. e.) a. *To taste*.—b. With Partitive Gen.: *To taste something*.—c. *To take food, to eat*.

**γῆ**, *γῆς*, f.: 1. *Earth*, as opp. to "heaven."—2. *Land*, as opp. to sea.—3. *A land, country*.—4. *The ground*.

**γίνομαι**, *γίγνομαι*, f. *γενήσονται*, p. *γέγονα*, plup. *ἔγενον-ευν*, 2. aor. *ἐγενόμην*; also in

pass. forms, p. γεγένημαι, 1. aor. ἐγενήθην, (1. fut. γενηθήσονται), v. mid. ("To come into being"; hence) 1. *To be born*;—at xxii. 28 fr. πολιτείας, supply πολίτης as the complement of γεγέννημαι.—2. *To be made, formed, or created*.—3. a. *To happen, come to pass, be done, take place, occur*.—b. Imperf.: ἐγένετο, *It came to pass*;—at iv. 5 the Subject of ἐγένετο is the clause συναχθῆναι . . . Ἱερουσάλημ.—4. a. With predicate: *To be, become, or be made something*.—b. *To become of a person or thing*; xii. 18.—5. Like εἶμι: a. *To be*;—at xxvii. 27 the readings vary between ἐγένετο and ἐπεγένετο; see ἐπιγίγνομαι, no. 2.—b. With Dat. of person: *To be for, i. e. to belong to*.—c. With εἰς and Acc.: *To be for, i. e. to be made, or become, that which is denoted by εἰς and its Acc.*; iv. 11, etc.—N.B. In the Gr. Test. γίνομαι is never used with a follg. part. in the place of a finite word: εἶμι alone is thus employed; see εἶμι [reduplicated, and changed, from root γεν, akin to Sans. root JAN, in intransitive force, "to be born"; also, "to become, take place"].

γι-νώ-σκω, γι-γνώ-σκω, f. (γνώσω), γνώσομαι, p. ἔγνωκα, 2. aor. ἔγνω, (imperat. γνώθι,

subj. γνώ, γνώς, γνώ, opt. γνῶην, inf. γνῶναι, part. γνούς), v. a.: 1. *To perceive, mark, observe, understand, learn*.—2. In past tenses: ("To have perceived," etc.; hence) *To know* [root γνω, akin to Sans. root ज्ञा, "to know"; cf. Lat. no-sco (old form gno-sco), Eng. "know"].

†γλεῦκ-ος, εος ους, n. [akin to γλυκ-ύς, "sweet"] *Sweet new wine, must*.

γλῶσσα, ης, f.: 1. *A tongue of a person, etc.*—2. *A tongue, language*;—at ii. 11 in plur.

γνώ-μη, μης, f. ("That which knows"; hence, "the mind"; hence) *A purpose, intention, resolve* [root γνω; see γινώσκω].

γνω-ρ-ῖζω, f. γνωρίσω (Attic, γνωρίω, p. ἐγνώρικα), 1. aor. ἐγνώρισα, v. a. *To make known; to reveal, declare* [root γνω; see γινώσκω].

†γνω-στης, στου, m. With Objective Gen.: *One that knows; one acquainted with* [root γνω; see γινώσκω].

γνω-στός, στή, στόν, adj. *Known* [root γνω; see γινώσκω].

γογγυσ-μός, μου, m. [for γογγυδ-μός; fr. γογγύζω (= γογγύδ-σω), "to mutter"] *A muttering, murmuring*.

γόνυ-ος, ου, m. [for γέμυ-ος; fr. γέμω, "to be full"; properly, of a ship] ("The

full thing"; hence) A ship's freight or cargo.

γόνατα, nom. and acc. plur. ἡ γόνα.

γόνα, ἄρος (Dat. Plur. γόνασι), n. A knee:—γόνατα τιθέναι, (to place, i. e.) to bend the knee in token of homage [akin to Sans. *jānu*, "a knee"].

γράμ-μα, μάρος, n. [for γράφ-μα; fr. γράφ-ω, "to write"] ("That which is written"; hence, "a written character, a letter" of the alphabet) Plur. (so only in Acts) = Lat. *literæ*: 1. A letter, epistle.—2. Learning.

γραμμαῖς-εύς, έως, m. [γράμ-μα, γράμματ-ος, "a written character, a letter"] ("He who attends to γράμμα"; hence, "a writer or copyist"; "a letter-man"; hence) 1. In Greek cities: A clerk, secretary;—a general name given to persons employed by the magistrates for certain official purposes, of whom some few were real state-officers of considerable rank. Of this class the one mentioned at xix. 35 seems to have been. In the Syriac Version the word γραμματεὺς is translated as "the first person in the city."—2. Among the Jews after the return from the captivity: a. A scribe; i. e. one whose office it was to expound the Law as well as to transcribe it. — b. Plur. :

Scribes;—in connexion with (ἀρχιερεῖς or) πρεσβύτεροι, Scribes, who were members of the Sanhedrim.

γράφ-ή, ἡς, f. [γράφ-ω, "to write"] ("That which is written"; hence) Sing. and Plur. : With art.: The Scripture or Scriptures; i. e. the inspired writings;—for i. 16 cf. Pa. xli. 9.

γράφω, f. γράψω, p. γέγραφα, 1. aor. ἔγραψα, v. a.: 1. To write.—2. Impers. perf. ind. pass.: γέγραπται, It is written, i. e. in the Scriptures;—at i. 20 the Subject of γέγραπται is the clause γεννηθήτω . . . ἕτερος; cf., also, vii. 42; xiii. 33; xv. 15; xxiii. 5.—Pass.: γράφομαι, p. γέγραμμαι, (1. aor. ἐγράφθην), 2. aor. ἐγράφη.

γρηγορ-έω -ῶ, 1. aor. ἐγρηγόρησα, v. n. [late pres. fr. ἐ-γρήγορ-α, perf. of ἐγείρω, "to rouse"] ("To rouse one's self"; hence) 1. To watch, to be watchful.—2. Mentally: To watch, to be vigilant.

γυμνός, ή, όν, adj. Naked, without clothing.

γύν-ή, αἰκός, f. ("She who brings forth"; hence) 1. A woman.—2. A wife [akin to Sans. root *JAN*, in transitive force, "to bring forth"].

γωνία, ιας, f. A corner, angle.

\*Δαβίδ, m. indecl. ("Be-

loved") *David*; king of the Jewish nation, the son of Jesse, and ancestor of Christ.

**δαίμων-ιον, ιου, n.** (dim. only in form) [*δαίμων, δαίμωνος* (fr. *δαίω*, "to distribute, apportion"), "a distributor or apportioner" of one's lot; hence, "a deity, a god"] *A deity, a god.*

**δάκ-ρυ, ρῦος, n.** ("That which bites"; hence, in reference to the effect produced on the eyes and eyelids) *A tear* [akin to Sans. root *DAṀṢ*, or *DAṢ*, "to bite"; cf. Lat. *lacrima*, old form *dac-rima*].

†**δάμαρις, εως, f.** [prob. for *δάμαλις*, fr. *δάμαλις*, "a heifer"] *Damaris*; a woman at Athens converted to Christianity by St. Paul; xvii. 34.

\***δαμασκός, οῦ, f.** (Supposed to mean either "Activity," with reference to its traffic;—or else, from another root, "Level and lovely spot"; see below) *Damascus*; the capital of Syria, situated in a plain so fruitful and lovely that it was frequently described as Paradise.

**δᾶπᾶν-άω -ῶ, f.** *δᾶπᾶνήσω*, (p. *δεδᾶπᾶνῃκα*), 1. aor. *ἐδᾶπᾶνῃσα*, v. (a. and) n. [*δαπᾶν-η*, "expenditure"] *To expend, spend.*

**δέ, conj.:** 1. *And, also.*—2. *But*; see *μέν*.

**δέ-ησις, ῆσεως, f.** [*δέ-ομαι*,

"to beg" something of a person] ("A begging"; hence) *Entreaty, supplication, request, prayer.*

**δεῖ, imperf.** *ἔδει*, subj. *δέη*, (opt. *δέοι*), inf. *δεῖν*, part. *δέον*, (f. *δεήσει*, 1. aor. *ἐδέησε*), v. n. impers. [formed partly fr. *δέω*, "to bind"; partly from *δέω*, "to need"] *It is binding or necessary; it is needful.*

**δείκ-νῦμι(δεικ-νῦω), f.** *δείξω*, (p. *δέδειχα*), 1. aor. *ἔδειξα*, v. a. *To show* [akin to Sans. root *DIC*, "to show"].

**δεισιδαιμονέστερος, α, ον;** see *δεισιδαίμων*.

†**δεισιδαίμων -ια, ιας, f.** [*δεισιδαίμων, δεισιδαίμωνος*, "religious"] ("The state, or condition, of the *δεισιδαίμων*"; hence, "a fearing of the gods"; hence) *Religion*.—N.B. As Agrippa was a Jew, Festus would hardly insult him by calling his belief a "superstition"—as he is represented as doing in the English Version. This view of the word tends to confirm the remarks made under the article *δεισιδαίμων* below.

†**δεισ-ι-δαίμ-ων, ονος, adj.** [for *δεῖδ-ι-δαίμ-ων*; fr. *δεῖδω*, "to fear"; (i) connecting vowel; *δαίμ-ων*, "a deity"; see *δαίμόνιον*] ("Fearing the deities"; hence) 1. In a good sense: *Religious*.—2. In a bad: *Superstitious, bigoted.*



—N.B. As St. Paul evidently would not employ language that would unnecessarily irritate the Athenians, the word seems to denote at xvii. 22 the former of the above meanings, rather than the latter, as given in the English Version. Further, the comparative degree at the place above cited has the meaning of a modified superlative, and should be rendered "very religious," or "very much devoted to the worship of the gods": whereby, be it remarked, St. Paul may be regarded as insinuating an answer to the charge against him of being "a setter-forth of strange gods." ~~See~~ Comp.: *δαισιδαίμων-έστερος*.

*δέκα*, num. adj. indecl. *ἑν* [akin to Sans. *daśa*, "ten"].  
*†δεκά-δύο*, *δυοῖν*, dual num. adj. [*δέκα*, "ten"; *δύο*, "two"] ("Ten-two"; i. e.) *Twelve*;—at xix. 7; xxiv. 11 the readings vary between *δεκαδύο* and *δάδεκα*.

*δεκ-τός*, *τή*, *τόν*, adj. [for *δεχ-τός*; fr. *δέχ-ομαι*, "to receive"] ("That is to be received or accepted"; hence) *Acceptable, welcome*, etc.

*†δεξι-ο-λαβ-ος*, *ον*, m. [*δεξι-ά*, "right-hand"; (o) connecting vowel; *λαμβάνω*, "to take," through root *λαβ*] ("Right-hand-taker"; translated in English Version)

*Spearman*.—The word does not occur in any good Greek author, and the opinions concerning its meaning vary. By some the *δεξιολάβοι* are supposed to be the constables or police who seized criminals and took them to prison or to punishment. By others they are regarded as soldiers who carried a lance in their right hand, and at the same time guarded the prisoners, whose right hand (or arm) was chained to the left hand (or arm) of those who had the charge of them.

*δεξ-ίος*, *ιδ*, *ίον*, adj. *Right*, as opposed to "left."—Adverbial expressions: *ἐκ δεξιῶν*, *on the right, on the right hand*.—As Subst.: *δεξιά*, *ας*, f. *The right hand* [akin to Sans. *daksh-a*].

*δέομαι*, f. *δέησομαι*, 1. aor. *έδεήθην*, v. mid. ("To want, need," etc.; hence) 1. With Gen. of person: ("To want" a person to do, etc., something; hence) *To beg, entreat* a person to do something.—2. *To make entreaty or supplication, to pray*, etc.

*†Δερβαῖος*, *α*, *ον*; see *Δέρβη*.

*†Δέρβη*, *ης*, f. *Derbē*; a town of Lycaonia, supposed to have been in the vicinity of the pass called "The Cilician Gates."—Hence,

**Δερβ-αῖος**, *ala*, αῖον, adj. *Of*, or *belonging to*, *Derbē*.

**δέρω**, (f. *δεῖω*), 1. aor. *ἔδειρα*, v. a. ("To skin, flay"; hence) *To beat*, or *scourge*, severely. —Pass.: (p. *δέδαρμαι*, 2. aor. *ἔδάρην*), 2. fut. *δάρῃσομαι* [akin to Sans. root *DR̥*, "to divide, to tear"]

**δεσμά**, ὦν; see *δεσμός*.

**δεσμ-εύω**, v. a. [*δεσμ-ός*, "a bond or fetter"] ("To use a *δεσμός* to"; hence) *Of persons as Object: To bind, put in bonds or chains*.

(**δέσμ-ιος**, ἰα, ἰον, adj. [*id.*] ("Of, or pertaining to, *δεσμ-ός*"; hence) *In bonds, fettered*.—As Subst.:) **δέσμιος**, ου, m. ("One who is in bonds," etc.; hence) *A prisoner*.

**δε-σμός**, σμου, m. (irreg. plur. **δεσμά**, ὦν, n.) [*δέ-ω*, "to bind"] ("That which binds"; hence) 1. *A fetter, bond, chain*.—2. *Bonds, imprisonment*.

**†δεσμο-φύλαξ**, φύλακος, m. [*δεσμός*, (uncontr. gen.) *δεσμός*, in force of "imprisonment"; *φύλαξ*, "a guard"] ("Imprisonment - guard"; hence) *A keeper of a jail, a jailor*.

**δεσμωτήρ-ιον**, ἰου, n. [for the formation of this word, a subst. *δεσμωτήρ*, *δεσμωτήρ-ος* (= *δεσμώτης*, ου), "a prisoner," is required, though not found in Lexicons] ("A thing per-

taining to a *δεσμωτήρ*"; hence) *A prison*.

**†δεσμώ-της**, του, m. [for *δεσμώ-της*; fr. *δεσμώ-ω*, "to bind"] ("One who is bound"; hence) *A prisoner*.

**δεσ-πότ-ης**, ου, m.: (1. *A master of a house or household*; as opposed to *οἰκέτης*, "a domestic."—2.) *A ruler, lord*;—at iv. 24 applied to God [prob. akin to Sans. *dam-pat-i*, "master of a house"].

**δεῦρο**, adv.: 1. *Hither*.—2. *Asa particle denoting exhortation, etc.: Come!*

**†δευτερ-αῖος**, αἰα, αἰον, adj. [*δύτερος*, "second"] ("Pertaining to *δύτερος*"; hence) *On the second day*.

**δευ-τερος**, τέρα, τερον, adj. *Second*:—Adverbial expressions: *ἐκ δευτέρου*, *a second time*, x. 15; xi. 9;—*ἐν τῷ δευτέρῳ*, *at the second time*, vii. 13 [prob. akin to *δύο*, "two"].

**δέχ-ομαι**, (f. *δέχομαι*), p. *δέδεγμαι*, 1. aor. *ἔδεξάμην*, v. mid.: 1. *To receive, take*, etc.—2. With Acc. and Inf. in force of Lat. Gerund in *dum* preceded by *ad*: *To receive something in order to do, etc., or for the purpose of doing, etc.*, that which is denoted by the verb; vii. 38.—3. *Of persons: To receive with hospitality, to entertain*.—4. *Of the Gospel*;

*etc.*: To accept, give ear to, embrace, etc. [akin to Sans. root DAGH, "to attain"].

δέ-ω, f. δήσω, p. δέδεκα, 1. aor. ἔδησα, v. a. To bind, tie, fasten, fetter;—at xx. 22 in figurative force.—Pass.: p. δέδεμαι, 1. aor. ἐδέθην, (1. f. δεθήσομαι) [probably akin to Sans. root DĀ, "to bind"]

δή, adv.: As a particle of exhortation: Now, indeed, etc.

†δημηγορ-έω-ω, v. n. [δημηγόρ-ος, "one who harangues the people"] ("To be a δημηγόρος"; hence) To harangue the people, to make a public oration.

†(Δημήτρ-ιος, ἴον, adj. [Δημήτηρ, Δημήτρ-ος, "Dēmētēr," i. e. "Mother Earth"; the Greek name of the goddess called by the Romans "Ceres"] Of, or belonging to, Dēmētēr.—As Subst.): Δημήτριος, ου, m. ("One belonging to Dēmētēr") Demetrius; a silversmith of Ephesus, whose occupation it was to make silver shrines representing the shrine of Artēmis (or Diāna); xix. 24, 38.

†δῆμος, ου, m. The people; esp. in a public assembly.

†δημοσίᾳ; see δημόσιος.

†δημό-σιος, σία, σιον, adj. [δῆμος, (uncontr. gen.) δῆμος, "the people"] ("Of, or belonging to, the δῆμος"; hence) Public. — Adverbial

fem. Dat.: δημοσίᾳ, Publicly.

1. Δῖα, acc. sing. of Ζεύς.

2. διά, prep. gov. gen. and acc.: 1. With Gen.: a. Locally: Through.—b. Of time: (a) Throughout, during:—διά παντός (sc. χρόνου), throughout all time, i. e. continually, ever, etc.; see διαπαντός.—(b) After, after an interval of.—c. On account of, for the sake of, for.—d. Through, by means of, by.—2. With Acc.: a. Through, in consequence of, owing to.—b. On account of, for the sake of, for.—c. Because of, by reason of [akin to Sans. dva, "two"; and so, etymologically, "twice; in two parts"].

διά-βαίνω, f. διᾶ-βήσομαι, p. δια-βέβηκα, 2. aor. δι-έβην, v. (a. and) n. [διδ, "over, across"; βαίνω, "to go"] To go, or pass, over or across; to cross.

διάβολ-ος, ου, m. [for διδ-βαλ-ος; fr. διαβάλ-ω, "to accuse falsely"] A false accuser, a slanderer; an epithet of Satan or the Devil.

δι-αγγέλλω, (f. δι-αγγελῶ), 1. aor. δι-ήγγειλα, v. a. [διδ, in "strengthening" force; ἀγγέλλω, "to carry a message about"] ("To carry a message thoroughly about" something; hence) To proclaim; to declare, or signify, plainly.

(διᾶ-γίγνομαι, f. διᾶ-γενή-σμαι, p. διᾶ-γέγονα), 2. aor. δι-εγενομένη, v. mid. [διᾶ, denoting "completion"; γίγνομαι, "to be"] In time: *To be completed; to pass, elapse, be at an end.*—N.B. In Gr. Test. only in part. of 2. aor.

†διᾶ-γινώσκω or διᾶ-γινώ-σκει, f. δια-γνώσσομαι, v. a. [διᾶ, denoting "completeness"; γινώσκω, "to know"] ("To know completely or thoroughly"; hence) 1. *To take cognizance of, examine into, hear a matter.*—2. *To decide, give judgment about, adjudicate upon, determine a matter.*

†διάγνω-σις, σεως, f. [διᾶ-γινώσκω, "to hear" a matter, through verbal root διαγνώ (= διᾶ; γνω, root of γινώσκω; q. v.)] *A hearing of a matter; —at xxv. 21 with Subjective Gen. of person.*

†διᾶ-δέχομαι, (f. διᾶ-δέξομαι), 1. aor. δι-εδέξαμην, v. mid. [διᾶ, in force of "after," in point of time; δέχομαι, "to receive"] ("To receive after" another, or others, in point of time; hence) With reference to one's ancestors, etc.: 1. With Acc. of thing: *To receive in succession, to succeed to.*—2. Abs.: *To follow, or come, after; to succeed.*

διᾶ-δίδωμι, f. διᾶ-δώσω, 1. aor. δι-έδωκα, v. a. [διᾶ,

"between"; δίδωμι, "to give"] ("To give between, or among," persons; hence) 1. *To divide out, distribute.*—2. Impers. Pass.: διεδίδото, *There was distributed, i. e. distribution was made.*—Pass.: διᾶ-δίδομαι, (1. aor. δι-εδόθην).

†διᾶδοχ-ος, ου, m. [for διᾶδεχ-ος; fr. διᾶδέχ-ομαι, in force of "to come after, to succeed"; see διᾶδέχομαι, no. 2] *One who comes after another; a successor: —λαμβᾶνειν διᾶδοχόν τινα, to receive one as a successor; i. e. to be succeeded by one, xxiv. 47.*

διᾶθῆ-κη, κης, f. [διᾶτίθημι, in mid. force of "to arrange, or settle, mutually"; through διαθη, verbal root of διατίθημι (διᾶ; τί-θη-μι)] ("That which is arranged, or settled, mutually," i. e. between two parties; hence) *A covenant, compact, agreement.*

†διᾶ-κάτελέγχ-ομαι, v. mid. [διᾶ, in "intensive" force; κάτελέγχ-ω, "to confute"] *To confute utterly.*

διᾶκον-έω -ῶ, f. διᾶκονήσω, (p. δεδikhκόνηκα), 1. aor. (late) διikhκόνησα, v. n. [διᾶκον-ος, "a servant"] ("To be a διᾶκον-ος"; hence) 1. With Dat. of person: a. *To minister unto; to wait, or attend, on; to do service to, to serve.*—b. *To be an attendant on; to aid, assist, etc.*—2. With Dat. of

thing: *To serve, to attend to*; vi. 2. — N.B. Observe position of augment, and see ἀνασταύω.

διᾱκον-ια, ιας, f. [διᾱκον-έω, "to serve"] 1. *A serving, a ministering* as a servant. — 2. a. *A ministration, or ministering*, to the necessities of others; vi. 1. — b. As a result of ministering, as in no. a: *Relief*. — 3. *Ministration, or ministry*, in the Church: — διᾱκονία τοῦ λόγου, *ministry of the word*, i.e. *office of teaching the word*, vi. 4.

διᾱ-κόσ-ιοι, ιαι, ια, num. adj. plur. *Two hundred* [probably διᾱ lengthened fr. διδ in its etymological power of "twice, in two parts" (see διδ); κοσ = κατ, fr. Sans. cat-a, "a hundred"; see ἐ-κάτ-ον].

†δι-ακούω, f. δι-ακούσομαι, v. a. [δι-α, in "intensive" force; ακούω, "to hear"] With Gen. of person: *To hear a person thoroughly*, as a judge does; *to hear fully*; xxiii. 35.

διᾱ-κρίνω, (f. διᾱ-κρίνω), 1. aor. δι-έκρινα, v. n. [διᾱ, "between"; κρίνω, "to judge"] ("To judge between"; hence) 1. Neut.: *To distinguish; to make a distinction or difference*; — at xv. 9 in connexion with adverbial οὐδέν. — 2. Mid.: διᾱ-κρίνομαι, 1. aor. pass. in mid. force, δι-εκρίθην: a. *To*

*dispute, contend*; xi. 2. — b. With accessory notion of hesitation: *To hesitate, doubt, etc.*, in forming a decision, etc.

διᾱ-λέγομαι, (f. διᾱ-λέξομαι, p. pass. in mid. force δι-είλεγμαι, 1. aor. δι-ελεξάμην), 1. aor. pass. in mid. force δι-ελέχθην, v. mid. [διδ, "one with another"; λέγομαι (mid. of λέγω, "to speak"), "to speak" one's self] ("To speak one with another"; hence) 1. *To converse, discourse, speak, talk*. — 2. *To reason, hold a discussion*. — 3. *To argue, dispute*. — N.B. The act. form διαλέγω does not occur in the Gr. Test.

†διᾱλεκ-τος, του, m. [for διᾱλεγ-τος; fr. διᾱλέγ-ομαι, "to speak, talk"] ("A speaking"; hence) *Speech, language; mode, or way, of talking; dialect*.

†διᾱ-λύω, f. διᾱ-λύσω, v. a. [διδ, "apart"; λύω, "to loosen"] ("To loosen apart"; hence) *To disperse, break up, scatter a body, etc.*, of persons. — Pass.: (διᾱ-λύομαι, p. διᾱ-λέλυμαι), 1. aor. δι-ελύθην.

διᾱ-μαρτυρομαι, 1. aor. δι-εμαρτυράμην, v. mid. [διδ, in "strengthening" force; μαρτυρομαι, "to testify, bear witness"] 1. *To bear earnest witness; to testify earnestly or repeatedly*; — at ii. 40 with

Dat. of manner.—2. Fold. by *δι*: *To bear earnest witness, etc., that*; x. 42.—3. *To preach, publish, teach* as a witness for God; xx. 21; xxviii. 23.

†*διᾶ-μάχομαι*, (f. *διᾶ-μάχέ-σμαι*), v. mid. [*διᾶ*, in “intensive” force; *μάχομαι*, “to fight”] (“*To fight greatly*”; hence) *To contend, strive, dispute earnestly*.

*διᾶ-μερίζω*, 1. aor. *δι-εμέρισα*, v. a. [*διᾶ*, “between”; *μερίζω*, “to part or divide”] 1. Act.: *To part, or divide, between or among*.—2. *To part asunder, divide, cleave*.—Pass.: (*διᾶ-μερίζομαι*), p. *διᾶ-μεμέρισμαι*, 1. aor. *δι-εμερίσθην*, 1. fut. *διᾶ-μερισθήσομαι*.

†(*διᾶ-νέμω*, f. *διᾶ-νεμῶ*, p. *διᾶ-νενέμηκα*, v. a. [*διᾶ*, in “intensive” force; *νέμω*, “to distribute”] “*To distribute, to divide out*”; hence) Of a report, etc.: *To spread, or publish, abroad; to make widely known*;—at iv. 17 supply αὐτό (= τὸ γνωστὸν σημεῖον) as the Subject of *διανεμηθῇ*.—Pass.: (*διᾶ-νέμομαι*), 1. aor. *δι-ενεμήθην*.

*δι-ανοίγω*, 1. aor. *δι-ήνοιξα*, v. a. [*δι-ᾶ*, in “strengthening” force; *ἄνοιγω*, “to open”] 1. *To open, open completely, etc., whether literally or figuratively*.—2. *To open, explain*

the Scriptures, etc.—Pass.: (*δι-ανοίγομαι*), p. *δι-ήνοιγμαι*; see *ἄνοιγω*.

†(*δι-ἀνῶω*, f. *δι-ἀνῶσω*), 1. aor. *δι-ήνῶσα*, v. a. [*δι-ᾶ*, in “strengthening” force; *ἀνῶω*, “to accomplish”] (“*To accomplish entirely*”; hence) Of a voyage, etc., as Object: *To finish, complete*.

*διᾶ-παντός* (sometimes written separately *διὰ παντός*), adv. [*διᾶ*, “through”; *παντός*, gen. of *πᾶς*, “all”] (“*Through all*”; hence) Of time: *Continually, ever, at all times, always*.

*διᾶ-περάω -περῶ*, (f. *διᾶ-περάσω*), 1. aor. *δι-επέρασα*, v. n. [*διᾶ*, in “strengthening” force; *περάω*, “to cross over”] *To cross over, go quite across*.

†(*διᾶ-πλέω*, f. *διᾶ-πλεύσομαι*), 1. aor. *δι-έπλευσα*, v. a. [*διᾶ*, “across”; *πλέω*, “to sail”] *To sail across*.

†*διᾶ-πονέομαι -πονοῦμαι*, 1. aor. pass. in mid. force *δι-επονήθην*, v. mid. [*διᾶ*, in “strengthening” force; *πονέομαι* (mid.), “to work hard”; hence, “to trouble, or distress, one’s self; to be grieved”] *To be greatly grieved*.

(*διᾶ-πορεύω*, v. a. [*διᾶ*, “across, through”; *πορεύω*, “to make to go, to convey”] Act.: “*To convey across, transport over*”).—Mid.: *διᾶ-πορεύομαι*, (f. *διᾶ-πορεύσομαι*,

1. aor. pass. in mid. force δι-επορεύθην) ("To make one's self to go through"; hence) *To pass through.*

δι-ἀπορέω -ἀπορώ, v. n. and a. [δι-δ, denoting "completeness"; ἀπορέω, "to beat a loss"] 1. Neut.: *To be wholly at a loss, to be perplexed, to be in perplexity.*—2. Act.: *To be perplexed, or in perplexity, about; to be quite at a loss about, or as to, something.*

†δι-α-πρίω, v. a. [διδ, "through"; πρίω, "to saw"] *To saw through or asunder, whether actually or figuratively:—*διεπρίοντο ταῖς καρδίαις αὐτῶν, *they were sawn asunder in their hearts; i. e. they were stung to the quick, or were cut to the heart*, vii. 54; where καρδίαις is the local Dat.—Pass.: δι-α-πρίομαι.

(δι-α-ρ-ρήγνυμι and δι-α-ρ-ρήσσω, p. δι-έρρηξα), 1. aor. δι-έρρηξα, v. a. [διδ, "through or asunder"; ρήγνυμι (later ρήσσω), "to tear, break"; with ρ doubled] ("To tear through," etc.; hence) *Of garments: To rend in token of grief, indignation, etc.*

δι-α-σκορπίζω, 1. aor. δι-εσκόρπισα, v. a. [διδ, in "strengthening" force; σκορπίζω, "to scatter"] *To scatter completely, to disperse, etc., whether actually*

*or figuratively.*—Pass.: (δι-α-σκορπι(ομαι), p. δι-εσκόρπισμαι, 1. aor. δι-εσκόρπισθην, 1. f. δι-α-σκορπισθήσομαι.

δι-α-σπᾶω -σπῶ, f. δι-ασπᾶω, 1. aor. δι-έσπᾶσα, v. a. [διδ, "apart"; σπᾶω, "to pluck or tear"] ("To pluck, or tear, apart or asunder"; hence) *To pull, or tear, in pieces.*—Pass.: δι-α-σπᾶομαι -σπῶμαι, (p. δι-έσπασμαι), 1. aor. δι-έσπασθην, (1. f. δι-ασπασθήσομαι).

†(δι-α-σπείρω, f. δι-ασπερῶ, v. a. [διδ, "in different directions"; σπείρω, "to scatter"] "To scatter in different directions, to disperse abroad").—Pass.: *Of persons: To be scattered, or dispersed, in different directions or abroad; to wander about.*—Pass.: (δι-α-σπεύρομαι), 2. aor. δι-εσπάρην, (2. fut. δι-ασπάρησομαι).

(δι-α-στελλω, f. δι-αστελῶ, v. a. [διδ, "apart"; στέλλω, "to place or set"] "To place, or set, apart"; hence, "to arrange, set in order"; hence, "to order").—Mid.: δι-αστέλλομαι, 1. aor. δι-εστείλαμην: *With Dat.: To order, enjoin, command, as one's own especial act; to give an order, or command, to.*

†διάστη-μα, μάτος, n. [διῆσθημι (neut.), "to stand apart or at intervals," through

verbal root διαστη (= διά; στη, a root of ἵστημι)] ("That which stands apart or at intervals"; hence) In (space or) time: *A space, interval.*

δια-στρέφω, (f. δια-στρέψω), 1. aor. δι-έστρεψα, v. a. [διά, "in different directions"; στρέφω, "to turn"] ("To turn in different directions; to twist about"; hence) Morally: *To pervert, etc.*

(διά-σώζω, f. διά-σώσω), 1. aor. δι-έσωσα, v. a. [διά, in "augmentative" force; σώζω, "to save"] 1. *To save completely, to keep quite safe, to preserve.*—2. a. *To carry, or convey, in safety; to bring a person safe.*—b. Pass.: With ἐν and Acc.: *To be carried in safety to; to escape to the land from a wreck;* xxvii. 44.—3. Pass.: (διά-σώζομαι), 1. aor. δι-εσώθην, *To recover from an illness; to be made, or become, perfectly whole or well.*

διατάγ-ῃ, ῆς, f. [διατάσσω, in force of "to ordain," through verbal root διαταγ (= διά; ταγ, root of τάσσω)] ("An ordaining"; hence) *Ordinance, appointment, disposition, etc.*

διά-τάσσω (διά-τάττω, f. διά-τάξω), p. διά-τέταχα, 1. aor. δι-έταξα, v. a. [δια, in "strengthening" force; τάσσω, in force of "to appoint, order"] 1. Act.: *To appoint, enjoin,*

*order, bid, etc.*;—at xviii. 2 the clause χωρίζεσθαι . . . . Πρώτης is the Object of διά-τεταχέναι.—2. Mid.: (διά-τάσσομαι and διά-τάττομαι), p. pass. in mid. force διά-τέταγμαι, 1. aor. δι-εταξάμην, ("To appoint," etc., as one's own especial act; hence) a. *To appoint, order, command, bid, enjoin*;—at xxiv. 23 with Dat.—b. *To arrange, make arrangements;* xx. 13.—3. Pass.: διά-τάσσομαι (διά-τάττομαι), p. διά-τέταγμαι, 1. aor. δι-ετάχην.

†διά-τελέω -τελώ, (f. διά-τελέσω and διά-τελώ, v. a. [διά, in "strengthening" force; τελέω, "to accomplish"] "To be accomplishing"; hence, as) v. n.: Foll'd. by part. in concord with Subject of verb: *To keep, or continue, doing, etc.*:—διατελείτε προσδοκῶντες, *you keep looking for,* xxvii. 33.

διατεταγμένος, η, ον, P. perf. of διατάσσω: 1. Mid.: xx. 13.—2. Pass.: xxiii. 31.

διά-τηρέω -τηρώ, v. a. [διά, denoting "completeness"; τηρέω, "to watch"] ("To watch closely"; hence) *To keep diligently, strictly, or faithfully*:—ἐξ ὧν διατηροῦντες ἑαυτοὺς, *from which things diligently keeping yourselves,* xv. 29; see ἑαυτοῦ.

διά-τί, adv. [διά, "on ac-



count of";  $\tau\iota$  (neut. acc. sing. of  $\tau\iota\varsigma$ , "who, what"), "what"] ("On account of what"; i. e.)

*Why? Wherefore?*

( $\delta\iota\tilde{\alpha}$ - $\tau\iota\theta\eta\mu\iota$ , f.  $\delta\iota\tilde{\alpha}$ - $\theta\eta\sigma\omega$ , v. a. [ $\delta\iota\tilde{\alpha}$ , "apart";  $\tau\iota\theta\eta\mu\iota$ , "to place"] "To place apart"; hence, "to arrange").—Mid.:  $\delta\iota\tilde{\alpha}$ - $\tau\iota\theta\epsilon\mu\alpha\iota$ , f.  $\delta\iota\tilde{\alpha}$   $\theta\eta\sigma\omicron\mu\alpha\iota$ , 2. aor.  $\delta\iota$ - $\epsilon\theta\acute{\epsilon}\mu\eta\nu$ , ("To arrange for one's self," etc.; hence, as the result of one's own, etc., will) 1. Of a covenant, etc., between two parties: *To arrange, or settle, mutually.*—2. Of God as Subject: *To appoint, ordain, make, covenant*;—at iii. 25  $\eta\varsigma$ , the Object of  $\delta\iota\acute{\epsilon}\theta\epsilon\tau\omicron$ , is put in Gen. by attraction to its antecedent  $\delta\iota\alpha\theta\eta\kappa\eta\varsigma$ ; see  $\delta\varsigma$ , no 3, a. (a).

$\delta\iota\tilde{\alpha}$ - $\tau\pi\iota\beta\omega$ , (f.  $\delta\iota\alpha$ - $\tau\pi\iota\beta\omega$ ), 1. aor.  $\delta\iota$ - $\epsilon\tau\pi\iota\beta\alpha$ , v. n. and a. [ $\delta\iota\tilde{\alpha}$ , "between";  $\tau\pi\iota\beta\omega$ , "to rub"] ("To rub between" two substances; hence) Of time: 1. *To pass or spend*; cf. Lat. *tempus tēre*.—2. With ellipse of  $\chi\rho\acute{o}\nu\omicron\nu$ , "time": *To spend time*; i. e. *to remain, continue, tarry*; xii. 19; xv. 35.

$\delta\iota\tilde{\alpha}$ - $\phi\acute{\epsilon}\rho\omega$ , (f.  $\delta\iota$ - $\acute{o}\lambda\omicron\sigma\omega$  and  $\delta\iota$ - $\acute{o}\lambda\omicron\sigma\omicron\mu\alpha\iota$ , 2. aor.  $\delta\iota$ - $\eta\gamma\epsilon\gamma\kappa\omicron\nu$ ), v. n. [ $\delta\iota\tilde{\alpha}$ , "in different directions";  $\phi\acute{\epsilon}\rho\omega$ , "to carry"] 1. *To carry in different directions*; *to carry about, or up and down*; xiv. 27.—2. Of

the word of God: *To carry abroad*; *to publish, proclaim*;—at xiii. 49 folld. by  $\delta\iota\tilde{\alpha}$  and Gen.—Pass.:  $\delta\iota\tilde{\alpha}$ - $\phi\acute{\epsilon}\rho\omicron\mu\alpha\iota$ .

$\dagger\delta\iota\tilde{\alpha}$ - $\phi\acute{\epsilon}\nu\gamma\omega$ , (f.  $\delta\iota\tilde{\alpha}$ - $\phi\epsilon\acute{\upsilon}\xi\omicron\mu\alpha\iota$ , p.  $\delta\iota\tilde{\alpha}$ - $\pi\acute{\epsilon}\phi\epsilon\upsilon\gamma\alpha$ ), v. n. [ $\delta\iota\tilde{\alpha}$ , "through";  $\phi\acute{\epsilon}\nu\gamma\omega$ , "to flee"] ("To flee through"; hence) *To get away, escape, make one's etc. escape.*

$\dagger\delta\iota\alpha\phi\theta\epsilon\rho$ - $\acute{\alpha}$ ,  $\acute{\alpha}\varsigma$ , f. [for  $\delta\iota\alpha\phi\theta\epsilon\rho$ - $\acute{\alpha}$ ; fr.  $\delta\iota\alpha\phi\theta\epsilon\iota\rho\omega$ , "to destroy utterly," through verbal root  $\delta\iota\alpha\phi\theta\epsilon\rho$  (=  $\delta\iota\tilde{\alpha}$ ;  $\phi\theta\epsilon\rho$ , root of  $\phi\theta\epsilon\iota\rho\omega$ ] (In pass. force: "A being destroyed, or perishing, utterly"; hence, "utter destruction"; hence) 1. *Death, dissolution, corruption.*—2. *The seat of corruption*; *the grave*; xiii. 34.

$\dagger(\delta\iota\tilde{\alpha}$ - $\chi\epsilon\iota\rho\iota\zeta\omega$ , f.  $\delta\iota\tilde{\alpha}$ - $\chi\epsilon\iota\rho\iota\sigma\omega$ , Attic  $\delta\iota\alpha$ - $\chi\epsilon\iota\rho\iota\acute{\omega}$ ), v. a. [ $\delta\iota\tilde{\alpha}$ , in "strengthening" force;  $\chi\epsilon\iota\rho\iota\zeta\omega$ , "to handle"] ("To handle"; hence) 1. Act.: *To take, or have, in hand.*—2. Mid.: ("To handle" on one's own part; hence, in a bad sense) *To lay hands on, to slay, etc.*—Mid.: ( $\delta\iota\tilde{\alpha}$ - $\chi\epsilon\iota\rho\iota\zeta\omicron\mu\alpha\iota$ , 1. aor.  $\delta\iota$ - $\epsilon\chi\epsilon\iota\rho\iota\sigma\acute{\alpha}\mu\eta\nu$ ).

$\dagger\delta\iota\tilde{\alpha}$ - $\chi\lambda\epsilon\upsilon\acute{\alpha}\zeta\omega$ , v. n. [ $\delta\iota\tilde{\alpha}$ , in "strengthening" force;  $\chi\lambda\epsilon\upsilon\acute{\alpha}\zeta\omega$ , "to jest," etc.] *To jest, jeer, mock greatly*;—at ii. 13 the readings vary between  $\delta\iota\alpha\chi\lambda\epsilon\upsilon\acute{\alpha}\zeta\omicron\nu\tau\epsilon\varsigma$  and  $\chi\lambda\epsilon\upsilon\acute{\alpha}\zeta\omicron\nu\tau\epsilon\varsigma$ .

$\delta\iota\delta\acute{\alpha}\sigma\kappa$ - $\acute{\alpha}\lambda\omicron\varsigma$ ,  $\acute{\alpha}\lambda\omicron\nu$ , m.

[διδάσκ-ω, "to teach"] *A* teacher.

διδάσκω, f. διδάξω, (p. δεδιδάχα), 1. aor. ἐδίδαξα, v. a. and n.: 1. Act.: a. Of personal Objects: *To teach, to give instruction to.*—b. Of things as Object: *To teach; to give instruction in or about.*—c. With Acc. of person and Acc. of thing: *To teach one something.*—2. Neut.: *To teach, to give instruction* [akin to a lost Sans. root DAÇ].

διδάχ-ή, ἡς, f.: 1. *Teaching, instruction.*—2. *Doctrine* [id.; cf. δε-δί-δάχ-α, perf. of διδάσκω; see διδάσκω].

δίδω-μι, f. δώσω, p. δέδωκα, pluperf. ἐδεδώκειν, 1. aor. (only in indic.) ἔδωκα, 2. aor. ἔδων, v. a.: 1.: a. With Acc. of thing: *To give, bestow something;*—at v. 31 the Inf. δοῦναι denotes "purpose or intention"; cf. vii. 38.—b. With Acc. of thing and Dat. of person: *To give something to some one, to bestow something on some one.*—2. Without nearer Object: *To give, make a gift, etc.;* xx. 35. 3. With Inf.: *To give, grant, bestow power to do, etc.;* ii. 4.—4. With Objective clause: *To suffer, permit, allow, grant, that, etc.;* ii. 27; cf. xiii. 35; xiv. 3.—5. Of a lot, etc., as Object: *To give, i.e. to cast into the lap, urn, etc.;*

i. 28.—6. Of wonders, signs, etc.: *To give forth; i.e. to show;* ii. 9.—7. *To proclaim, declare, deliver, etc.;* iv. 12; vii. 38.—8. With Acc. of reflexive pron. folld. by εἰς and Acc. of place: *To adventure one's, etc., self into; to venture into;* xix. 31.—Pass.: δι-δο-μαι, p. δέδομαι, 1. aor. ἐδόθην, 1. f. δοθήσομαι [lengthened and strengthened fr. root δο, akin to Sans. root DÂ, "to give"].

†δι-ενθῦμέομαι -ενθῦμοῦμαι, v. mid. [δι-δ, in "strengthening" force; ἐνθῦμέομαι, "to turn over in the mind," etc.] *To keep turning over in the mind; to ponder over, reflect deeply upon;*—at x. 19 the readings vary between δι-ενθυμουμένου and ἐνθυμουμένου; see ἐνθυμέομαι.

δι-ερμηνεύω, v. a. [δι-δ, in "strengthening" force; ἐρμηνεύω, "to interpret"] *To interpret; to translate from another language.*—Pass.: δι-ερμηνεύομαι.

δι-έρχομαι, f. δι-ελεύσομαι, p. δι-ελήλυθα, 2. aor. δι-ἦλθον, v. mid. [δι-δ, "through"; ἐρχομαι, "to come or go"] 1. With Acc. of place: *To go, or pass, through.*—2. Without nearer Object: a. *To go, or pass, through or along; to journey, to travel.*—b. *To travel about, journey onwards.*

†(δι-ερωτᾶω -ερωτῶ), 1. aor. δι-ηρώτησα, v. a. [δι-ά, in "intensive" force; ἐρωτᾶω, "to ask"] With Acc. of thing: *To ask, or inquire, diligently for.*

†διετ-ῖα, ῖας, f. [διετ-ῆς, "of two years' continuance"] ("The state, or quality, of the διετής"; hence) *A space of two years; two years;—at xxviii. 30 διετίαν δλην is Acc. of "Duration of time."*

δι-ηγέομαι -ηγούμεαι, f. δι-ηγήσομαι, 1. aor. δι-ηγησάμην, v. mid. [δι-ά, "through"; ἡγέομαι, "to lead"] ("To lead through"; hence, in reference to a statement) *To detail, declare, narrate, relate, tell, etc.;—at viii. 38 folld. by Acc. of thing;—at ix. 27; xii. 17 folld. by Dat. of person, and by adverbial clause as Object.*

†δι-θάλασσο-ς, ον, adj. [δι (= δῖς), "twice"; θάλασσα, "a sea"] ("Pertaining to twice a sea"; hence) *Of a piece of land, etc., projecting into the sea: Washed on both sides by the sea; rather than, as in the English Version, "where two seas meet"; cf. Lat. "bimāris."—The τόπος διθάλασσος mentioned at xxvii. 41 is a projecting rock in the N.E. part of Mēlita ("Malta"), now called by the inhabitants La Cala di S. Paolo, "St. Paul's Creek."*

(δι-ίστημι, f. δια-στήσω, p. δι-έστηκα), 1. aor. δι-έστησα, 2. aor. δι-έστην, only found as v. n. in Gr. Test. [δι-ά, "apart"; ἵστημι (in force of its neut. tenses), "to stand"] ("To stand apart"; hence, with accessory notion of advancing) *To advance, go forward, proceed.—N.B. At xxvii. 28 the 1. aor. διέστησα is used in a neuter force.*

δι-ισχυρίζομαι, v. mid. [δι-ά, in "augmentative" force; ἰσχυρίζομαι, "to affirm or maintain strongly"] *To affirm, or maintain, very strongly; to assert confidently.*

δικ-αιος, αἰα, αἰον, adj. [δικ-η, "right, law"] ("Pertaining to δίκη"; hence) 1. In reference to religion: *Observant of that which is right in the sight of God; obedient to the law of God; just, righteous.—As Subst.: δίκαιος, ον, m.: a. One obedient to the law of God; a righteous, or just, man;—Plur.: Religious, or just, men; the just.—b. With art.: Of Jesus Christ: THE JUST, or RIGHTEOUS, ONE; vii. 52.—2. Right, proper, fair, just, equitable.*

δικαιο-σύνη, σύνης, f. [δίκαιος, (uncontr. gen.) δικαιο-ος, "righteous"] ("The quality of the δίκαιος"; hence) *Righteousness.*

**δικαι-όω -ῶ**, f. **δικαιώσω**,  
1. aor. **ἐδικαίωσα**, v. a. [**δικαι-  
ος**, "just"] ("To make **δικ-  
αιος**"; hence) *To justify; to  
pronounce, declare, or esteem  
just or righteous*; i. e. to ac-  
quit of, or absolve from, past  
offences, and to regard, or  
accept, as righteous in the  
Divine sight.—Pass.: **δικαι-  
όμαι -οῦμαι**, p. **δεδικαίωμαι**,  
1. aor. **ἐδικαίωθην**, 1. fut. **δικαι-  
ωθήσομαι**.

**δικασ-τής**, τοῦ, m. [for  
**δικαδ-τής**; fr. **δικᾶζω** (= **δικάδ-  
σω**) "to judge"] ("One who  
judges"; i. e.) *A judge, um-  
pire, arbitrator, etc.*

**δίκη**, ης, f.: 1. *A judgment,  
a judicial sentence*;—at xxv.  
15 the readings vary between  
**δίκη**ν and **κατὰ δίκην**.—2. Per-  
sonified as a goddess: *Dikē* or  
*Justice*; the daughter of Zeus  
and Themis; xxviii. 4.

**δι-ό**, conj. [**δι-δ**, "on ac-  
count of"; **δ** (neut. of **δς**,  
"who"), "which"] ("On ac-  
count of which" thing; i. e.)  
*Wherefore, why*.

**δι-οδεύω**, v. a. [**δι-δ**,  
"through"; **οδεύω**, "to make  
one's way or go"] ("To make  
one's way or go through" a  
place; hence) *To pass, travel,  
go, journey through*.

**†Διονῦς-ιος**, ἰου, m. [**Διό-  
νῦς-ος**, "Dionysus" (i. e. the  
god of Nysa), the Gr. god of  
wine, the same as the Roman

"Bacchus"] ("One belonging  
to Dionysus") *Dionysius*; an  
Athenian, one of the judges  
of the supreme court of the  
Areopagus.

**†Διοπετές**, ἑὸς οὖς; see  
**Διοπετής**.

**†Διο-πετ-ής**, ἑὸς οὖς, adj.  
[**Δίς**, **Διό-ς**, "Dis or Jove";  
**πίπτω**, "to fall," through root  
**πετ**] *Jove-fallen*; i. e. *that  
has fallen, or that fell, from  
Jove*.—As Subst.: **Διοπετές**,  
**ἑὸς οὖς** (sc. **ἔγαλμα**), n. With  
art.: *The image that fell, or  
fell down, from Dis or Jove*.  
—Demetrius (xix. 26) had ac-  
cused Paul of endangering the  
worship of the Ephesian Diana  
by saying that those were no  
gods which were made with  
hands. The town-clerk in his  
address to the people insinu-  
ated that as the image had  
fallen down from Dis, it was  
not made by hands; and hence  
his statement that Paul and  
Barnabas were not "blas-  
phemers of the goddess."

**διόρθω-μα**, **υἱατος**, n. [for  
**διόρθο-μα**; fr. **διορθό-ω**, "to  
make quite straight"] ("That  
which makes quite straight";  
hence) *An amendment, re-  
form, etc.*;—at xxiv. 8 the  
readings vary between **διορθω-  
μάτων** and **κατορθωμάτων**.

**Διός-κουροι**, **κούρων**, m.  
plur. [**Δίς**, **Διός**, "Dis or Jove";  
**κούρος**, "a boy"] ("Boys of

Dis or Jove") *The Dioscuri*, i. e. Castor and Pollux (Gr. Πολυδεύκης), the sons of Dis and Lēda. After their death they were changed, according to the myth, into the constellation Gemini ("The Twins"), which was supposed, like the fires of St. Elmo at the present time, to bring safety in a storm if it appeared over a ship. Hence the adoption of their image for the sign of a ship, the Dioscuri being the tutelary deities of sailors;—at xxviii. 11 Διοσκούροις is in Dat. by attraction to παρασῆμυ.

δι-ότι, conj. [for διὰ τοῦτο, ὅτι, "on account of this, that"] 1. *Therefore*.—2. *Because that, inasmuch as, since, for*.

διώγ-μός, μου, m. [for διώκ-μός; fr. διώκ-ω, "to pursue"; hence, "to persecute"] *A persecuting, persecution*.

διώκω, f. διώξω (and διώξομαι), 1. aor. ἐδίωξα, v. a. : 1. *To pursue or follow after*.—2. In bad sense: *To persecute*.—Pass.: διώκομαι, p. δεδιώγμαι, (1. aor. ἐδιώχθην), 1. fut. διωχθήσομαι.

δόγ-μα, μάτος, n. [for δόκ-μα; fr. δοκ-έω, "to seem right or good"] ("That which seems right or good" to a legally-constituted public body, etc.; hence) *A decree, ordinance, whether human or divine*.

δοκέω -ω, (f. δόξω and δοκήσω, p. δεδόκηκα), 1. aor. ἔδοξα, v. a. and n. : 1. Act.: *To think, suppose, imagine*.—2. Neut.: a. : (a) *To seem, appear*.—(b) Impers.: With Dat. of person : δοκεῖ, *It seems, or appears, to one*;—at xxv. 27 δοκεῖ has for its Subject the clause πέμποντα . . . σημᾶναι.—b. *To be of opinion, think, imagine, suppose, etc.*—c. : (a) *To appear right, good, or proper*.—(b) Impers.: With Dat. of person : ἔδοξε, *It seemed good, it appeared right or proper, to one*;—at xv. 22 ἔδοξε has for its Subject the clause ἐκλεξαμένους . . . ἀδελφοῖς; cf., also, xv. 25, 28, 34.

δόλος, ου, m. ("A bait" for fish; hence) *Craft, deceit, guile*.

δόξα, ης, f. [for δόκ-σα; fr. δοκ-έω, "to think"] ("A thinking"; hence, "a thought"; hence) 1. As the thought which others entertain of one: *Honour, glory*.—2. *Glory, dignity, power, etc.*, belonging to a certain rank.—3. *Glory, glorious brightness of the divine presence*.—4. *Glory, brightness, splendour of light*.

δοξ-άζω, f. δοξάσω, 1. aor. ἐδόξασα, v. a. [δόξ-α, "honour, glory"] *To ascribe honour or glory to; to honour, glorify*.

†Δορκάς, ἄδος, f. [δορκάς

(fr. *δέρκομαι*, "to see"), "a gazelle"; a species of deer, which obtained its name from the brightness of its eyes] ("Gazelle") *Dorcas*; the Gr. equivalent for the Syriac "Tabitha"; a woman of Joppa, who was restored to life by St. Peter; ix. 36, 39.

*δουλ-εύω*, f. *δουλεύσω*, p. *δεδούλευκα*, 1. aor. *εδούλευσα*, v. n. [*δούλ-ος*, "a slave"] ("To be a *δούλος*"; hence) With Dat.: 1. *To serve*.—2. *To be in bondage, or subjection, to*.

*δούλ-η*, ης, f. [prob. for *δε-όλ-η*; see *δούλος*] *A female servant or slave; a hand-maiden*, whether actually or figuratively.

*δούλ-ος*, ου, m. [prob. for *δέ-ολ-ος*; fr. *δέ-ω*, "to bind"; *ολ-ος*, "whole"] ("One wholly bound"; hence) *A bondman, servant*, whether actually or figuratively.

*δουλ-ώω -ω*, f. *δουλώσω*, v. a. [*δούλ-ος*, "a slave or servant"] *To enslave, make a servant, bring into bondage*.

*δρόμ-ος*, ου, m. [for *δράμ-ος*; fr. *δραμ* (root of *δραμ-οῦμαι*, *ἔ-δράμ-ον*, fut. and 2. aor. used with *τρέχω*), "to run"] ("That which runs"; hence, "a running"; hence) *A course*, i. e. (in Gr. Test.) *ministration*.

†*Δρούσιλλα*, ης, f. [Gr. form of Lat. "*Drusilla*"]

*Drusilla*; a Jewess, the wife of Felix; see *Φήλιξ*.

*δύν-αμαι*, imperf. *ἐδύν-αμην* and *ἠδύν-αμην*, f. *δυνήσομαι*, p. *δεδύν-ημαι*, 1. aor. *ἐδυνήθην* and *ἠδυνήθην*, v. mid. irreg.: 1. *To be able*.—2. With Inf.: *To be able to do, etc.; I (etc.) can*.

*δύν-αμ-ις*, εως, f. [*δύν-αμ-αι*, "to be able"] ("A being able or having power"; hence) 1. *Power*, in the widest acceptance of the word; *might*.—2. *A powerful, or mighty, work; a miracle*.

*δύν-άστης*, άστου, m. [*δύν-αμαι*, in force of "to be powerful"] ("He that is powerful"; hence) *A powerful, or mighty, person, etc.*

*δύν-ατός*, άτή, άτόν, adj. [*δύν-αμαι*, "to be able"] 1. Of things: ("Able to be done"; hence) *Possible*.—2. Of persons: a. *Able to do, etc.*—b. *Powerful, mighty*.

*δύο* (Gen. *δύο*, Dat. *δυσί*; for usual *δυοῖν*), dual num. adj. *Two*:—mostly in attribution to a plur. subst.;—at x. 7; xii. 6; xix. 22; xxiii. 23 folld. by Gen. of "Thing distributed."

†*δυσεντερ-ία*, ίας, f. [*δυσ-εντερ-ος*, "suffering from dysentery" (fr. inseparable prefix *δύς*, signifying "hard, difficult"; *εντερ-α*, "bowels")] ("The state, or condition, of

the *δυσέντερος*"; hence) *Dysentery*.

*δῶ-δεκα*, num. adj. indecl. [contr. fr. *δύω-δεκα*; fr. *δύω* (= *δύο*), "two"; *δέκα*, "ten"] ("Two and ten"; i. e.) *Twelve*.—As Subst. m.: *Twelve persons, twelve*:—*οἱ δώδεκα*, the twelve (apostles) including Matthias, who had been chosen as an Apostle in the place of Judas Iscariot; vi. 2; cf., also, i. 26;—see *δεκάδύο*.

†*δωδεκά-φυλ-ος*, *ον*, adj. [*δώδεκα*, "twelve"; *φυλ-ή*, "a tribe"] *Pertaining to twelve tribes*.—As Subst.: *δωδεκά-φυλον*, *ου*, n. With art.: ("The twelve-tribed thing"; i. e.) *The twelve tribes of Israel*; xxvi. 7.

*δῶ-μα*, *μάτος*, n. [lengthened fr. *δόμ-μα*, for *δέμ-μα*, fr. *δέμ-ω*, "to build"; cf. *δόμ-ος* (for *δέμ-ος*), "a house"] ("That which is built"; hence) *A house*.

*δωρ-εά*, *εἰς*, f. [*δωρ-έω*, "to give, present as a gift"] ("A giving"; hence) *A gift*.

1. *ἐ-άν*, conj. [for *εἰ-άν*; fr. *εἰ*, "if"; *άν*, conditional particle] With Subj.: *If haply; if that or so be that; if*:—*ἐάν μή*, *if not*, i. e. *unless, except*.

2. *ἐάν* (*ἄν*), conditional particle: With relative words (= *ἄν*) modifying their power:—*ὅς ἐάν*, *whosoever*.

*ἐαυτοῦ* (*αὐτοῦ*), *ἧς*, *οὐ*, reflexive pron. without nom.: 1. Strictly of 3rd person: (*Of*) *himself, herself, itself, themselves*:—*ἐν ἑαυτῷ γενέσθαι*, (to be in himself; i. e.) *to come to himself*, xii. 11.—2. Of 2nd person: (*Of*) *thyself, yourself*;—Plur. (*Of*) *yourselves*; v. 35; xiii. 46; xv. 29; xx. 28.—3. Of 1st person: (*Of, etc.*) *myself*;—Plur.: (*Of*) *ourselves*; xxiii. 14.

*εἰῶ -ῶ*, f. *εἶσω*, (p. *εἶακα*), 1. aor. *εἶασα*, v. a.: 1. *To allow, suffer, permit*.—2. *To leave alone, let be*; see *ἀφήμι*.—3. Of an anchor as Object: *To let go, let drop*.

*ἐβδομ-ή-κον-τα*, num. adj. plur. indecl. *Seventy* [*ἐβδομος*, "seventh"; (*ῆ*) connecting vowel; *κον* (= *σαν*, in Sans. *da-san*), "ten"; *τα* suffix (= Lat. *tus*), "provided with"; and hence, literally, "provided with the seventh ten"].

\**ἑβρ-αῖος*, *αἰα*, *αῖον*, adj. ("Of, or pertaining to, the country beyond"; i. e. "beyond, or across, the Euphrates; emigrant") *Hebrew*.—As Subst.: *ἑβραῖος*, *ου*, m. ("An emigrant") *A Hebrew*;—at Gen. xiv. 13 the Septuagint gives *ὁ πεπάρης*, and Jerome *transitor*, as the equivalent for the word which in the English translation is rendered "the Hebrew."

\*†'Εβρ-ατς, ἴδος, f. adj. *Hebrew*; see 'Εβραῖος.

ἐγγ-ίζω, (f. ἐγγίσω), p. ἡγγίκα, 1. aor. ἡγγίσα, v. n. [ἐγγ-ύς, "near"] ("To become ἐγγύς"; hence) *To come, or draw, near; to approach.*

ἐγγ-ύς, adv. [akin to ἄγχ-ι, "near"] *Near, nigh*; —at ix. 38; xxvii. 8 folld. by Dat.; —at i. 12 Ἱερουσαλήμ is an indecl. subst., and may be regarded as either a Dat. or Gen.

ἐγείραι, imperat. 1. aor. mid. of ἐγείρω; iii. 6.

ἐγείρω, f. ἐγερῶ, (p. ἐγήγερκα), 1. aor. ἡγείρα, v. a.: 1. Act.: ("To awaken"; hence) a. *To raise, or lift, up.* —b. *To raise the dead*; x. 40; xxvi. 8.—c. With ἐκ νεκρῶν: *To raise one from the dead.* —d. With εἰς: *To lift up, exalt, raise a person for, or as (= to be) something*; xiii. 22.—2. Mid.: ἐγείρομαι, (f. ἐγερ-οῦμαι), 1. aor. ἡγείραμην, ("To awaken one's self"; hence) *To lift, or raise, up one's self; to rise.*—3. Pass.: ἐγείρομαι, p. ἐγήγερμαι, 1. aor. ἡγέρθην, 1. fut. ἐγερθήσομαι, ("To be awakened"; hence) *To rise, arise*; ix. 8 [akin to Sans. root JĀGRĪ, "to wake"].

ἐγ-κἀλέω -κἀλῶ, f. ἐγ-κἀλέσω, (p. ἐγ-κέκληκα), v. n. [for ἐν-κἀλέω; fr. ἐν, "in"; κἀλέω, "to call"] ("To call

in"; hence) 1. With Dat. of person: *To sue, indict, implead a person*; xix. 38.—2. With Dat. of person: *To accuse, to bring or lodge an accusation against, etc.*; xxiii. 28.—3. Pass.: ἐγ-καλέομαι -κἀλοῦμαι: a. With περὶ: *To be called to a judicial account respecting*; xix. 40.—b. *To be accused*; —at xxvi. 2 with Gen.; —at xxiii. 29; xxvi. 7 folld. by περὶ and Gen.

ἐγ-κἀτάλείπω, f. ἐγ-κἀτά-λείψω, 2. aor. ἐγ-κατέλιπον, v. a. [for ἐν-κἀτάλείπω; fr. ἐν, "in"; κἀτάλείπω, "to leave behind"] 1. *To leave behind in a place, etc.*—2. With εἰς (see 1 εἰς, no. 2): *To take, or cast, into a place and leave behind in it*; see, also, ἄδης. —Pass.: ἐγ-κἀτάλειπομαι, 1. aor. ἐγ-κατελείφθην; see κἀτάλείπω.

†ἐγκλη-μα, μᾶτος, n. [ἐγ-καλέω, "to charge" something "upon" a person; through verbal root ἐγκλη (= ἐν; κλη, a root of καλέω)] ("That which is charged upon" a person; hence) *A charge, accusation, etc.*

ἐγ-κόπτω, (f. ἐγ-κόψω), 1. aor. ἐν-έκοψα, v. a. [for ἐν-κόπτω; fr. ἐν, "without force"; κόπτω, in force of "to weary"] 1. *To weary, tire.*—2. *To hinder, interrupt, etc.*

ἐγκρᾶτ-εια, εἰας, f. [ἐγκρᾶτ-



ἡς, in force of "master of one's self, self-disciplined"] ("The quality of the ἐγκράτης"; hence) *Temperance, moderation, self-control, self-discipline.*

ἐγώ (Gen. ἐμοῦ, enclitic μου), pron. pers. I;—at xxv. 18 ἐγώ is emphatic [akin to Sans. aham, "I"].

†ἐδάφους, εὐς οὐς, n. *Ground.*

(ἐθέλω and) θέλω, f. (ἐθέλῃσω and) θελήσω, 1. aor. ἠθέλησα (and ἐθέλησα, p. τεθέληκα), v. n. and a.: 1. Neut.: a. *To be willing.*—b. *To will.*—2. Act.: a. With Inf.: *To be willing to do, etc.*—b. With Objective clause: *To wish, or desire, that one, etc., should do, be, etc.*—c. With follg. Inf.: *To be sometimes rendered will with the English finite verb of the Gr. Inf.*

ἔθνος, εὐς οὐς, n.: 1. Sing.: *A nation, people.*—2. Plur.: a. *Nations, peoples.*—b. With art.: ("The nations," including all who were not Jews; i. e.) *The Gentiles or Heathen.*

ἔθος, εὐς οὐς, n. *Custom.*

(ἐῴω), p. εἴωθα, pluperf. εἰώθειν, (in pres. used only as part. in connexion with a finite verb; the perf. and pluperf. are used, respectively, as pres. and imperf.) *To be accustomed or wont.*

1. εἰ, 2. pers. sing. pres. ind. of εἶμι.

2. εἰ, conj.: 1. *If*:—εἰ μὴ, (*if not, i. e.*) *except, unless.*—

2. In interrogations, and expressions of doubt, etc.: *Whether, etc.*—3. In questions, merely to mark the question:—εἴτε πρὸς αὐτοὺς. *El ἰλάβετε, he said unto them, Have ye received, etc.?* xix. 2; cf., also, i. 6; xxi. 37; xxii. 25.—N.B. An adverbial or substantival clause connected with a verb or clause denoting some mental emotion or operation is introduced at times by εἰ (*if*), instead of ὅτι (*that*), when the object, etc., of the mental emotion is to be represented as something which the person addressed can scarcely credit to be real. This idiom is frequently used in Attic Greek of a past and certain matter. To this usage must be referred xxvi. 8, 23.

εἶδον, 2. aor. ind. of εἶδω.

(εἶδ-ω, obsol. in pres.), f. εἶδῃσω (and εἶσομαι), p. οἶδα (plur. ἴσμεν, ἴστε, ἴσασι), subj. εἶδω, p. perf. εἰδώς, pluperf. ᾔδειν, 2. aor. εἶδον, imperat. ἴδε, subj. ἴδω (opt. ἴδοιμι), inf. ἰδεῖν, p. ἰδών, 2. aor. mid. εἰδόμην, v. a.: 1. *To know, to perceive mentally.*—2. Perf. and pluperf. are used as a pres. and imperf.: (*I know, I knew.*)—3. The 2. aor. applies to the sight: (*I saw, beheld, etc.*)—N.B. At vii. 34 the ex-

pression *ιδῶν εἶδον* (*etc.*) belongs to that peculiar Greek idiom whereby there is attached to the verb of the sentence a part. of the same root and similar meaning. The above-cited passage is a quotation from the Septuagint—Exod. iii. 7 [akin to Sans. root *VID*, “to perceive, to know”].

*ειδωλό-θῦ-τος, τον, adj.* [*ειδωλον*, (uncontr. gen.) *ειδῶλο-ος*, “an idol”; *θύ-ω*, “to sacrifice”] (“Idol-sacrificed”; *i. e.*) *Sacrificed, or offered, to an idol or idols.*—As Subst.: *ειδωλόθυτον, ον, n.* *That which is sacrificed, or offered, to an idol or idols; an idol-sacrifice, an idol-offering.*

*ειδ-ωλον, ωλου, n.* [*ειδ-ος*, “a form, shape”] (“A form”; hence) *An image of a false god; an idol.*

*ειδώς, νῖα, ός, P. of οἶδα*; see *εἶδω*.

*εἴκοσι, num. adj. indecl.* *Twenty* [akin to Sans. *vīm̐cati* (contr. fr. *dvi*, “two”; *daśant* (original form of *daśan*), “ten”; (*i*) suffix); whence also Lat. *viginti*].

*εἰ-μί, imperf. ἦν and ἤμην, f. ἔσομαι, v. n.: 1. a. To be.—b. Impers.: ἔσται, It shall be or come to pass;—at ii. 17 the Subject of ἔσται is the clause ἐκχεῶ . . . ἐνυπνιασθήσονται; and at ii. 21 πᾶς . . . σωθήσεται;*

*Acts.*

*cf., also, iii. 23.—2. With Dat. of person: a. (“To be to” a person; i. e. of the person as Subject) To have, obtain.—b. (“To be for” a person; i. e.) To be in the opinion, sight, or estimation of a person;—this use of the Dat. after εἰμί is quite classical; but the words ἦν (*sc. Μωϋσῆς*) ἀστεῖος τῷ Θεῷ, (*Moses*) *was in the sight of God beautiful* (vii. 20), are a Hebraism for *very beautiful*.—3. With Gen.: a. *To be the property of, to belong to*; xxvii. 23.—b. In definitions of time or age: *To be of the age of*.—4. Folld. by part. in concord with Subject, instead of the simple verb of such part. in the tense corresponding to that of εἰμί:—*e. g.* ἦσαν κἀθήμενοι = ἐκάθηντο, ii. 2:—ἤμην νηστεύων = ἐνήστευον, x. 30; but the reading ἤμην νηστεύων also occurs: see ἡμαί.—5. *To be, exist, have existence* [for ἐσ-μί, akin to Sans. root *AS*, “to be”].*

*εἶναι, pres. inf. of εἰμί.*

*εἰπάτωσαν, 3. pers. plur. 1. aor. imperat. of εἶπον.*

1. *εἰπέ, 2. pers. sing. imperat. of εἶπον.*

2. *εἶπε, 3. pers. sing. of εἶπον.*

*εἶπ-ον, 2. aor., 1. aor. εἶπα, v. a. without pres. To say, speak;—at ix. 6, 11 supply εἶπεν with ὁ Κύριος.*

εἰ-πως, conj. [εἰ, "if"; πως, "by any means"] *If by any means.*

εἰρημένος, η, ον, P. perf. pass. of εἰρω.

εἰρ-ήνη, ἡνις, f. [prob. εἰρ-ω, "to bind or fasten"] ("The binding, or fastening, thing"; hence) *Peace*;—cf. Lat. pax (= pac-s), fr. root PAC = PAG, whence pa(n)g-o, "to fasten," etc.

(εἰρω, found perhaps only once), f. ἐρῶ (and ἐρέω), p. εἰρηκα, pluperf. εἰρήκειν, v. a. and n.: 1. a. With Acc. of thing: *To say, speak, utter*;—at xx. 38 τῇ λόγῳ, φ = τῇ λόγῳ, δν; see δς, no. 3, a. (a);—at viii. 24 ὧν = ἐκείνων, δ; see δς, no. 3, c, and no. 3, a. (a).—b. With κακῶς and folld. by Acc. of person: *To speak evil of, to revile, etc.*; xxiii. 25.—2. Neut.: *To speak, say*.—3. Pass.: perf. εἰρημαι, 1. aor. ἐρρήθην and ἐρρέθην, 1. fut. ῥηθήσομαι, *To have been said or spoken, etc.*

1. εἰς, prep. gov. acc.: 1. With verbs of motion: a. Horizontally: *Into, within; unto*.—b. Of motion upwards: *Up to, to*.—c. Of motion downwards: *Down to, into*.—2. With verbs of rest to denote previous motion *into* a place, and then the doing, etc., of something *in* or *at* it; cf. ii. 31; viii. 40, etc.—3. *In,*

*at*.—4. Of a state, condition, etc.: *Into, unto; for*.—5. In time: a. *Until, up to, for*.—b. *In, on*.—6. Of a purpose, aim, intention, etc.: a. *For the purpose of, for*.—b. *Unto, for*.—7. *Unto, towards, to* a person.—8. *As to, with respect to*.—9. Of a result, etc.: *For, as*.—10. With εἶμι or γίνομαι: (*To be for; i. e.*) *To become, to be* that which is denoted by the subst. dependent on εἰς; iv. 11.

2. εἰς, μία, ἕν, num. adj.: 1. *One*:—sometimes folld. by Gen. of thing distributed; i. 22; xxiii. 17, etc.; sometimes folld. by ἐξ and Gen.; i. 24; xi. 28, etc.—As Subst.: εἰς, ἐνός, m. *One man, one*;—at ii. 6 εἰς ἕκαστος is in apposition to αὐτοί, which is to be supplied as the Subject of ἡκουον.—2. *First*:—ἐν τῇ μιᾷ τῶν σαββάτων, *on the first day of the week*, xx. 7.

εἰσ-ἄγω, (f. εἰσ-ἄξω, p. εἰσ-αγῆχα), 2. aor. εἰσ-ήγαγον, v. a. [εἰς, "into"; ἄγω, "to lead"] *To lead into* a place; *to lead* or *bring in*.—Pass.: εἰσ-ἄγ-ομαι.

(εἰσ-ἀκούω), f. εἰσ-ακού-ομαι, v. a. [εἰς, "to, unto"; ἀκούω, in force of "to listen"] *To listen to, give ear to, hear*.—Pass.: (εἰσ-ακούομαι, p. εἰσ-ήκουσμαι), 1. aor. εἰσ-ἤκουσθην, 1. fut. εἰσ-ακουσθήσομαι.

εἰσδράμων, οὔσα, ὄν, P. 2. aor. of εἰστρέχω.

εἰσ-εἰμι, imperf. εἰσ-ῥεῖν, v. n. [εἰς, "into"; εἰμι, "to go"] *To go into, to enter.*

εἰσ-έρχομαι, f. εἰσ-ελεύσομαι, p. εἰσ-ελήλυθα, 2. aor. εἰσ-ἦλθον, v. mid. [εἰς, "into"; ἔρχομαι, "to come or go"] *To come, or go, into; to enter;—see ἐξέρχομαι for i. 21.*

εἰσῆεν, imperf. ind. of εἰσεἰμι.

εἰστέναι, pres. inf. of εἰσεἰμι.

†(εἰσ-κἀλέω -κἀλῶ, f. εἰσ-κἀλέσω, v. a. [εἰς, "into"; κἀλέω, "to call"] "To call into" a place; "to call in").—Mid.: (εἰσ-κἀλέομαι -κἀλοῦμαι), 1. aor. εἰσεκαλεσάμην, *To call in to one's self or as one's own especial act;—at x. 23 = "to invite into the house."*

εἰσ-οδος, ὁδου, f. [εἰς, "into"; ὁδός, "a way"] ("A way into" a place; hence) *Entrance;—at xiii. 24 used figuratively of Christ's entrance on His public ministry.*

†(εἰσ-πηδάω -πηδῶ, f. εἰσ-πηδήσομαι), 1. aor. εἰσ-επήδησα, v. n. [εἰς, "into"; πηδάω, "to spring or leap"] *To spring, or leap, into a place; to leap, or spring, in;—at xiv. 14 the readings vary between εἰσ-επήδησαν and ἐξεπήδησαν; see ἐκπηδάω.*

(εἰσ-πορεύω, v. a. [εἰς, "into"; πορεύω, "to cause to go"]

"To cause" one "to go into"; hence, "to lead into").—Mid.:

εἰσ-πορεύομαι, (f. εἰσ-πορεύσομαι), ("To cause one's self to go into"; hence) *To go into a place; to go in, to enter.*

εἰστήκειν, pluperf. ind. of ἵστημι.

†(εἰσ-τρέχω, f. εἰσ-δράμομαι), 2. aor. εἰσ-έδραμον, v. n. [εἰς, "into"; τρέχω, "to run"] *To run into a place; to run in.*

εἰσ-φέρω, (f. εἰσ-οίσω, p. εἰσ-ενήνοχα), 2. aor. εἰσ-ήνεγκον, v. a. [εἰς, "into"; φέρω, "to bear or carry"] *To bear or carry into a place; to bring in.*

εἰωθώς, νῖα, ὅς, P. perf. of ἔθω:—τὸ εἰωθὸς τῷ Πέτρῳ, *that which was customary to Peter; i. e. Peter's accustomed way or custom; xvii. 2.*

εἶων, 3. pers. plur. imperf. ind. of εἶδω; xxvii. 40.

ἐκ (before a vowel ἐξ), prep. gov. gen.: 1. *Out of, from, forth from.*—2. Of a source or origin, whence anything proceeds: a. *From, of.*—b. *Of, belonging to.*—3. a. To mark whence anything comes: *From, from among.*—b. *Of, belonging to.*—4. Of birth, origin, etc.: *Of, from.*—5. Of the Agent after pass. verbs: *By.*—6. Of the instrument, means, mode, etc.: *With, by.*—7. To mark a cause: *From,*

*by, in consequence of.*—8. Of a number: *Of, out of.*—9. Put partitively with its case instead of simple Partitive Gen. used as Object:—ἐκ καρποῦ τῆς δσφύος αὐτοῦ καθίσαι ἐπὶ τοῦ θρόνου αὐτοῦ, *that He* (i. e. God) *will seat* (a part) *of the fruit of his loins on his throne*—i. e. one who sprang from his loins, ii. 80. For this use of ἐκ with Partitive Gen. as Object cf. John i. 16; iv. 13; Luke xxii. 16: see δυνῶμι. If, however, the reading of the "Textus Receptus," as mentioned under art. καθίζω, be followed, then ἐκ καρποῦ will become the Subject of the verb, καθίσαι.—10. Of time: a. *From, up from, ever since, a certain commencing point:*—ἐξ ἑτῶν ὀκτώ, *from eight years ago, i. e. for, or during, eight years.*—b. *After.*—11. After numeral adjectives: *Of, out of.*—12. With neut., but rarely fem., adjectives to form adverbial expressions:—ἐκ δευτέρου, *a second time*, x. 15; ἐκ δεξιῶν, *on the right hand*, vii. 56, etc.

ἐκάμῃσα, 1. aor. ind. of κατὰμῃω.

ἕκαστος, η, ον, pron. adj. *Each.*—As Subst.: ἕκαστος, ον, m. *Each man, each*;—at ii. 8 ἕκαστος is in apposition to ἡμεῖς.

ἑ-κᾶτόν, num. adj. indecl. *One hundred, a hundred* [for ἐν-κατόν; fr. εἷς, ἐν-ός, "one"; κᾶτον, akin to Sans. *śatam*, "a hundred"].

ἑκατον-τ-άρχ-ης, and ἑκατόν-τ-αρχ-ος, ον, m. [ἑκατόν, "a hundred"; (τ) epenthetic letter; ἀρχ-ω, "to command"] ("One who commands a hundred men"; hence) *A centurion.*

ἐκ-βάλλω, f. ἐκ-βάλλω, (p. ἐκ-βέβληκα), 2. aor. ἐξ-έβαλον, v. a. [ἐκ, "out"; βάλλω, "to cast"] 1. a. *To cast, or throw, out.*—b. Mid.: *To cast, or throw, out as one's own act or with one's own hands.*—2. *To drive forth, or out, from a place; to expel from.*—3. *To send away, dismiss, remove.*—Mid.: ἐκ-βάλλομαι.

ἐκβολ-ή, ἡς, f. [for ἐκβάλλ-η; fr. ἐκβάλλ-ω, "to cast, or throw, out"] ("A casting, or throwing, out"; hence) *Of a ship's cargo: A throwing over-board.*

ἐκ-δέχομαι, (f. ἐκ-δέχομαι), v. mid. [ἐκ, "from"; δέχομαι, "to receive"] ("To receive something from" one; hence, "to succeed to" something; hence) *To await, wait for.*

ἐκ-διηγέομαι -διηγούμαι, v. mid. [ἐκ, in "strengthening" force; διηγέομαι, "to relate"] *To relate, or declare, fully or particularly.*

ἐκδίκη-σις, σεως, f. [for ἐκδικε-σις; fr. ἐκδικέ-ω, "to avenge"] 1. *An avenging.*—2. *Vengeance.*

†ἐκδο-τος, τον, adj. [ἐκ-δίδωμι, "to give out or forth"; hence, "to deliver up, betray"; through verbal root ἐκδο (= ἐκ; δο, a root of δίδωμι)] *Delivered up, betrayed.*

ἐκεῖ, adv.: 1. *There, in that place.*—2. *Thither, to that place.*

ἐκεῖ-θεν, adv. [ἐκεῖ, "there"; suffix -θεν, denoting removal "from"] ("From there"; i. e.) 1. *Of place: From that place, thence.*—2. *Of time: Thereafter, afterwards.*

ἐκεῖ-νος, νη, νο, pron. dem. [ἐκεῖ, "there"] *The person or thing thers; that person, or thing;—frequently to mark something that has preceded.*—As Subst. of all genders: *He, she, it.*

†ἐκεῖ-σε, adv. [ἐκεῖ, "there"; suffix σε = Attic δε for πρὸς] ("To there"; i. e.) *To that place, thither.*

ἐκ-ζητέω -ζητῶ, (f. ἐκ-ζητήσω), 1. aor. ἐξ-εζητήσα, v. a. [ἐκ, "out"; ζητέω, "to seek"] *To seek, or search, out or after.*

†ἐκθαμβ-ος, ον, adj. [ἐκ-θαμβ-έω (neut.), "to be greatly amazed"] *Greatly amazed, exceedingly astonished.*

†ἐκθε-τος, τον, adj. [ἐκ-

τίθημι, "to put out or forth"; hence, "to expose"; through verbal root ἐκθε (= ἐκ; θε, a root of τίθημι)] *Exposed, cast out, abandoned, etc.*

ἐκκέχυμαι, perf. ind. pass. of ἐκχέω.

ἐκκλη-σία, σίας, f. [ἐκ-κᾶλέω, "to call, or summon, forth," through verbal root ἐκκλη (= ἐκ; κλη, a root of καλέω)] ("A calling, or summoning, forth"; hence, "an assembly" summoned by the public crier; hence) In Gr. Test.: *The Church*, i. e. the general body of believing people, and also such of them as are in any one place.

†(ἐκ-κολυμβάω -κολυμβῶ), 1. aor. ἐξ-εκολύμνησα, v. n. [ἐκ, "out"; κολυμβάω, "to swim"] *To swim out from a ship; to escape by swimming.*

†(ἐκ-λάλέω -λάλῶ), 1. aor. ἐξ-ελάλησα, v. a. [ἐκ, "out"; λαλέω, "to speak"] ("To speak out"; hence) *To tell, utter, disclose, etc.*

(ἐκ-λέγω, 1. aor. ἐξ-έλεξα, p. ἐξ-είλεχα, v. a. [ἐκ, "out"; λέγω, "to pick or gather"] 1. Act.: "To pick or gather out."—2.) Mid.: ἐκ-λέγομαι, 1. aor. ἐξ-ελεξάμην, ("To pick out for one's self"; hence) *To choose out, choose, select.*

ἐκλογ-ή, ης, f. [for ἐκλεγ-ή; fr. ἐκλέγ-ομαι (mid.), "to select"] *Selection:—σκεῦος*

ἐκλογῆς, (a vessel of selection, i. e.) a select, or chosen vessel, ix. 15.

†(ἐκ-πέμπω, f. ἐκ-πέμψω), 1. aor. ἐξ-έπεμψα, v. a. [ἐκ, "out"; πέμπω, "to send"] *To send out or forth.*—Pass.: (ἐκ-πέμπομαι), 1. aor. ἐξ-επέμψην.

†(ἐκ-πηδάω -πηδῶ, f. ἐκ-πηδήσομαι and ἐκ-πηδήσω), 1. aor. ἐξ-επήδησα, v. n. [ἐκ, "out"; πηδάω, "to spring or leap"] *To spring, or leap, out or forth; see εἰσπηδάω.*

ἐκ-πίπτω, (f. ἐκ-πεσοῦμαι), p. ἐκ-πέπτωκα, 1. aor. ἐξ-έπεσα, 2. aor. ἐξ-έπεσον, v. n. [ἐκ, "from"; πίπτω, "to fall"] 1. Of chains: *To fall from or off from the hands, etc.*;—at xii. 7 strengthened by follg. ἐκ.—2. Nautical t. t.: a. Of persons as Subject: *To be cast, or thrown, ashore.*—b. Of a ship as Subject: *To be driven ashore, to be wrecked.*—c. Of a boat: *To fall off from a ship; i. e. to go adrift.*

†ἐκ-πλέω, (f. ἐκ-πλεύσομαι), 1. aor. ἐξ-έπλευσα [ἐκ, "out"; πλέω, "to sail"] *To sail out, forth, or away.*

†(ἐκ-πληρῶ -πληρῶ), p. ἐκ-πεπλήρωκα, v. a. [ἐκ, in "intensive" force; πληρῶ, "to fill"] ("To fill quite, to make quite full"; hence) *To fulfil a promise, etc.*

†ἐκπλήρω-σις, σεις, f. [for

ἐκπλήρο-σις; fr. ἐκπληρό-ω, "to fulfil"] *A fulfilling, fulfilment, completion.*

(ἐκ-πλήσσω, f. ἐκ-πλήξω, v. a. [ἐκ, "out of"; πλήσσω, "to strike"] 1. Act.: "To strike out of, drive away by striking"; hence, "to drive out of one's senses; to amaze," etc.—2.) Pass.: ἐκ-πλήσσομαι, (p. ἐκ-πέπληγμαι, 1. aor. ἐξ-επλήχην), 2. aor. ἐξ-επλάγην, *To be amazed or astonished.*

(ἐκ-πορεύω, v. a. [ἐκ, "out"; πορεύω, "to make to go"] 1. Act.: "To make to go out."—2. Mid.): ἐκ-πορεύομαι, f. ἐκ-πορεύσομαι, ("To make one's self to go out"; hence) a. *To go, or come, out or forth; to proceed forth.*—b. *To go away, depart*;—at xix. 12 the readings vary between ἐκπερεύεσθαι and ἐξέρχεσθαι; see ἐξέρχομαι.

ἐκστα-σις, σεις, f. [ἐκστα (i. e. ἐκ; στα, root of ἵστημι), root of ἐξίστημι, in neut. tenses, "to be amazed"; see ἐξίστημι] 1. *Amazement, astonishment.*—2. *A trance.*

†ἐκ-τάρσσω (and ἐκ-τάρπτω, f. ἐκ-τάρδω), v. a. [ἐκ, in "intensive" force; τάρσσω, "to trouble"] *To trouble exceedingly, to cause great trouble to.*

ἐκτεθαίς, εἶσα, ἐν, P. 1. aor. pass. of ἐκτίσθαι;—at vii. 21 the readings vary between ἐκτεθέντος δὲ αὐτοῦ and ἐκ-

τεθέντα δὲ αὐτόν; while in some cases in which the latter reading is found, the follg. αὐτόν is omitted.

ἐκ-τείνω, f. ἐκ-τενῶ, (p. ἐκ-τέτακα), 1. aor. ἐξ-έτεινα, v. a. [ἐκ, "out or forth"; τείνω, "to stretch"] 1. *To stretch out or forth.*—2. Of an anchor as Object: *To throw out, let down.*

†ἐκτεν-εια, εἰας, f. [ἐκτεν-ής, "zealous"] ("The quality of the ἐκτενής"; hence) *Zeal, earnestness, fervency*:—ἐν ἐκτενείᾳ, *fervently, earnestly*, xxvi. 7; see ἐν, no. 12.

†ἐκτεν-ής, ἐς, adj. [ἐκτείνω, "to stretch out"; through verbal root ἐκτεν (= ἐκ; τεν, root of τείνω)] ("Stretched out, strained"; hence) Of acts: *Zealous, fervent, earnest, intense*;—at xii. 5 the readings vary between ἐκτενής and ἐκτενῶς.

ἐκτεν-ῶς, adv. [ἐκτεν-ής, "zealous"] ("After the manner of the ἐκτενής"; hence) *Zealously; with zeal, fervour, etc.*; see ἐκτενής.

†(ἐκ-τίθημι, f. ἐκ-θήσω), v. a. [ἐκ, "out"; τίθημι, "to put or place"] ("To put, or place, out or outside"; hence) 1. Of a new-born child as Object: *To expose.*—2. ("To expound, relate, declare.")—Mid.: ἐκ-τίθεμαι, 2. aor. ἐξ-εθέμην, *To expound, relate,*

*declare* for one's self or as one's own especial act.—3. Pass.: (ἐκ-τίθεμαι, p. ἐκ-τέθειμαι), 1. aor. ἐξ-ετέθην.

(ἐκ-τίνάσσω, f. ἐκ-τινάξω), 1. aor. ἐξ-ετίναξα, v. a. [ἐκ, "off"; τινάσσω, "to shake"] 1. *To shake off.*—2. Mid.: 1. aor. ἐξ-ετίναξαίμην, *To shake off* for one's self or as one's own especial act.

1. ἕκ-τος, τη, τον, num. adj. [for ἕξ-τος; fr. ἕξ, "six"] ("Provided with ἕξ"; hence) *Sixth*:—ὥρα ἕκτη, *the sixth hour*, i. e. mid-day.

2. ἐκ-τός, adv. [ἐκ, "out"] *Outside*;—at xxvi. 22 οὐδὲν ἐκτὸς λέγων ὧν τε οἱ προφηταὶ ἐλάλησαν is put for οὐδὲν ἐκτὸς ἐκείνων λέγων, & οἱ προφηταὶ ἐλάλησαν μέλλοντα; see ὅς, 3, c, and 3, a, (a).

ἐκ-φέρω, (f. ἐξ-οίσω), 1. aor. ἐξ-ήνεγκα, v. a. [ἐκ, "out"; φέρω, "to bear or carry"] *To bear out or carry out; to bring out or forth*;—at v. 9 observe the change of Subject from πόδες (with which supply εἰσι), to αὐτοὶ (= οἱ θάψαντες τὸν ἄνδρα σου), to be supplied.

ἐκ-φεύγω, f. ἐκ-φεύχομαι (and ἐκ-φευγούμαι), p. ἐκ-πέφευγα, 2. aor. ἐξ-εφύγον, v. n. [ἐκ, "out of"; φεύγω, "to flee"] ("To flee out of"; hence) *To flee away, to escape.*

ἐκ-χέω, f. ἐκ-χεῶ, (p. ἐκ-κῆύχα), 1. aor. ἐξ-έχεα, v. a.



[ἐκ, "out"; χέω, "to pour"]

1. Act. : *To pour out*, whether actually or figuratively :—for ἐκχεῖν ἀπὸ see ἀπὸ, no. 3.—2.

Of blood : *To pour out, spill, shed*.—3. Pass. : Of the bowels : *To be poured out; to gush out* ;

—at i. 18 ἐξεχύθη (sing.) has for its Subject the nom. neut. plur. σπλάγχνα.—Pass. : ἐκ-χέομαι, p. ἐκ-κέχϋμαι, 1. aor.

ἐξε-χϋθην, 1. fut. ἐκ-χυθήσομαι.

†(ἐκ-ψύχω), 1. aor. ἐξ-έψυξα, v. n. [ἐκ, "out"; ψύχω, "to breathe or blow"] ("To breathe out"; hence) *To expire, die, give up the ghost*.

†ἐλαι-ών, ὄνος, n. [ἐλαι-α, "an olive-tree"] ("That which has an olive-tree or olive-trees"; hence) *Olive-yard*; another name for τὸ ὄρος τῶν ἐλαιῶν, *The mount of the olives*; i. e. *Mount Olivet*.

†ἐλάκησα, 1. aor. ind. of λάσκω.

†Ἐλαμ - ἱτης, ἱτου, m. [\*Ἐλάμ, "Elam" (i. e. prob. "Concealment"), the name of the eldest son of Shem; hence, the country of Elam's descendants, a Persian province of which Susa was the capital, now prob. "Chûzistan"] *A son of Elam, an Elamite*;—Plur. : *Elamites*;—at ii. 9 = the Jews settled in the country of the Elamites.

ἐλάχον, 2. aor. of λαγχάνω.

ἐλεημο-σϋνη, σϋνης, f. [for

ἐλεημον-σϋνη; fr. ἐλεήμων, ἐλεήμων-ος, "pitiful, compassionate"] ("The quality of the ἐλεήμων"; hence, "pity, compassion, mercy"; hence, as a result) *Alms, charity*.

†ἐλευ-σις, σεις, f. [ἐρχομαι, "to come," through the root ἐλεν found in fut. ἐλεύ-σομαι] *A coming*.

ἐληλύθης, υἷα, ὅς, P. perf. of ἐρχομαι.

ἐλθών, οὔσα, ὄν, P. 2. aor. of ἐρχομαι.

ἔλκε, f. (ἐλξω and) ἐλκῦσω, 1. aor. (ἐλξα and) ἐλκῦσα, v. a. *To draw*, both in a literal and figurative force.

†Ἑλλάς, ἄδος, f. *Hellas*, (a district of Thessaly with a town of the same name; hence, N. Greece as opp. to S. Greece or the Peloponnesus; hence) *Greece in general*.

\*Ἑλλην, ηνος, m. ("Hellen"; a son of Deucalion king of Phthia in Thessaly, who with his wife Pyrrha alone escaped from the flood that, according to mythology, destroyed all the inhabitants of Thessaly; hence) 1. *A Greek*, i. e. a native of Hellas or Greece.—2. *A Greek*, as opp. to Jews; a *Gentile*.

\*Ἑλλην-ίς, ἱδος, adj. f. [\*Ἑλλην, Ἑλλην-ος, "a Greek"] 1. *Of, or belonging to, a Greek or the Greeks*; *Greek, Grecian*.—2. *Gentile*.

†**Ἑλληνισ-τής**, τοῦ, m. [for **Ἑλληνιδ-τής**; fr. **Ἑλληνίζω** (= **Ἑλληνιδ-σω**), "to speak Greek"] ("One who speaks Greek"; hence) 1. *A Greek converted to Judaism.*—2. *A Greek Jew, Hellenist*, i. e. a foreign Jew as opp. to those born in Palestine.

**Ἑλληνι-στί**, adv. [for **Ἑλληνιδ-τί**; fr. **Ἑλληνίς**, **Ἑλληνιδ-ος**, "Greek"] ("After the manner of the **Ἑλληνίς**"; hence) *In the Greek tongue or language.*

**ἐλπίζω**, f. (**ἐλπίσω** and) **ἐλπῖω**, p. **ἤλπικα**, 1. aor. **ἤλπισα**, v. n. and a. [for **ἐλπιδ-σω**; fr. **ἐλπίς**, **ἐλπιδ-ος**, "hope"] 1. Neut.: *To put one's hope; to hope, trust.*—2. Act.: *To hope, expect.*

**ἐλπίς**, ἴδος, f. *Hope, expectation.*

†**Ἐλύμας**, α, m. *Elymas*, i. e. a sorcerer; the surname of Bar-Jesus; xiii. 6, 8 [prob. a Greek form of Arabic *Alimon* or *Elimon*, "a wise person"; also, "a magician"].

**ἐμ-αυτοῦ**, αὐτῆς (only in sing. number), reflexive pron. of 1st person [**ἐγώ**, **ἐμ-οῦ**, "I"; **αὐτοῦ**, gen. of **αὐτός**, "self"] *Of, etc., myself.*

†(**ἐμ-βιβάζω**, f. **ἐμ-βιβᾶσω**), 1. aor. **ἐν-εβιβᾶσα**, v. a. [for **ἐν-βιβᾶζω**; fr. **ἐν**, "in"; **βιβᾶζω**, "to cause to go"] ("To cause to go in"; hence)

*To put a person, etc., on board ship; to embark a person, etc.*

**ἐμ-βλέπω**, (f. **ἐμ-βλέψω**), 1. aor. **ἐν-έβλεψα**, v. n. [for **ἐν-βλέπω**] 1. [**ἐν**, "at"; **βλέπω**, "to look"] Folded by **εἰς** with Acc.: *To look at or upon; to fix the eyes, or looks, upon.*—2. [**ἐν** (like Lat. *in*), "without force"; **βλέπω**, "to see"] *To see, behold.*

†**ἐμ-μαίνομαι**, v. mid. [for **ἐν-μαίνομαι**; fr. **ἐν**, "at"; **μαίνομαι**, "to be mad"] With Dat. of person: *To be mad at, to be enraged with.*

**ἐμ-μένω**, f. **ἐμ-μενῶ**, 1. aor. **ἐν-έμεινα**, v. n. [for **ἐν-μένω**; fr. **ἐν**, "in"; **μένω**, "to stay"] ("To stay, or remain, in" a place; hence) *To abide, continue, remain firm or steadfast in.*

†**Ἐμμόρ**, m. indecl. ("Ass") *Emmor*, the father of Sychem; vii. 16; cf. Gen. xxiii. 19, where the name appears as *Hamor*.

**ἐμ-πιπλάω**, **ἐμ-πιπλέω**, (and **ἐμ-τίπλημι**, f. **ἐμπλήσω**, p. **ἐμ-πέπληκα**), 1. aor. **ἐν-έπλησα**, v. a. [for **ἐν-πιπλάω**, **ἐν-πιπλέω**, and **ἐμπίπλημι**; fr. **ἐν**, in "augmentative" force; **πιπλάω**, **πιπλέω**, or **πίμπλημι**, "to fill"] With Gen.: *To fill full with.*

†**ἐμ-πνέω**, (f. **ἐμ-πνεύσομαι**), v. n. [for **ἐν-πνέω**; fr. **ἐν**, "without force"; **πνέω**, "to

breathe"] ("To breathe"; hence) With Gen.: *To breathe of*, i. e. *to be animated with, to be full of*; ix. 1; cf. Lat. (*cadem*) *spirāre*.

ἐμ-προσθεν, adv. [for ἐν-προσθεν; fr. ἐν, "in"; πρόσθεν, "before"] ("In the place before"; hence) With Gen.: ("Before, in front of" a place; hence) *In the presence of, in the sight of, before the eyes of*, a person, etc.;—at x. 14 the readings vary between ἐμπροσθεν and ἐνώπιον; see ἐνώπιον.

ἐμφαν-ής, ἐς, adj. [ἐμφαίνω, in force of "to exhibit, display," through verbal root ἐμφαν (= ἐν; φαν, root of φαίνω)] ("Exhibited, displayed"; hence) *Manifest*.

ἐμφαν-ίζω, f. ἐμφάνισω (and ἐμφανίσω), 1. aor. ἐνεφάνισα, v. a. [ἐμφαν-ής, "manifest"] ("To make ἐμφανής"; hence, "to show forth, exhibit"; hence) 1. *To declare, tell, make known*, etc.;—at xxiii. 22 folld. by Acc. of thing;—at xxiii. 15 folld. by clause introduced by πως.—2. Elliptically; (either for ἐμφανίζειν ἑαυτόν, etc., *to show himself*, etc.; *to appear*;—or for ἐμφανίζειν διδασκαλικήν χάρτην, *to show a paper pertaining to teaching*, i. e. *containing particulars*; hence, *in each case*.) In a judicial

sense: *To inform, to give information*; cf. ἀναστατών at end.

ἐμ-φοβ-ος, ον, adj. [for ἐν-φοβ-ος; fr. ἐν, "in"; φόβ-ος, "fear"] *In fear, terrified, affrighted*.

ἐν, prep. gov. dat. only:

1. Locally: a. *In, within*.—b. *Among, with*; ii. 29.—c. *At*.—d. Of a book, author, etc.: *In*.—2. Of time: a. *In, within, in the course of, during*.—b. *On, upon*.—c. *At*.—3. Of the instrument, means, etc.: *With, by, on account of*.—4. Of the agent: *In, by, at*.—5. Of persons in whom anything is regarded as residing or taking effect; or *through* whom anything operates.—6. Of attendant circumstances, feelings, etc.: *In, with*.—7. Of number: a. *In, among*.—b. *Up to, to the number of*.—8. Of condition, or mode of acting: *In*.—9. Of that which is found in one; also, *in* which one is engaged, etc.—10. To denote a share or participation: *In*.—11. *In the case of, with respect to*:—ἐν ὀλίγῳ, *with respect to a little*; or, adverbially, *almost*; so, ἐν πολλῷ, *with respect to much*; or, adverbially, *altogether*.—12. To form adverbial expressions:—ἐν τάχει, *with speed, speedily*, xxv. 4, etc.

ἐναντι, adv. = ἐναντίον.

ἐναντίον, adv. [adverbial neut. of ἐναντίος, "opposite, facing"] ("In the way of the ἐναντίος"; hence) With Gen.: *In the presence of, before.*

ἐν-αντίος, αντία, αντίον, adj. [ἐν, "without force" (cf. Lat. in); αντίος, "opposite"] ("Opposite, facing"; hence) With accessory notion of hostility, etc.: 1. With Dat. of person or πρὸς c. Acc.: *Opposed, or hostile, to; against.* — 2. Of the wind: *Adverse, contrary, unfavourable.*

ἐνδε-ής, ἐς, adj. [ἐνδέ-ω, "to be wanting or lacking."] *Wanting, lacking, in need, in want.*

ἐν-δεκα, num. adj. indecl. [εἰς, ἐν-ός, "one"; δέκα, "ten"] ("One (and) ten"; i. e.) *Eleven*: — οἱ ἑνδεκα ἀπόστολοι, *the eleven apostles*, i. e. those who remained after the fall of Judas, i. 26. — As Subst. m.: ἑνδεκα: With Art.: *The eleven*, i. e. the eleven Apostles; ii. 14.

ἐν-δυνάμ-ω -ω, 1. aor. ἐν-εδυνάμωσα, v. a. [ἐν, "in"; δυνάμ-ις, "strength"] ("To put strength in" something; hence) 1. *To strengthen.* — 2. Pass.: ἐν-δυνάμ-όμαι -οῦμαι, 1. aor. ἐν-εδυνάμωθην, *To be strengthened; to be made, become, or be strong.*

ἐν-δύω, (f. ἐν-δύσω), 1. aor.

ἐν-έδυσα, v. a. [ἐν, "in"; δύω, "to get into or put on"; 1. Act.: ("To make to get into, or put on, and to be in"; hence) With Acc. of person and Acc. of thing: *To put something on another; to clothe another in something.* — 2. Mid.: ἐν-δύομαι, (f. ἐν-δέδομαι), (p. in act. form ἐν-δέδωκα), 1. aor. ἐν-εδυσάμην: With Acc. of thing: *To clothe one's self in, to put on or upon one's self.*

ἐνέγκας, ᾱσα, αν, P. 1. aor. of φέρω.

†ἐν-ἐδ-ρα, ρας, f. [ἐν, "in"; ἕζομαι (= ἔδ-σομαι), "to sit," through root ἐδ] ("A sitting in" a place; hence) *A lying in wait, an ambush*: — ἐνέδραν ποιεῖν, (to make, i. e.) *to lay, or set, an ambush; to lie in wait*; — at xxiii. 16 the readings vary between τὴν ἐνέδραν and τὸ ἐνεδρον; see ἐνεδρον.

ἐνεδρ-εύω, (f. ἐνεδρεύσω), v. a. [ἐνέδρ-α, "an ambush"] ("To make an ambush for"; hence) *To lie in wait for.*

†ἐν-ἐδ-ρον, ρου, n. = ἐνέδρα: — for xxiii. 16 see ἐνέδρα.

ἕνεκα, ἕνεκεν, adv. With Gen.: *For the sake of, on account of.*

(ἐν-εulogéō, -eulogῶ, v. a.) [ἐν, "in or by"; εὐλογέω, "to bless"] *To bless in or by.* — Pass.: 1. fut. ἐν-εulogēthῆ-σομαι.

ἐνθάδε, adv. *Here.*

ἐν-θῦμ-έομαι -οῦμαι, f. ἐν-θῦμ-ήσομαι, p. ἐν-τεθῦμ-ημαι, 1. aor. ἐν-εθῦμ-ήσθην, v. mid. [ἐν, "in"; θῦμ-ός, "mind"] *To have, or turn over, in the mind; to reflect upon, ponder, consider*:—for x. 19 see διεν-θῦμέομαι.

ἐνθῦμη-σιν, σιν, f. [for ἐνθῦμ-ε-σιν; fr. ἐνθυμέ-ομαι, "to think"] ("A thinking"; hence) *A thought, device, contrivance.*

ἐνιαυτός, οὔ, m. *A year*;—at xi. 26 ἐνιαυτὸν ὅλον is Acc. of "Duration of time."

ἐν-ισχυ-ω, 1. aor. ἐν-ίσχυ-ῶσα, v. a. [ἐν, "in"; ισχυ-ω, "to be strong"] ("To be strong in" one's self; hence) *To become strong, to be strengthened.*

ἐννέ-ατος, ἄτη, ἄτον, adj. [for ἐννέ-ατος; fr. ἐννέ-α, "nine"] ("Provided with nine"; hence) *Ninth*:—ἄρα ἐννᾶτη, *the ninth hour*, i. e. 8 o'clock P.M.

ἔννεός (also ἐνεός), ἄ, ὄν, adj. *Dumb, speechless.*

ἐν-νομ-ος, ον, adj. [ἐν, "in or within"; νόμ-ος, "law"] ("That is in, or within, the law"; hence) *Ordained by law, lawful, legal.*

ἐντέλλ-ομαι, f. ἐντελοῦμαι, 1. aor. ἐνετειλάμην, p. pass. in mid. force ἐντέταλμαι, v. mid. [ἐντέλλ-ω (very rare,

prps. only in Pindar), "to command"] With Dat. of person: *To give a command, or charge, to; to enjoin, command, bid.*

ἐντολ-ή, ἥς, f. [for ἐντελ-ή; fr. ἐντέλλ-ω; see ἐντέλλομαι] ("That which is commanded"; hence) *A commandment.*

ἐν-τόπ-ιος, ιον, adj. [ἐν, "in"; τόπ-ος, "a place"] ("Being in τόπος"; hence) *Of, or belonging to, a place.*—As Subst.: ἐντόπιος, ου, m. *One of, or belonging to, a place; an inhabitant of a place.*

ἐν-τρομ-ος, ον, adj. [ἐν, "in"; τρόμ-ος, "a trembling"] ("Being in τρόμος"; hence) *Trembling through fear; in terror, terrified.*

ἐν-τυγχάνω, (f. ἐν-τεύξομαι, p. ἐν-τετύχηκα), 2. aor. ἐν-έτυχον, v. n. [ἐν, "at"; τυγχάνω, "to be"] ("To be at" a place; hence, "to fall in with, light upon," a person; hence, "to converse with"; hence) With Dat. of person: *To apply, or make application, to.*

ἐνυπνί-αζομαι, f. ἐνυπνιάσ-θῆσομαι, (1. aor. ἐνυπνιάσθην and ἐνυπνιάσθην), v. mid. [ἐνύπνι-ον, "a dream"] 1. *To dream.*—2. *To be admonished or taught by God in dreams.*

ἐν-υπν-ιον, ιου, n. [ἐν, "in"; ύπν-ος, "sleep"] ("Pertaining to that which

is, or takes place, in sleep"; hence) *A dream, vision*;—at ii. 17 the readings vary between *ἐνυπνίους* (Dat. of manner), and *ἐνύπνια* (Acc. of nearer Object).

*ἐνώπιον*, adv. [adverbial neut. sing. of *ἐνώπιος*, "in one's presence"] With Gen.: *In the presence of, before*:—for x. 14 see *ἐμπροσθεν*.

†(*ἐν-ωτ-ίζομαι*), 1. aor. *ἐν-ωτ-ισάμην*, v. mid. [*ἐν*, "in"; *οὖς*, *ωτ-ός*, "an ear"] *To receive in the ear or ears; to hearken, or give heed, to*.

1. *ἕξ*; see *ἐκ*.

2. *ἕξ*, num. adj. indecl. *Six* [akin to Sans. *shash*, "six"].

*ἕξ-ἄγω*, (f. *ἕξ-ἄξω*), 2. aor. *ἕξ-ἤγαγον*, v. a. [*ἕξ*, "out"; *ἄγω*, "to lead"] *To lead, or conduct, out or forth*.

*ἕξ-αίρω*—*αἰρῶ*, f. *ἕξ-αἰρήσω* (later *ἕξ-ελῶ*), 2. aor. *ἕξ-εἶλον*, v. a. [*ἕξ* (= *ἐκ*), "out"; *αἰρέω*, "to take"] 1. Act.: *To take out*.—2. Mid.: ("To take out for one's self, or as one's own especial act"; hence) a. *To select*—b. *To deliver*.—Mid.: *ἕξ-αἰρέομαι*—*αἰρούμαι*, (f. *ἕξ-ελούμαι*, 1. aor. *ἕξ-ῆρησάμην*), 2. aor. *ἕξ-εἰλόμην* and *ἕξ-εἰλάμην*.

*ἕξ-αἰφνης*, adv. [*ἕξ* (= *ἐκ*), in "strengthening" force; *αἰφνης*, "suddenly"] *Suddenly, on a sudden*.

(*ἕξ-ἄλείφω*), f. *ἕξ-ἄλειψω*, 1. aor. *ἕξ-ἤλειψα*, v. a. [*ἕξ* (=

*ἐκ*), in "intensive" force; *ἄλείφω*, in force of "to blot out"] *To blot out*; i. e., of sin, *to forgive, pardon*.—Pass.: (*ἕξ-ἄλειφομαι*, p. *ἕξ-ἤλιμμαι*, Attic *ἕξ-ἄλλήμιμαι*), 1. aor. *ἕξ-ἠλείφθην*.

†*ἕξ-ἄλλομαι*, (f. *ἕξ-ἄλοῦμαι*), v. mid. (*ἕξ* (= *ἐκ*), "out from"; *ἄλλομαι*, "to leap") ("To leap out from" a place; hence) *To leap up* from a lower position, the ground, etc.

*ἕξ-ἀνίστην*, 2. aor. ind. of *ἕξ-ἀνίστημι*.

(*ἕξ-ἀνίστημι*, f. *ἕξ-ἀναστήσω*), 1. aor. *ἕξ-ἀνέστησα*, 2. aor. *ἕξ-ἀνέστην*, v. a. and n. [*ἕξ* (= *ἐκ*), "from"; *ἀνίστημι*, "to make to stand up;—to stand up"] 1. Act.: Pres., imperf., 1. fut., and 1. aor.: *To make, or cause, to stand up from a place, etc.*—2. Neut.: Perf., pluperf., and 2. aor.: ("To stand up from" one's seat, etc.; hence) *To rise up, arise*.

*ἕξ-ἀποστέλλω*, f. *ἕξ-ἀποστελῶ*, 1. aor. *ἕξ-ἀπέστειλα*, v. a. [*ἕξ* (= *ἐκ*), in "intensive" force; *ἀποστέλλω*, "to send forth"] *To send forth*.—Pass.: 2. aor. *ἕξ-ἄπεσθῆλν*.

(*ἕξ-ἀρτίζω*, f. *ἕξ-ἀρτίῳ*), 1. aor. *ἕξ-ἤρτισα*, v. a. [*ἕξ* (= *ἐκ*), in "intensive" force; *ἀρτίζω*, "to prepare"] ("To prepare completely"; hence) Of time: *To finish, fulfil, complete*.

*ἕξ-αυτῆς*, adv. [*ἕξ* (= *ἐκ*),

"at" (of time); αὐτῆς, fem. gen. sing. of αὐτός, "self, very"; with ellipse of τῆς ὥρας, "the time"] ("At the very time"; hence) *At once, instantly, immediately, directly.*

ἐξελᾶμην and ἐξελόμην; see ἐξαιρέω.

†ἐξ-εἶμι, imperf. ἐξ-ῆειν, inf. ἐξ-ίεναι, v. n. [ἐξ (= ἐκ, "out"; εἶμι, "to go")] *To go out or forth.*

ἐξ-έρχομαι, f. ἐξ-ελεύσομαι, p. ἐξ-ελήλυθα, 2. aor. ἐξ-ῆλθον, v. mid. [ἐξ, "out"; ἔρχομαι, "to come or go"] 1. *To come, or go, out or forth*:—for xix. 12 see ἐκπορεύομαι;—at xvi. 19 the readings vary between ἐξελεῖν τῆς πόλεως and ἀπελεῖν ἀπὸ τῆς πόλεως; at xxviii. 15 between ἐξῆλθον and ἦλθον:—ἐισέρχεσθαι καὶ ἐξέρχεσθαι, *to go in and go out, a Hebraism for to pursue one's daily life, etc.*—2. Of a viper as Subject: *To come forth, creep out*; xxviii. 3.—3. Of hope, etc., as Subject: *To depart, go away, be lost.*

ἐξεστᾶκέναί, perf. inf. of ἐξίστημι.

ἐξ-ἔστι, (f. ἐξ-ἔσται), p. pres. ἐξόν, v. impers. [ἐξ (= ἐκ), denoting "completeness"; ἐστί (impers.), "it is possible"] ("It is quite possible" for one; hence) *It is lawful or allowable; it is permitted, etc.*;—

at xvi. 21 with clause ἀ παραδέχεσθαι as Subject; cf. xxi. 37; xxii. 25;—at viii. 37 supply the Inf. βαπτισθῆναι as Subject;—at ii. 29 ἐξόν is predicated of the clause εἰρεῖν . . . ταύτης; supply, also, ἔστω or ἐστίν as the copula.

ἐξεχῦθην, 1. aor. ind. pass. of ἐκχέω.

ἐξ-ηγέομαι -ηγόδομαι, (f. ἐξ-ηγήσομαι), 1. aor. ἐξ-ηγῆσάμην, v. mid. [ἐξ (= ἐκ), "out or forth"; ἡγέομαι, "to lead"] ("To lead out or forth"; hence) *To relate, or tell, at length; to declare fully, to recount particularly.*

ἐξῆς, adv. [fr. same root as ἔχω in mid. force, "to follow"; hence of time, "to be next"] Of time: *Next, following*;—with art. = adj. *the next, the following*:—τῇ ἐξῆς (supply ἡμέρᾳ), *on the following day, on the morrow*; Dat. of time "when"; only in this expression in Acts.

ἐξ-ίστημι, (f. ἐκ-στήσω), p. ἐξ-έστηκα and ἐξ-έστακα, 1. aor. ἐξ-έστησα, 2. aor. ἐξ-έστην, v. a. and n. [ἐξ (= ἐκ), "out of"; ἵστημι, "to make to stand;—to stand"] 1.: a. Act.: In pres., imperf., 1. fut., and 1. aor.: ("To make to stand out of" one's self, etc.; hence) *To amaze, astonish, perplex.*—b. Neut.: In perf., pluperf., and 2. aor.: ("To

stand out" of one's self; hence)  
(a) *To be out of one's mind or wits; to be beside one's self.*—(b) *To be amazed or astonished.*—2. Mid.: ἐξ-ίσταμαι (= no. 1, b, (b)) *To be amazed or astonished.*

†ἐξιστῶν, ὦσα, ὦν, contr. part. pres. of ἐξιστάω = ἐξίστημι: only at viii. 9.

ἐξίῳν, οὔσα, ὄν, P. pres. of ἐξεῖμι.

†(ἐξ-ολοθρεύω, v. a. [ἐξ, in "intensive" force; ὀλοθρεύω, "to destroy"]) *To destroy utterly.*—Pass.: 1. fut. ἐξολοθρευθήσομαι.

ἐξ-ομολογέομαι -ομολογούμαι, f. ἐξ-ομολογήσομαι, v. mid. [ἐξ (= ἐκ), denoting "completeness"; ὁμολογέομαι (mid. of ὁμολογέω), in force of "to confess"] *To confess, own, or acknowledge fully or thoroughly.*

ἐξόν, P. of impers. ἐξεστί.

†ἐξορκισ-τής, τοῦ, m. [for ἐξορκιδ-τής; fr. ἐξορκίζω (= ἐξορκιδ-σω), "to adjure"] ("An adjurer"; i. e.) *An exorcist, as one who pretends to cast out devils by adjuring, or commanding, them in the divine name.*

ἐξ-ουθεν-έω -ῶ, 1. aor. ἐξουθέν-ησα, v. a. [ἐξ (= ἐκ), denoting "completeness"; οὐθέν (= οὐδέν), "nothing"] ("To bring completely to nothing"; hence) *To despise,*

*set at nought, treat contemptuously, scorn.*—Pass.: (ἐξ-ουθεν-έομαι -οῦμαι), p. ἐξουθέν-ημαι, 1. aor. ἐξ-ουθεν-ήθην.

ἐξου-σία, σίας, f. [for ἐξου-σία; fr. ἐξόν, ἐξόντ-ος, part. of impers. verb ἐξεστί, "it is permitted"] ("The being permitted" to do something; hence) 1. *Power, authority.*—2. *Power, or liberty, to do as one pleases.*—3. *Power, jurisdiction, rule.*

†ἐξοχ-ή, ἥς, f. [for ἐξεχ-ή; fr. ἐέχ-ω, "to stand out, or project, from"] ("A standing out, or projecting, from"; hence) *Superiority, excellence, eminence, reputation, note*:—οἱ κατ' ἐξοχὴν ὄντες, men of eminence or note, xiv. 23;—cf. κατά, no. 2, f; δ, no. 6, b.

†ἐξ-υπν-ος, ον, adj. [ἐξ (= ἐκ), "out of"; υπν-ος, "sleep"] (Being "out of sleep"; hence) *Roused from sleep, awake.*

ἔξ-ω, adv. [ἐξ (= ἐκ), "out"] 1. a. *Outside, on the outside, without.*—b. *Outside, to the outside, out*; xvi. 30.—c. *Outside a country*:—οἱ ἔξω πόλεις, (the cities outside the Holy Land; i. e.) *foreign cities*, xxvi. 11.—2. With Gen.: a. *Outside of, out of.*—b. *Out of, away from.*

†(ἐξ-ωθέω -ωθῶ, f. ἐξ-ωθήσω and ἐξ-ώσω, p. ἐξ-έωκα), 1. aor.



(ἐξ-έωσα and) ἐξ-ωσα, v. a. [ἐξ (= ἐκ), "out"; ὠθέω, "to thrust or push"] ("To thrust, or push, out"; hence) 1. *To drive out, expel*;—at vii. 45 ἐθνῶν, ὧν = ἐθνῶν, &; see δς, no. 3, a, (a); for the fact mentioned see 2 Sam. v. 6 sqq.—2. Of a ship as Object: ("To thrust out" from the sea; hence) With εἰς and Acc. denoting "a bay," etc.: *To drive, run, etc., into*; xvii. 39.

ἔξωσα, 1. aor. ind. of ἐξωθέω.

ἐ-ορτ-ή, ἡς, f. *A feast, festival*;—esp. the Jewish Passover [prob. akin to Sans. *vrat-a*, in the force of "a holy act," as being, originally, a feast or festival held in honour of some deity; or, else, in the force of the act of "eating"; ἐ is a prefix].

ἐπαγγελ-ία, ἱας, f. [ἐπαγγέλλω, in force of "to promise"] 1. *A promising, a promise*.—2. *A promise*, in force of "a thing promised."

(ἐπ-αγγέλλω, 1. aor. ἐπηγγείλα, v. a. [ἐπ-ί, "to"; ἀγγέλλω, "to carry a message"] Act.: "To carry a message to"; hence, "to promise".—Mid.: ἐπ-αγγέλλομαι, 1. aor. ἐπ-ηγγειλάμην, *To promise for one's own self, etc.*

ἐπ-ἄγω, (f. ἐπ-άξω), 1. aor. ἐπ-ἦξα, 2. aor. ἐπ-ἦγάγον, v. a. [ἐπ-ί, "upon"; ἄγω, in force of "to bring"] *To bring upon*;

—at v. 28 used figuratively, and also strengthened by follg. ἐπί.

ἐπ-αίρω, (f. ἐπ-ἄρῶ, p. ἐπ-ῆρα), 1. aor. ἐπ-ῆρα, v. a. [ἐπ-ί, "up" to a place; αἶρω, "to lift"] 1. a. *To lift or raise up*.—b. Pass.: *To be lifted, or raised, up from the ground*; i. 9.—2. Of a sail as Object: *To hoist*.—3. Follg. by φωνήν: a. *To lift up the voice*; i. e. *to speak, etc.*; ii. 14.—b. *To raise the voice*, i. e. *to cry out or aloud*; xiv. 11; xxii. 22.—Pass.: ἐπ-αίρομαι, (p. ἐπ-ῆρμαι), 1. aor. ἐπ-ῆρθην.

†ἐπ-ακροάομαι -ακροῶμαι, (f. ἐπ-ακροᾶσομαι), v. mid. [ἐπ-ί, in "strengthening" force; ἀκροάομαι, "to hear"] With Gen. of person as Object: *To hear*.

†ἐπάναγκες; see ἐπανάγκης. †ἐπ-ἀνάγκ-ης, ες (only found in neut.), adj. [ἐπ-ί, in "strengthening" force; ἀνάγκ-η, "necessity"] ("Pertaining to ἀνάγκη"; hence) *Necessary, compulsory*.—In neut. as Adv.: ἐπάναγκες, *Of necessity, necessarily*:—τὰ ἐπάναγκες ταῦτα, *these necessary things*, xv. 28; see δ, no. 6, b.

†ἐπαρχ-ία, ἱας, f. [ἐπαρχ-ος, "a governor, or ruler," of a country; fr. ἐπ-ί, "over"; ἀρχ-ω, in force of "to rule"]

("A thing pertaining to an *ἐπαρχος*"; hence) *A province* of the Roman empire; *a district*, etc., subject to a Roman governor.

†*ἐπαυλ-ις*, ἴδος, f. [*ἐπαυλ-ος*, "a fold for cattle"; also, "a dwelling, abode"] ("A thing pertaining to an *ἐπαυλος*"; hence) *A dwelling, abode, habitation*.

*ἐπ-αύριον*, adv. [*ἐπ-ί*, "upon"; *αὔριον*, "to-morrow"] *Upon to-morrow, on the morrow*;—in Gr. Test. only with the Dat. fem. art. (τῇ) preceding, so that in each instance *ἡμέρα* must be supplied.

†(*ἐπ-εγείρω*, f. *ἐπ-εγερῶ*), 1. aor. *ἐπ-ήγειρα*, v. a. [*ἐπ-ί*, in "strengthening" force; *εγείρω*, "to awaken, rouse up"] ("To awaken or rouse up"; hence) *To raise, or stir, up; to excite*, etc.;—mostly, and in Acts only, in bad sense.

*ἐπει-δή*, adv. [*ἐπει*, "since"; *δή*, used in "strengthening" force] *Since, seeing that, inasmuch as*.

*ἐπ-εἶδον* (2. aor. without pres.) [*ἐπ-ί*, "upon"; *εἶδον*, "to look"] *To look upon*;—at iv. 29 strengthened by follg. *ἐπί*.

†*ἐπ-εἰμι*, v. n. [*ἐπ-ί*, "on"; *εἰμι*, "to go"] Of time: *To go, or come, on or after; to follow, succeed*;—in Acts only in part.

*Acts.*

*ἐπ-ἐκεῖνα*, adv. [*ἐπ-ί*, "to"; *ἐκεῖνα* (neut. acc. plur. of *ἐκεῖνος*, "that"), "those"] ("To those" parts or places; hence) With Gen. denoting place: *Beyond*.

*ἐπ-έρχομαι*, f. *ἐπ-ελεύσομαι*, (p. *ἐπ-ελήλυθα*), 2. aor. *ἐπ-ῆλθον*, v. mid. [*ἐπ-ί*, "upon," also, "to"; *έρχομαι*, "to come"] 1. a. *To come upon*;—at i. 8 strengthened by follg. *ἐπί*.—b. In a bad sense: *Folded* by *ἐπί* and Acc. of person: *To come upon, befall, happen to*.—2. ("To come to" a place; hence) *To arrive* from a place.

*ἐπ-ερωτάω* -ερωτῶ, f. *ἐπ-ερωτήσω*, 1. aor. *ἐπ-ηρώτησα*, v. a. [*ἐπ-ί*, in "strengthening" force; *ερωτάω*, "to ask"] 1. *To ask; to ask, or inquire, of a person*.—2. With clause as Object: *To ask, or inquire*, that which is denoted by the clause.

*ἐπέσχω*, 2. aor. ind. of *ἐπέχω*.

*ἐπετίθουν*, imperf. indic. of *ἐπιτίθημι*, as if from a form *ἐπιτίθεω*.

*ἐπ-έχω*, (f. *ἐφ-έξω*), 2. aor. *ἐπ-έσχω*, v. a.: 1. [*ἐπ-ί*, "upon"; *έχω*, "to have"] ("To have upon"; hence— with ellipse of *τὸν νοῦν*, "the mind"—"to have the mind upon, or to direct the mind to," something; hence) With Dat. of person: *To mark, ob-*

*serve, give heed to.*—2. [ἐπ-ι, “at”; ἔχω, “to have or hold”] (“To have, or hold, at” a place; hence, “to detain”; hence, with ellipse of ἐαυτόν, “to detain one’s self”; hence) *To tarry, stay, stop, wait*;—at xix. 22 folld. by χρόνον as Acc. of “Duration of time.”

ἐπὶ (before a soft vowel, ἐπ’; before an aspirated vowel, ἐφ’), prep. gov. gen., dat., and acc.: 1. With Gen.: a. Locally: (a) *On, upon.*—(b) *In, at.*—(c) *To denote “whither” after verbs of motion: Towards, unto*; x. 11.—(d) *In a judicial sense: Before a magistrate, tribunal, etc.*; xxiii. 30.—b. *In time: In the time, or days, of*; xi. 28.—c. *Of an office, business, etc.: Over*:—δ ἐπὶ τοῦ κοιτῶνος, (*the one over the bed-chamber, i. e.) the chamberlain*, xii. 20; cf., also, viii. 27.—d. *Of a vow, etc.: On a person*; xxi. 23.—e. *To form an adverbial expression:—ἐπ’ ἀληθείας, in truth, truly*, iv. 27; x. 34.—2. With Dat.: a. Locally: (a) *On, upon.*—(b) *At, near, by, with.*—(c) *In, at.*—b. *Because of, for.*—c. *Of a name, authority, etc.*: (a) *In, by.*—(b) *Under the authority of.*—d. *About, concerning.*—e. *To form an adverbial expression:—ἐπ’ ἐλπίδι, (in hope,*

*i. e.) hopefully*;—at ii. 26 the expression occurs in a quotation from the Septuagint version of Ps. xv. 9, and represents the Hebr. *lābētach*, “securely, confidently.”—3. With Acc.: a. Locally: (a) *On, upon.*—(b) *At.*—(c) *To, unto.*—(d) *Among persons*; i. 21.—b. *Of time*: (a) *At a certain time.*—(b) *For, during.*—(c) *On, upon.*—c. *In hostile sense: Against.*—d. *For the purpose of, for.*—e. *After verbs denoting “trust”: On, upon, in.*—f. *To form an adverbial expression:—ἐπὶ πολὺ, for a long time or while, long*, xxviii. 6; ἐπὶ πλεῖον, *to a greater extent, further*, iv. 17; *for a very long time*, xx. 9; *any more, any longer*, xxiv. 4.—4. With Adv.: *Up to*:—ἐπὶ τρίς, *up to thrice.*

ἐπι-βαίνω, (f. ἐπι-βήσομαι), p. ἐπι-βέβηκα, 2. aor. ἐπ-έβην, v. n. [ἐπὶ, “upon”; βαίνω, “to go”] (“To go upon”; hence) 1. a. *To go on board a vessel, to embark.*—b. With Dat., or with eis and Acc.: *To go on board of, to embark in.*—2. With eis and Acc. of country: *To go, or come, into; to enter into.*—3. With Dat.: *Of a government, etc.: To enter upon*; xxv. 1.

ἐπι-βάλλω, f. ἐπι-βᾶλω, 2. aor. ἐπ-έβαλον, v. a. [ἐπὶ, “upon”; βάλλω, “to throw”]

("To throw upon"; hence) With *χείρας*, and folld. by Dat. of person, or *ἐπί* with Acc. of person: *To lay (violent) hands on a person, etc.; to arrest a person, etc.*;—at xii. 1 *ἐπέβαλεν τὰς χεῖρας κακῶσαι τινὰς τῶν ἀπὸ τῆς ἐκκλησίας*, *arrested in order to maltreat certain of the Church*, is put for *ἐπέβαλεν τὰς χεῖρας τισιν ἀπὸ τῆς ἐκκλησίας κακῶσαι αὐτοὺς*, *arrested certain of the Church in order to maltreat them*; see, also, *κακῶω*, no. 1; *δ*, no. 3, a.

(*ἐπι-βιβᾶω*), 1. aor. *ἐπέβιβασα*, v. a. [*ἐπί*, "upon"; *βιβᾶω*, "to make to go"] ("To make, or cause, to go upon"; hence) *To mount, or set on, a horse, etc.*

†*ἐπι-βοᾶω -βοῶ*, (f. *ἐπιβοήσομαι*), v. a. [*ἐπί*, in "strengthening" force; *βοᾶω*, "to call out"] With Objective clause: *To call out aloud, or cry out, that, etc.*;—at xxv. 24 the readings vary between *ἐπιβοῶντες* and *βοῶντες*.

†*ἐπι-βουλή -βουλήs*, f. [*ἐπί*, "against"; *βουλή*, "a plan or design"] ("A plan, or design, against" another; hence) 1. *A plot*.—2. With Dat. of person or *eis* with Acc. of person: *A plot against one*.

†(*ἐπι-γίνομαι* or *ἐπιγίνομαι*, f. *ἐπι-γενήσομαι*, p. *ἐπι-γέγονα*), 2. aor. *ἐπε-*

*γενόμην*, v. mid. [*ἐπί*; *γίνομαι*] 1. [*ἐπί*, in "strengthening" force; *γίνομαι* (of things), "to be produced or arise"] Of the wind: *To arise, spring up*;—at xxviii. 13 *ἐπιγενομένου νότου* is Gen. Abs.—2. [*ἐπί*, "after" in time; *γίνομαι*, "to be"] ("To be after"; hence) Of time, etc.: *To follow, come on*:—see *γίνομαι*, no. 5, a.

*ἐπι-γινώσκω* or *ἐπι-γινώσκω*, f. *ἐπι-γνώσομαι*, (p. *ἐπ-έγνωκα*), 2. aor. *ἐπ-έγνων*, v. a. [*ἐπί*, in "strengthening" force; *γινώσκω* or *γινώσκω*, "to perceive, to know"] 1. *To perceive, to know*;—at xix. 34 *ἐπιγνόντες* is Nom. Abs., the sentence being an instance of *anacoluthon*. Had the strict grammatical construction been followed, instead of *ἐπιγνόντες* . . . *φωνή ἐγένετο μία ἐκ πάντων*, the passage would have run *ἐπιγνόντες* . . . *ἐφώνησαν ἅπαντες*.—2. *To know, discern*.—3. *To know from information supplied*.—4. *To recognize*.

*ἐπι-γράφω*, f. *ἐπι-γράψω*, (1. aor. *ἐπ-έγραψα*), v. a. [*ἐπί*, "upon"; *γράφω*, "to write"] *To write upon, inscribe*.—Pass.: *ἐπι-γράφομαι*, p. *ἐπι-γέγραμμαι*.

*ἐπίδε*, imperat. of *ἐπειδον*.

*ἐπι-δείκνυμι* (*ἐπι-δεικνύω*), (f. *ἐπι-δείξω*), 1. aor. *ἐπ-έδειξα*,

v. a. [*ἐπί*, in "strengthening" force; *δείκνυμι*, "to show"]

1. *To show, exhibit, display.*—

2. Mid.: *To show, etc.*, as one's own especial act or for one's self.—Mid.: *ἐπί-δείκνυμαι*, 1. aor. *ἐπ-εδειξάμην*.

†*ἐπίδημ-έω -ῶ*, (p. *ἐπίδημ-ήσω*, p. *ἐπίδημηκα*), v. n. [*ἐπίδημ-ος*, "sojourning" in a place] ("To be *ἐπίδημος*"; hence) *To sojourn, or reside*, in a place; *to be a sojourner or resident.*—N.B. Observe the position of the augment, and see *ἀναστᾶτώ*.

*ἐπί-δίδωμι*, f. *ἐπί-δώσω*, 1. aor. *ἐπ-έδωκα*, 2. aor. *ἐπ-έδων*, v. a. [*ἐπί*; *δίδωμι*, "to give"]

1. [*ἐπί*, in "intensive" force] *To give, give up, surrender*;—at xxvii. 15 supply *ἐαυτοὺς* as Object.—2. [*ἐπί*, "to"] *To give, deliver, etc.*, into the hands; xv. 30.

*ἐπίδους, οὔσα, ὄν*, P. 2. aor. of *ἐπιδίδωμι*.

*ἐπιείκ-εια, εἰας*, f. [*ἐπιείκ-ής*, "gentle, kind," etc.] ("The quality of the *ἐπιείκής*"; hence) *Gentleness, kindness, courtesy, etc.*

*ἐπι-ζητέω -ζητῶ*, 1. aor. *ἐπ-εζήτησα*, v. a. [*ἐπί*, "for"; *ζητέω*, "to seek"] 1. *To seek for or after.*—2. *To require, demand.*—3. *To seek, or require, to know; to inquire.*

*ἐπίθε-σις, σεως*, f. [*ἐπι-τίθημι*, "to put, or lay, on";

through verbal root *ἐπιθε* (= *ἐπί*; *θε*, a shortened form of *θη*, root of *τίθημι*)] *A putting, or laying, on*;—in Gr. Test. only of the hands.

*ἐπί-θῦμ-έω -ῶ*, f. *ἐπί-θῦμ-ήσω*, 1. aor. *ἐπ-εθῦμ-ησα*, v. n. [*ἐπί*, "upon"; *θῦμ-ός*, "mind"] ("To set the mind upon" a thing; hence) In a bad sense: With Gen.: *To covet.*

(*ἐπί-κᾶλέω -κᾶλῶ*, f. *ἐπ-κᾶλέσω*), 1. aor. *ἐπ-εκᾶλεσα*, v. a. [*ἐπί*; *κᾶλέω*, "to call"]

1. [*ἐπί*, "upon"] a. Act.: (a) *To call upon, invoke, etc.*—

(b) *To appeal to.*—b. Mid.: *ἐπί-κᾶλόμαι -καλοῦμαι*, (f.

*ἐπ-κᾶλέσομαι*), 1. aor. *ἐπ-εκᾶλεσάμην*, pluperf. pass. in mid. force (xxvi. 32), *ἐπ-εκεκλήμην*: a. = pos. a, (a)

and (b) above.—b. With Objective clause: *To demand, or require, by an appeal that, etc.*

—2. [*ἐπί*, "in addition"] a. Act.: *To call in addition.*—

b. Pass.: *ἐπί-κᾶλόμαι -κᾶλ-οῦμαι*, p. *ἐπ-κέκλημαι*, 1. aor.

*ἐπ-εκληθην*, *To be called (in addition; i. e.) by a surname, to be surnamed.*

*ἐπί-κειμαι*, v. mid. [*ἐπί*, "upon"; *κείμαι*, "to lie"]

("To lie, or be laid, upon"; hence) Of a storm: *To lie, or press, upon.*

†(*ἐπί-κέλλω*, 1. aor. (*ἐπ-έκελσα* and) *ἐπ-έκειλα*, v. a. [*ἐπί*, "on"; obsol. *κέλλω*, "to

drive"] ("To drive on"; hence) Of a ship as Object: *To run aground, bring to shore*; see ἐποκέλλω.

†**Ἐπικούρ-εῖοι**, εἰών, m. plur. [Ἐπικούρ-ος, "Epicūrus" (= "Helper"), a Greek philosopher, born at Samos, B.C. 342, the founder of a school of philosophy at Athens] ("Those belonging to Epicūrus"; i.e.) *The followers, or disciples, of Epicurus; the Epicureans.*

†**ἐπικούρ-ια**, ἰας, f. [ἐπικούρ-ος, "helping"] ("The quality, or state, of the ἐπικούρος"; hence) *Help, aid, assistance.*

**ἐπι-λαμβάνομαι**, (f. ἐπιλήψομαι, p. pass. in mid. force, ἐπ-είλημμαι), 2. aor. ἐπ-ελάβ-όμην, v. n. [ἐπί, in "strengthening" force; λαμβάνομαι (mid. of λαμβάνω, "to take hold of"), "to take, or lay, hold of," as one's own act] With Acc. or Gen.: *To take, or lay, hold of.*

(ἐπι-λέγω, v. a. [ἐπί, in "strengthening" force; λέγω, "to choose"] "To choose, choose out, select."—Mid.): **ἐπι-λέγομαι**, 1. aor. ἐπ-ελεξάμην, *To choose, choose out, select, for one's self.*

**ἐπι-λύω**, v. a. [ἐπί, in "strengthening" force; λύω, "to loose"] ("To loose, unfasten," etc.; hence, "to explain"; hence) *To determine,*

*decide.*—Pass.: 1. fut. ἐπι-λυθήσομαι.

**ἐπιμέλ-εια**, εἰας, f. [ἐπιμελής, "careful, attentive"] ("The quality of the ἐπιμελής"; hence) *Attention* bestowed on a person:—τύχων ἐπιμελείας, *having obtained attention, or having had attention paid to him, i.e. having been kindly, or courteously, treated*, xxvii. 3.

**ἐπι-μένω**, f. ἐπι-μενῶ, 1. aor. ἐπ-έμεινα, v. n. [ἐπί, "further"; μένω, "to remain"] ("To remain further or longer"; hence) 1. *To remain on, to abide still, to tarry*;—at x. 48 folld. by Acc. of "Duration of time"; cf., also, xxviii. 12, 14.—2. With part. in concord with Subject of verb: *To continue doing, etc.*; xii. 16.

†(ἐπι-νεύω, f. ἐπι-νεύσω and ἐπι-νεύσομαι), 1. aor. ἐπ-ένευσα, v. n. [ἐπί, "to"; νεύω, "to nod"] ("To nod to" a person in token of assent, etc.; hence) *To assent, consent.*

†**ἐπινο-ια** (quadrisyll.), ἰας, f. [ἐπινο-έω, "to think upon"] ("A thinking upon" something; hence) *A thought, notion, or idea; a device of the mind, etc.*

**ἐπιπεπτωκώς**, νῖα, ός, P. perf. of ἐπίπτω.

**ἐπι-πίπτω**, (f. ἐπι-πεσοῦμαι), p. ἐπι-πέτωκα, 2. aor. ἐπ-

ἐπεσον, v. n. [ἐπί, "upon"; πίπτω, "to fall"] With Dat., or ἐπί with Acc.: *To fall upon*, whether actually or figuratively.

ἐπι-σκέπτομαι, (f. ἐπι-σκέψομαι), 1. aor. ἐπ-εσκεψάμην, v. mid. [ἐπί, "upon"; σκέπτομαι, "to look"] 1. *To look upon, behold*.—2. *To come, or go, to see a person; to visit a person*.—3. With accessory notion of assisting, etc.: *To visit in order to assist or benefit*.—4. *To choose out, select by inspecting, etc.; to search out*.—5. With accessory notion of care, intention, etc.: With Inf.: *To take care to do, etc.; to intend, purpose, etc.*—N.B. The present is used only by late authors, ἐπισκοπέω being the word employed in classical writers. This latter verb, however, takes its tenses from ἐπι-σκέπτομαι.

†(ἐπι-σκευάζω, f. ἐπι-σκευάσω, v. a. [ἐπί, in "strengthening" force; σκευάζω, "to prepare"] "To prepare thoroughly, get ready").—Mid.: (ἐπι-σκευάζομαι), 1. aor. ἐπ-εσκευασάμην, *To get one's self ready*;—at xxi. 15 the readings vary between πισκευασάμενοι, ἀποσκευασάμενοι, παρασκευασάμενοι, and ἀποταξάμενοι.

ἐπι-σκιᾶζω, (f. ἐπι-σκιᾶσω),

1. aor. ἐπ-ίσκιάσα, v. n. [ἐπί, in "strengthening" force; σκιᾶζω, "to shade, overshadow"] *To overshadow, to cast a shadow on*;—at v. 15 folld. by Dat.

ἐπισκοπ-ή, ἡς, f. [ἐπίσκοπος, "an overseer"; hence, "an ecclesiastical superintendent"] ("The office of an ἐπίσκοπος"; hence) *An office in general, a charge*;—at i. 20 the word occurs in a quotation from the Septuagint version of Ps. cix. 10, and is the representative of the Hebr. *pequddh*.

ἐπίσκοπος, ου, m. [ἐπισκοπέω, "to oversee"] ("One who oversees" others; "an overseer"; hence, in the Apostolic age) *An ecclesiastical superintendent*.—N.B. The meaning of "Bishop" as such belongs to a later time.

ἐπί-στέλλω, (f. ἐπι-στήσομαι), v. mid. [ἐπί, "at"; στα, root of ἵστημι, "to make to stand"; Mid., "to make one's self to stand, to stand"] ("To stand at, or by," a thing; hence) Mentally: 1. With Acc. of person or thing: *To know, have or possess knowledge of, be acquainted with*.—2. With Part. pres. in concord with Object of verb: *To know, or be assured, that a person, etc., is, etc.*—3. Folld. by ὅτι or ὡς: *To know, etc., that*.—4. Folld. by πῶς: *To know how*

or in *what way*.—5. Without follg. Object: *To know; to have or possess knowledge, etc.*

ἐπίσταν-σις, σews, f. [ἐφίστημι, in force of "to stand against" in a hostile way, through verbal root ἐπιστα (= ἐπί; στα, root of ἵστημι)] ("A standing against"; hence) Of a mob, *etc.*: *A riotous opposition* to constituted authorities; see ἐπισύστασις.

(ἐπι-στέλλω, f. ἐπι-στελῶ, p. ἐπ-έσταλκα), 1. aor. ἐπέστειλα, v. n. [ἐπί, "to"; στέλλω, "to send"] ("To send" something "to" one; hence, with reference to a written communication) *To enjoin by letter, to write*;—at xv. 20 foll'd. by Dat. of person and by an Inf. preceded by Gen. neut. of article to express the aim or intention; see δ, no. 3, b;—at xxi. 25 foll'd. by περί and its case.

†ἐπι-στηρίζω, (f. ἐπι-στηρίξω), 1. aor. ἐπ-εστήριξα, v. a. [ἐπί, in "strengthening" force; στηρίζω, "to make fast"] ("To make quite fast"; hence) *To confirm, strengthen, establish*;—in Gr. Test. only in a figurative force.

ἐπιστολ-ή, ἡς, f. [for ἐπιστελ-ή; fr. ἐπιστέλλω, "to send to," through verbal root ἐπιστελ (= ἐπί; στελ,

root of στέλλω)] ("A thing sent to" a person; hence) *A letter, epistle*.

ἐπι-στρέφω, f. ἐπι-στρέψω, 1. aor. ἐπ-έστρεψα, v. a. and n. [ἐπί, "to"; στρέφω, "to turn"] ("To turn to" some object; hence) 1. Act.: *To turn round or about; to turn*.—2. Neut.: ("To turn one's self about"; hence) a. *To return, go, or come back*.—b. *To turn one's self, to turn*.—c. *To turn to God, to be converted*.

†ἐπιστροφ-ή, ἡς, f. [for ἐπιστρεφ-ή; fr. ἐπιστρέφω, in force of "to be converted"; hence) *Conversion, turning to God*.

ἐπισύστα-σις, σews, f. [ἐπισυνίστημι, in force of "to rise up together, or conspire, against"; through verbal root ἐπισυστα (= ἐπί; σύν; στα, a root of ἵστημι)] ("A rising up together, or conspiring, against" constituted authorities, *etc.*; hence) *A riotous meeting or gathering*;—at xxiv. 12 the readings vary between ἐπισύστασιν and ἐπίστασιν; see ἐπίστασις.

†ἐπι-σφάλ-ής, ἐς, adj. [ἐπί, in "strengthening" force; σφαλ, root of σφάλλω, "to make to fall"] ("Making to fall"; hence) *Perilous, dangerous, hazardous*.

ἐπι-τάσσω, (f. ἐπι-τάξω), 1. aor. ἐπ-έταξα, v. n. [ἐπί,



"to"; *τάσσω*, "to assign"] ("To assign" something "to" a person as a duty, *etc.*; hence, "to order, command," *etc.*; hence) With Dat. of person and Inf.: *To order, or command, one to do, etc.*

*ἐπι-τίθημι*, f. *ἐπι-θήσω*, (p. *ἐπι-τέθεικα*), 1. aor. *ἐπ-έθηκα*, 2. aor. *ἐπ-έθην*, v. a. [*ἐπί*, "upon," also, "over"; *τίθημι*, "to put"] With Acc. of nearer Object and Dat. or *ἐπί* with its case: 1. *To put, or place, upon; to lay upon*, whether actually or figuratively.—2. Of a blow, *etc.*, as Object: *To lay on one, inflict*.—3. Mid.: a. ("To put one's self on"; hence) In a hostile force: With Dat. of person: *To set, or fall, upon; to attack, assault, assail*.—b. ("To put on, or upon," as one's own especial act; hence) With Acc. of nearer Object and Dat. of person: (a) *To lay, or impose, a moral burden on one*; xv. 28.—(b) *To put something on board ship as a gift for some one; to load one with something*; xxviii. 10.—Mid.: *ἐπι-τίθεμαι*, f. *ἐπι-θήσομαι*, 2. aor. *ἐπ-εθέμην*.

*ἐπι-τρέπω*, (f. *ἐπι-τρέψω*), 1. aor. *ἐπ-έτρεψα*, v. a. [*ἐπί*, "to"; *τρέπω*, "to turn"] ("To turn" something "to" a person; hence, "to give up, yield"; hence) 1. With Dat. of person

and Inf.: *To permit, suffer, allow one to do, etc.*;—at xxi. 40 supply *αὐτῷ λαλῆσαι* from preceding context.—2. With Objective clause: *To permit, suffer, allow that one should do, or one to do, etc.*, something;—at xxvii. 3 the reading varies between *πορευθέντα* and *πορευθέντι*.—3. Pass.: a. *To be permitted, etc.*—b. Impers.: *ἐπιτρέπεται*, *It is permitted*; *ἐπετράπη*, *It was permitted*;—at xxvi. 1 *ἐπιτρέπεται* has for its Subject the Substantival Inf. *λέγειν*; cf. xxviii. 16, where *μένειν* is the Subject of *ἐπετράπη*.—Pass.: *ἐπι-τρέπομαι*, p. *ἐπι-τέτραμμαι*, 2. aor. *ἐπ-ετράπην*.

*ἐπιτροπή*, ἡς, f. [for *ἐπι-τροπή*; fr. *ἐπιτρέπ-ω*, "to turn over to"; hence, "to commit or entrust to"] ("A committing or entrusting to" one; hence, concrete) *An office committed, etc., to one; commission, delegated power*.

*ἐπι-φαίνω*, (f. *ἐπι-φάνω*), 1. aor. *ἐπ-έφηνα* and *ἐπ-έφᾶνα*, v. n. [*ἐπί*, in "strengthening" force; *φαίνω* (neut.), "to give light"] Of the heavenly bodies: *To give light, to shine, etc.*

*ἐπιφάνης*, ἐς, adj. [*ἐπι-φαίνομαι* (pass.), "to come into view," through verbal root *ἐπιφαν* (= *ἐπί*; *φαν*, root of *φαίνω* and *φαίνομαι*)]

("Coming into view"; hence, "conspicuous"; hence) *Notable, glorious, etc.*

ἐπὶ-φέρω, (f. ἐπ-οίσω, 1. aor. ἐπ-ήνεγκα), 2. aor. ἐπ-ήνεγκον, v. a. [ἐπί; φέρω, "to bring"] 1. [ἐπί, "to"] *To bring, or carry, to*;—at xix. 12 strengthened by follg. ἐπί with Acc.; see, also, ἀποφέρω.—2. [ἐπί, "against"] Of an accusation, *etc.*: *To bring against one; to bring forward, to adduce, etc.*—Pass.: ἐπι-φέρομαι, (1. fut. ἐπ-ενεχθήσομαι).

ἐπι-φωνέω -φωνῶ, v. n. [ἐπί, φωνέω, "to speak or call aloud"] 1. [ἐπί, "against"] With Dat. of person: *To call aloud, or cry out against.*—2. [ἐπί, in "intensive" force] *To call aloud, call or cry out*;—at xxi. 34 the readings vary between ἐπεφώνουν and ἐβόων.

ἐπι-χειρ-έω -ῶ, 1. aor. ἐπ-ε-χείρησα, v. n. ἐπί, "to"; χεῖρ, "hand" ("To put the hand to" a thing; hence) With Inf.: 1. *To take upon one, to dare, to do, etc.*—2. *To endeavour, attempt, to do, etc.*

ἐπιών, οὔσα, ὄν, P. pres. of ἐπειμι.—As Subst.: ἐπιούσα, ης (sc. ἡμέρα), f. With Art.: *The following day, the morrow*;—at xvi. 11 ἐπιούση is Dat. of time "when."

ἐπλήσθην, 1. aor. ind. pass. of πίμπλημι.

ἐπ-οικοδομέω -οικοδομῶ, 1. aor. ἐπ-οικόδησα, v. a. [ἐπ-ί, in "strengthening" force; οἰκοδομέω, "to build a house"; hence, "to build," generally; hence) *To build, or build up, in a figurative force; to establish, or confirm, in the faith, etc.*

†(ἐπ-οκέλλω), 1. aor. ἐπ-ώκειλα, v. a. [ἐπ-ί, in "strengthening" force; ὀκέλλω, "to run (a ship) aground"] Of a ship as Object: *To run aground*;—at xxvii. 41 the readings vary between ἐπ-ώκειλαν and ἐπέκειλαν; see ἐπικέλλω.

ἐπτά, num. adj. indecl. *Seven*.—As Subst. m.: *Seven men, seven*:—οἱ ἐπτά, *the Seven*; xxi. 8; cf. vi. 5 [akin to Sans. *saptan*; cf. Lat. *septem*].

Ἐραστ-ος, ου, m. [ἐραστός, "beloved"] ("Beloved One") *Erastus*; one of Paul's attendants; xix. 22.—N.B. Personal names obtained from oxytone adjectives throw back the accent for the sake of distinction; see above.

ἐργ-άζομαι, (f. ἐργάζομαι), 1. aor. ἐργάσαμην, v. mid. [ἐργ-ον, "work"] 1. *To work, perform, practise, do*;—at xiii. 41 folld. by cognate Acc.—2. Without nearer Object: *To work, to perform a work or works.*

ἐργα-σία, σίας, f. [for ἐργαδ-

οῖα; fr. ἐργάζομαι (= ἐργάδ-  
σομαι), "to work" ("A work-  
ing"; hence) 1. *Work, labour,*  
*exertion.*—2. *Work, employ-*  
*ment, occupation.*—3. As a  
result of labour: *Gain, profit,*  
*earnings.*—4. *Trade, business.*

ἐργ-ᾶτης, ᾶτου, m. [ἐργ,  
root of ἐργ-ω (obsol.), "to  
work"] *A workman, arti-*  
*ficer.*

ἐργ-ον, ου, n. [root ἐργ; see  
ἐργᾶτης] 1. *Work*—2. *A deed,*  
*act, action.*—3. *A work, office,*  
*business.*

†(ἐρείδω, f. ἐρείσω, p. ἥρεια),  
1. aor. ἥρεια, (v. a. "To  
make" one thing "to lean  
upon" another; hence, "to press  
or fix firmly"; hence, in reflexive  
force and as) v. n. ("To press,  
or fix, itself, etc., firmly";  
hence) Of a vessel as Subject:  
*To become fixed, to stick fast.*

ἐρημος, ου, adj. Of places:  
*Lonely, solitary, desolate,*  
*desert.*—As Subst.: ἐρημος,  
ου, f. *A wilderness, desert,*  
etc. [prob. to be divided ἐ-ρη-  
μος, and to be referred to  
Sans. root RAH, "to leave";  
past part. "abandoned"; so  
that ἐ will be a prefix, and  
μος a suffix].

Ἑρμῆς, οὔ, m. *Hermes*; a  
deity of the heathen Greeks—  
identical with the Roman  
Mercurius—who, amongst  
other things, was regarded as  
the god of eloquence; a

reference to which belief is to  
be found at xiv. 12.

ἐρπ-ετόν, ετοῦ, n. [ἐρπ-ω,  
"to creep"] ("That which  
creeps"; hence) *A creeping*  
*thing, reptile.*

ἐρῶσο, ἐρῶσθε; see ῥών-  
νυμι.

ἐρυθρός, ᾰ, ὄν, adj. *Red.*—  
Ἐρυθρά θάλασσα, *the Red*  
*Sea*, was called in Heb. *Yam*  
*Sûph* ("the sea of weeds or the  
weedy sea"), and by the  
Greeks Πόντος Ἐρυθραῖος (of  
which Mare Erythræum is but  
the Latin rendering), as well  
as Ἐρυθρά θάλασσα. The  
origin of the term "Red  
Sea" has been the source of  
much speculation. The theo-  
ries put forth respecting it  
may be divided into two  
classes, of which the one is  
based on certain natural  
phenomena, the other on  
etymology. The writers be-  
longing to the former of these  
classes variously ascribe the  
term "Red Sea" to the red  
appearance of the mountains  
on its western coast, or to the  
redness reflected from them  
on the adjacent waters.  
Others, again, refer it to the  
red colour of the water pro-  
duced by the presence of cer-  
tain zoöphytes; to the exist-  
ence of red coral or of red sea-  
weed; and yet further to the  
red storks that have been seen

there in large numbers. With respect to those who belong to the other class, i. e. to those who look to etymology for a solution of the question, some have considered that the "Red Sea" means the "Sea of Edom," inasmuch as in Hebrew "Edom" signifies "Red." Others take a different view. The Greeks, as before stated, termed this sea Πόντος Ἐρυθραῖος, as well as Ἐρυθρὰ Θάλασσα. Now Ἐρυθρ-αῖος may be either a lengthened form of Ἐρυθρός, or a derivative from Ἐρυθράς (*Erythras*, i. e. "Red Man"). In the former case Πόντος Ἐρυθραῖος and Ἐρυθρὰ Θάλασσα are but convertible terms, and what has been said at the commencement of this article holds good here. With regard to the other it has to be stated that Ἐρυθράς is said by Strabo, Pliny, Mela, and other writers to have been a king of Arabia, and that it was from him this sea received its name. Ἐρυθρ-άς appears to be the Greek equivalent for *Himyar*, the name of the chief family of Arabia Felix or the great South Arabian kingdom. The word *Himyar* is seemingly derived from the Arabic *ahmar*, "red"; and the founder of the family, who first bore the name, is said to have obtained

it from the red clothing which he customarily wore. His tribe or people were called *Himyar* (the Greek Ὀμηρίται), who inhabited the country now known as the peninsula of Yémen. This last-stated origin of Ἐρυθραῖος is now generally regarded as the correct one; and according to it Πόντος Ἐρυθραῖος will mean the "Sea of Erythras" (= *Himyer*), i. e. the "Sea of the Red Man." It follows, as a necessary consequence of its adoption, that the term Ἐρυθρὰ Θάλασσα must have arisen from Ἐρυθρός and Ἐρυθραῖος being regarded as words of similar import, the formation of the latter of them from Ἐρυθράς being overlooked.

ἔρχομαι, f. ἐλεύσομαι, p. ἐλήλυθα, 2. aor. ἦλθον, v. mid.: 1. *To come, to go*;—at xv. 30 the readings vary between ἦλθον and κατήλθον; so, at xix. 1 between ἐλθεῖν and κατελθεῖν.—2. In time: a. *To come, arrive*.—b. Part. pres.: *Coming, approaching, following, next*; xviii. 21 [akin to Sans. *archha* (fr. root *RICHH* or *BI*, "to go") = ἔρχομαι].

ἔρω, fut. of pres. εἶρω, which occurs perhaps only once: *I, etc., will say*.

ἐρωτάω -ῶ, f. ἐρωτήσω, (p. ἠρώτηκα), 1. aor. ἠρώτησα,

v. a. : 1. *To ask, inquire of, question.*—2. a. *To ask, request, beseech, entreat.*—b. With reference to alms: *To ask, beg.*—3. Fold. by Acc. and Inf. : *To ask, beg, entreat, request a person to do, etc., or that he would do, etc., something.*—4. Without nearer Object: *To ask, entreat, make entreaty.*

ἱσ-θής, θῆτος, f. ("That which is worn"; hence) *Clothing, a garment* [akin to Sans. root *vas*, "to wear"; cf. Lat. "ves-tis"].

ἔσθίω, (f. ἔδομαι, p. ἐδήδοκα), v. a. and n. : 1. Act. : *To eat something.*—2. Neut. : *To eat, take food, etc.*

ἑσπέρα, as, f. *Evening.*

ἔστηκα, perf. ind. of ἵστημι.

ἔστην, 2. aor. ind. of ἵστημι.

ἔστησαν, 3. pers. plur. 1. aor. ind. of ἵστημι; i. 23; v. 27, etc.

ἑστώς, ὦσα, ὥς and ὅς (= ἑστηκώς, vīa, ὅς), P. perf. of ἵστημι.

ἑσχατος, η, ον, sup. adj. [perhaps akin to ἐκ, ἐξ, "out"] ("Outermost"; hence) 1. In space: *Furthest, most distant.*—As Subst. : ἑσχατον, ον, n. *Furthest, or most distant, place or part; end, extremity.*—2. Of time, order, rank, etc. : *Last.*

ἔσω, adv. [ἐς = εἰς, "into"] *Within, inside.*

ἑσώ-τερος, τέρα, τερον, comp. adj. [ἔσω, "within"] *Inner.* (No Pos.; Sup.: ἑσώ-τάτος.)

ἕτερος, α, ον, adj. : 1. *Other* (of two); *the other.*—2. *Another* of several (= Lat. *alius*); — at xiii. 35 supply ψαλμῷ with ἑτέρῳ.—As Subst. : a. ἕτερος, ον, m. *Another person, another*; — Plur. : *Others* :—τινὰς ἑτέρους (= τινὰς ἄλλους), *certain others*, xxvii. 1.—b. ἕτερα, ων, n. plur. *Other things*; — at xix. 39 the readings vary between περὶ ἑτέρων and περαιτέρῳ; see περαιτέρῳ.—3. *Second* (= Lat. *alter*; Gr. δεύτερος): — τῇ ἐτέρᾳ (sc. ἡμέρᾳ), *on the second day*; Dat. of time "when"; xx. 15; xxvii. 3.—4. *New, fresh*; — at vii. 18 the passage is a quotation from the Septuagint version of Exodus i. 8, where ἕτερος represents the Hebr. *chādāsh*.

ἔτι, adv. : 1. Of time: *Still, yet.*—2. *Further, moreover* [akin to Sans. *ati*, "beyond"].

ἐτοιμ-αῖω, f. ἐτοιμάσω, p. ἡτοίμακα, 1. aor. ἡτοίμασα, v. a. [ἐτοιμ-ος, "ready"] *To make or get ready, to prepare.*

ἐτοιμος, η, ον, adj. *Ready, prepared.*

ἐτόιμ-ως, adv. [ἐτοιμ-ος, "ready"] ("After the man-

ner of the *ἔτοιμος*"; hence) *In a state of readiness or preparation*: — for *ἐτοίμως* *ἔχω* see *ἔχω*, no. 2.

*ἔτος*, *eos ous* n. *A year*; — at vii. 6, 36, 42; xiii. 21 *ἐτη τεσσαράκοντα* is Acc. of "Duration of time"; — at xiii. 20 *ἔτεσι τριακοσίοις* is Dat. of "Space of time"; — at vii. 30 *πληρωθέντων ἐτῶν* is Gen. Abs.; — at iv. 22 *ἐτῶν πλείονων* is gen. of definition of time; cf. in Lat., *quum annorum octoginta in Ægyptum* *isset* (*sc.* *Agésilas*), *Nepos*, *Agés.* viii. 2; see, also, *πολύς*, no. 2, a; and *ἡ*, no. 2 [akin to Sans. *vatsas*, "a year"].

*εὖ*, adv. *Well* [like *εὖς*, "good," akin to Sans. *su*, which signifies both "good" and "well"].

*εὐαγγελίζομαι*, 1. aor. *εὐηγγελισάμην*, v. mid. [*εὐάγγελος*, "bringing good tidings"] ("To be *εὐάγγελος*"; hence) 1. With Acc. of person or thing: *To bring, convey, or announce good tidings of; to preach*; v. 42; viii. 4, etc.; — sometimes, also, with Dat. of person; viii. 35. — 2. With Acc. of person preached to: *To preach the Gospel to*; xvi. 10. — 3. With Acc. of person and Acc. of thing: *To preach, or declare, something unto a person, etc.*; xiii. 32. — 4. With Acc. of

place: *To preach the Gospel in, to convey the Gospel to*; viii. 25, 40; xiv. 21. — 5. With Objective clause: *To preach that one should do, etc.* — 6. With Acc. of thing and Dat. of person: *To preach, or declare, something to some one, etc.*; xvii. 18; cf. above, no. 3. — 7. Alone: *To preach the Gospel*; xiv. 7.

*εὐαγγέλιον*, *ιον*, n. [id.] ("A thing pertaining to *εὐάγγελος*"; hence) *Good tidings, glad message*; i. e. *the Gospel*.

*εὐαγγελιστής*, *του*, m. [for *εὐαγγελιδ-τής*; fr. *εὐαγγελίζομαι* (= *εὐαγγελίδ-σομαι*), "to preach the Gospel"] *A preacher of the Gospel, an evangelist*.

*εὖ-γεν-ής*, *ές*, adj. (*εὖ*, "well"; *γεν*, root of *γίνομαι*, "to be born") ("Well-born, noble"; hence) In character, etc.: *Noble-minded, high-minded, generous, etc.* — Comp.: *εὐγενέστερος*.

*εὐεργε-αῖα*, *σίας*, f. [for *εὐεργετ-σία*; fr. *εὐεργετ-έω*, to "benefit"] ("A benefiting"; hence) *A benefit; a kind, or good, deed*.

*τεὐεργετ-έω* -*ω*, (f. *εὐεργετήσω*, p. *εὐεργέτηκα* and *εὐηργέτηκα*), v. n. [*εὐεργέτης*, "a doer of good"] ("To be an *εὐεργέτης*"; hence) *To do good to others*.

**εὐθεί-ως**, adv. [**εὐθύς**, **εὐθεί-ος**, "straight"] ("After the manner of the **εὐθύς**"; hence) Of time: *Straightway, forthwith, immediately.*

†(**εὐθυδρομ-έω -ῶ**), 1. aor. **εὐθυδρόμησα**, v. n. [**εὐθυδρόμος**, "running a straight course"] ("To be **εὐθυδρόμος**"; hence) Of vessels: *To run a straight course.*

**εὐθῦμ-έω -ῶ**, v. n. [**εὐθῦμ-ος**, "of good cheer"] ("To be **εὐθῦμος**"; hence) *To be of good cheer; to take courage, etc.*

†**εὐ-θύμ-ος**, ον, adj. **εὐ-ς**, "good"; **θυμ-ός**, "mind"] ("Of good mind"; hence) *Of good cheer, cheerful, in good spirits or heart.*

†**εὐθῦμότερον**, comp. adj. [adverbial neut. of **εὐθῦμότερος**, comp. of **εὐθῦμος**; see **εὐθῦμος**] *More cheerfully, more readily, etc.*

1. **εὐθύς**, εἰς, ὅ, adj. *Straight*, whether actually or figuratively.

2. **εὐθύς**, adv. [1. **εὐθύς**] ("After the manner of the **εὐθύς**"; hence) In time: *Straightway, forthwith, immediately, instantly; see πάλιν.*

**εὐκαιρ-έω -ῶ**, imperf. **εὐκαίρουν** and **ἡνέκαρουν**, (1. aor. **εὐκαίρησα**), v. n. [**εὐκαιρ-ος**, "seasonable"] ("To be **εὐκαίρος**"; hence, "to have opportunity, leisure, or time";

hence) With εἰς and Acc. of thing: *To devote one's, etc., leisure, or time, to; to occupy one's self, etc., in.*

(**εὐλαβ-έομαι -οῦμαι**, f. **εὐλαβ-ήσομαι**), 1. aor. in pass. form **ἡνέλαβ-ήθη** and **εὐλαβ-ήθη**, v. mid. [**εὐλαβ-ής**, in force of "cautious, circumspect," etc.] ("To be **εὐλαβ-ής**"; hence) Folded by μή c. Subj.: *To fear, or be afraid, that;—at xxiii. 10 the readings vary between εὐλαβηθεῖς and φοβηθεῖς.*

**εὐ-λάβ-ής**, ἐς, n. [**εὖ**, "well"; **λαβ**, root of **λαμβάνω**, "to take hold of"] ("Taking hold of well"; hence, "undertaking prudently"; hence) *Reverent, devout, pious, religious; see εὐσεβής.*

**εὐ-λογ-έω -ῶ**, (imperf. **εὐλόγ-εον** and **ἡνέλογ-εον οὖν**, f. **εὐ-λογ-ήσω**, 1. aor. **εὐ-λόγ-ησα** (and **ἡνέλογ-ησα**), v. a. [**εὖ-ς**, "good"; **λόγ-ος**, "a word"] ("To use good words of or to;," hence) *To bless.*

**εὐνοῦχ-ος**, ον, m. [contr. fr. **εὐν-ό-εχ-ος**; fr. **εὐν-ή**, "a bed"; (ο) connecting vowel; **εχ-ω**, in force of "to have charge of"] ("He who has charge of the bed"; hence, as employed in Eastern countries for taking charge of the women) *A eunuch.*

†(**εὐπορ-έω -ῶ**, f. **εὐπορ-ήσω**, p. **εὐπόρ-ηκα** and **ἡνέπορ-**

ηκα, v. n.) [εὖπορ-ος, of persons, "well off or provided; wealthy"] ("To be εὖπορ-ος"; hence) *To be well off, etc.; to prosper, thrive.*—Pass.: εὖπορ-έομαι -οῦμαι, 1. aor. εὖπορ-ήθην and ἡτόπορ-ήθην = εὖπορέω, neut.; see above.

†εὖπορ-ία, ἰας, f. [id.] ("The quality, or condition, of the εὖπορος"; hence) *Wealth.*

†Εὐρ-ἄκῳλον, ἀκῳλονος, m. [Εὐρ-ος, "East wind"; Ἀκῳλων (Gr. form of Lat. *Aquilo*, *Aquilon-is*), "North wind"] ("North-east wind") *Eur-ākylōn*, called in Vulgate *Euro-Aquilo*; i. e. *the N.E. wind*. It is the most stormy wind known in the Mediterranean, and prevails especially in the early spring. It is now called *Gregali*; see Εὐροκλύδων.

εὐρ-ίσκω, f. εὐρήσω, p. εὐρηκα, 1. aor. εἴρησα, 2. aor. εὐρον, v. a. irreg. [root εὐρ] 1. *To find.*—2. *To find out, discover*;—at xxiv. 5 εὐρόντες stands as a Nom. Abs., in consequence of the construction being changed through the parenthesis intervening between it and what would otherwise be its verb, viz. ἐκρατήσαμεν. — Pass.: εὐρίσκομαι, (p. εἴρημαι), 1. aor. εὐρέθην, 1. fut. εὐρεθήσομαι.

†Εὐρο-κλύδων, κλύδωνος, m. [Εὐρος, (uncontr. gen.) Εὐρο-

ος, "East wind"; κλύδων, "a billow"] ("East-wind billow") *Euroclýdon*, i. e. probably *a storm from the east*; xxvii. 14, where however the readings vary; see Εὐρακῦλων and Εὐρυκλύδων.

†Εὐρ-υ-κλύδων, κλύδωνος, m. [εὐρ-ύς, "wide"; (υ) connecting vowel; κλύδων, "billow"] ("Wide, or wide-extending, billow") *Euryclydon*; i. e. prob. *a widely spread, or extensive, storm*; see Εὐροκλύδων.

εὐρών, οὔσα, όν, P. 2. aor. of εὐρίσκω.

εὐσεβ-εια, εἰας, f. [εὐσεβ-ής, "reverent" towards the gods] ("The quality of the εὐσεβ-ής"; hence, "reverence" towards the gods; hence) *Holiness, piety.*

εὐσεβ-έω -ω, v. a. [id.] ("To be εὐσεβής"; hence) *To treat with reverence, to worship.*

εὐ-σεβ-ής, ές, adj. [εὐ, "well"; hence, in "augmentative" force; σεβ-ομαι, "to reverence" the gods] ("Greatly reverencing" the gods; hence) *Devout, religious, etc.*;—at xxii. 12 the readings vary between εὐσεβής and εὐλάβής; see εὐλάβής.

εὐ-σχ-ήμων, ημων, adj. [εὐ, "good, excellent"; σχ, a root of ἔχω (neut.), "to be"] ("Being good or excellent"; hence) *Morally, etc.: Honourable;*



bearing, or having, a good reputation.

εὐτόν-ως, adv. [εὐτον-ος, in force of "zealous"; hence, of an orator, "forcible" etc.] ("After the manner of the εὐτονος"; hence) *Forcibly, powerfully, mightily.*

†Εὐ-τυχ-ος, ου, m. [εὐτυχ-έω, "to be prosperous"] ("He that is prosperous") *Eutichos* or *Eutychos*; the name of a young man whom Paul restored to life; xx. 9; cf. Lat. Felix.

(εὐφραίνω, f. εὐφράνω, 1. aor. εὐφράνα, v. a. [akin to εὐφρων, "cheerful"] ("To make εὐφρων"; hence) 1. Act.: "To cheer, delight, gladden."—2.) Pass.: εὐφραίνομαι, 1. aor. εὐφράνθην and ἠεὶφράνθην, 1. fut. εὐφρανθήσομαι, *To be gladdened, to rejoice.*

†εὐφρο-σύνη, σύνης, f. [for εὐφρον-σύνη; fr. εὐφρων, εὐφρον-ος, "mirthful, glad"] ("The state, or quality, of the εὐφρων"; hence) *Mirthfulness, mirth, gladness.*

εὐχαρίστ-έω -ῶ, 1. aor. εὐχαρίστησα, v. n. [εὐχαρίστ-ος, "thankful"] ("To be thankful"; hence, as a result) *To offer, or give, thanks.*

εὐχαρίστ-ῆα, ῖα, f. [εὐχαρίστ-ος, "thankful"] ("The quality of the εὐχαρίστος"; hence) *Thankfulness, gratitude.*

εὐχ-ή, ἥς, f. [εὐχ-ομαι, "to pray"] ("A praying"; hence, "a prayer"; hence) *A vow.*

εὐχ-ομαι, (f. εὐξομαι), 1. aor. εὐξάμην and ἠέξάμην, v. mid.: 1. *To pray.*—2. *To wish.*

εὐ-δυν-ος, ου, adj. [lengthened fr. εὐ-δυνύμ-ος; fr. εὐ, "good"; δυνυ-α, Æolic form of δνομ-α, "a name"] ("Having a good name"; hence, of omens, "lucky"; hence, euphemistic for ἀριστερός, "left," which was regarded as an ill-omened word) *Left*, as opposed to "right"; *on the left hand.*

ἔ-φαγ-ον, inf. φάγειν, part. φάγων, 2. aor. without present. *To eat* [akin to Sans. root BHAKSH, "to eat"].

†ἐφ-άλλομαι, v. mid. [ἐφ' (= ἐπ-), "upon"; ἀλλομαι, "to leap"] *To leap upon*;—at xix. 16 strengthened by follg. ἐπὶ and Acc.

†Ἐφέσιος, α, ου; Ἐφέσιος, ου; see Ἐφεσος.

Ἐφεσος, ου, f. *Ephesus*; a Greek city of Ionia in Asia Minor;—at xix. 26 Ἐφέσου is Gen. of place "where."—Hence, †Ἐφέσ-ιος, ῖα, ῖον, adj. *Of, or belonging to, Ephesus; Ephesian.*—Ἐφέσιος, ου, m. *A man of Ephesus, an Ephesian*;—Plur.: *The Ephesians.*

ἔφεστώς, ῶσα, ὅς, for ἐφ-εστηκώς, νῖα, ὅς, P. perf. of ἐφίστημι.

(ἐφ-ίστημι, f. ἐπι-στήσω, 1. aor. ἐπ-ίστησα, p. ἐφ-ίστηκα), 2. aor. ἐπ-έστην, v. a. and n. [ἐφ' (= ἐπί), "over at, by"; ἵστημι, "to cause to stand; to stand"] 1. Act.: In pres., imperf., fut., and 1. aor.: *To set over*.—2. Neut.: In perf., pluperf., and 2. aor.: a. *To stand over or above*.—b. *To stand at, by, or near*.—c. In a hostile sense: (a) *To come upon*.—(b) *To attack, assault a house, etc.*—d. *To come near, approach*.—e. *To be present*.

ἐχθές, adv. [a lengthened form of χθές] *Yesterday*; see χθές.

(ἐχθ-ρός, rd, ρόν, adj. [ἐχθ-ω, "to hate"] "Hating."—As Subst.:) ἐχθρός, οὐ, m. ("One who hates"; hence) *An enemy, adversary*.

ἐχίδνα, ns, f. *A serpent, viper, adder*.

ἔχω, imperf. εἶχον, f. ἔξω and σχήσω, p. ἔσχηκα, 2. aor. ἔσχον, v. a. and n.: 1. Act.: a.: (a) *To have in any way*.—(b) *To have, possess*.—(c) With second Acc.: *To have*, etc., an object *as, or for*, that which is denoted by the second Acc.; xiii. 5.—(d) With Inf.: (a) *To have power, or be able, to do, etc.*—(β) With preceding negative: *To be without the power, or to be unable, to do, etc.*; xxv. 26; iv. 14.

*Acts.*

where οὐδέν is used as Adv.—b. ("To hold, contain"; hence) With Adj. as a second Acc.: *To hold, regard, consider, count, esteem* an object as possessing the quality, etc., denoted by such second Acc.; xx. 24.—2. Neut.: With Adv.: ("To have one's self," etc., i. e.) *To be* in the state denoted by the Adv.:—πῶς ἔχουσι, *how they are*, xv. 36:—εἰ ταῦτα οὕτως ἔχει, *if these things are so*, vii. 1:—ἐτοίμως ἔχω, *I am in a state of readiness*, i. e. *I am ready*, xxi. 18:—τὸ νῦν ἔχον, (*with respect to that which now is*, i. e.) *for the present*, xxiv. 25, where τὸ ἔχον is Acc. of respect after πορεύου.—3. Mid.: ἔχομαι, (f. ἔξομαι and σχήσομαι), 2. aor. ἐσχόμεν, ("To hold one's self" to something, "to cling closely"; hence) Of time: *To follow, be next*:—τῇ ἐχομένῃ ἡμέρᾳ (xxi. 26), or τῇ ἐχομένῃ alone, i. e. with ellipse of ἡμέρᾳ (xx. 15), *on the following day*, Dat. of time "when";—at xiii. 44 the readings vary between ἐχομένῳ and ἐρχομένῳ.—N.B. At i. 12 the words δ (sc. ὅρος) ἐστὶν ἐγγὺς Ἱερουσαλὴμ σαββάτου ἔχον ὁδόν, are rendered in the English Version, *which is from* (= distant from) *Jerusalem a Sabbath-day's journey*. Not to

speak of the force of ἐγγύς, it must be remarked that no instance is certainly known in which ἔχω is used for ἀπέχω, "to be from or distant from." It is necessary, therefore, to fall back upon the literal rendering of the words, viz., *which is near Jerusalem, having a Sabbath-day's journey*. Now Mount Olivet is described as an eminence of about a mile in length, and running from North to South, and covering the whole Eastern side of Jerusalem. At the North end it bends westward to the city, from which it is here about a mile distant; whereas at the other end the Mount is close to the walls, separated from them only by the narrow ravine of the Kidron. If, then, the words σαββάτου ἔχον ὁδόν are considered as defining ἐγγύς, it is clear that the definition holds good of only one part of the Mount, viz., its northern end. It is scarcely probable, however, that the more distant, rather than the nearer, part of the Mount should have been mentioned, had it been intended to point out how far the Mount itself was from the city. Neither can the defining words represent the height of the Mount; for that is computed as being at the

Church of the Ascension, on its summit, only 2724 feet above the Mediterranean. Hence it follows that the solution must rather be looked for either in the length of the Mount, which, as above stated, is said to be about a mile; or, else, in the rise of the ground from the foot to the top of the Mount.

ἕως, adv.: 1. Of time: *Until, till*:—ἕως ἄν with Subj., see ἄν, no. 2:—with Gen.: ἕως τῆς ἡμέρας, *until the day*, i. 22:—ἕως Σαμουήλ, *until Samuel*, xiii. 20:—ἕως τοῦ ἐλθεῖν αὐτόν, *until he came*, viii. 40:—ἕως οὗ (sc. χρόνου), *until the time that*.—2. Of place: *As far as, up to*:—with Gen.: ἕως Ἀντιοχείας, *as far as Antioch*, xi. 22:—so, with εἰς and Acc., xxvi. 11;—at xvii. 14 the readings vary between ἕως ἐπὶ τὴν θάλασσαν and ὥς ἐπὶ τὴν θάλασσαν.—3. Of order, etc.: With Gen.: *Until, up to*; viii. 10.—4. Folld. by prep.: *As far as*; xxi. 5.

ζάω, ζῶ, f. ζήσω and ζήσομαι, (p. ζήκα), 1. aor. ἔζησα, v. n.: 1. *To be alive, to live, have life*, both in a physical and spiritual sense.—2. *To live, have one's, etc., course of life, continue living* in some particular way, etc.; xxvi. 5.

†**ζευκτήρ-λος**, ἰα, ἰον, adj. [**ζευκτήρ**, "that which yokes"] *Pertaining to that which yokes; yoking.*—As Subst.: **ζευκτηρία**, ας, f. *A cross-bar connecting the rudders of ancient ships.*

†**Ζεύς**, Gen. Διός, m. *Zeus*; the Greek name of the Roman *Jupiter*, the king of the mythic heathen deities;—at xiv. 13 τοῦ Διός means *of the statue, or temple, of Zeus*, a tutelary deity of the city [akin to Sans. *div*, "heaven"].

**ζέω**, (f. ζέσω, 1. aor. ἐξέσα), v. n. (Of water, "to boil"; of solids, "to glow, be hot"; hence) *Mentally or morally: To be fervent.*

**ζῆ-λος**, λου, m. [lengthened fr. ζε-λος; fr. ζέ-ω, "to boil"] ("That which boils"; hence) *Morally: 1. Fervour, zeal.—2. Jealousy, envy*; xiii. 45 [akin to Sans. root *JVAL*, "to blaze, to burn"].

**ζηλ-όω** -ῶ, (f. ζηλώσω, p. ἐζήλωκα), 1. aor. ἐζήλωσα, v. n. [ζηλ-ος, "emulation"; in a bad sense, "jealousy, envy"] *To be jealous or envious.*

**Ζηλω-τής**, τοῦ, m. [lengthened fr. Ζηλο-τής; fr. ζηλό-ω, "to be zealous"] 1. With Gen.: *One who is zealous of or for; one filled with zeal for; a zealot of.*—2. *Zēlōtes*; a name of Simon, the brother

of Thaddæus. He is called by St. Matthew and St. Mark *Κανανίτης*; a name of Hebrew origin, having the same meaning as *Ζηλωτής*.

**ζημ-ία**, ἰας, f. *Hurt, harm, damage, loss* [akin to Sans. root *YAM*, "to restrain"].

**ζητέω** -ῶ, f. ζητήσω, (p. ἐζητήκα), 1. aor. ἐζήτησα, v. a.: 1. *To seek, look for.*—2. *To ask for, demand, require.*—3. With Inf.: *To seek, or endeavour, to do, etc.*

†**ζήτη-μα**, ματος, n. [lengthened fr. ζήτε-μα; fr. ζητέ-ω, "to seek"; hence, "to inquire into"] ("That which is sought or inquired into"; hence) *A question, matter in question*;—at xviii. 15 the readings vary between *ζήτημα*, sing., and *ζητήματα*, plur.

**ζήτη-σις**, σεως, f. [lengthened fr. ζήτε-σις; fr. ζητέ-ω, "to seek"; hence, "to inquire into"] ("An inquiring into" something; hence) 1. *An inquiry, a questioning, etc.*—2. *A debate, dispute, controversy, etc.*;—at xv. 2 the readings vary between *ζητήσεως* and *συζητήσεως*.

**ζυγ-ός**, οῦ, m. [*ζεύνυμι*, "to join," through root *ζυγ*] ("The joining thing"; hence, "a yoke" for draught cattle; hence, in a figurative force) *Yoke.*

**ζω-ή**, ῆς, f. [*ζάω*, ζῶ, "to

live"] ("That which lives"; hence) 1. *Life*.—2. With or without αἰώνιος: *Life eternal*.

ζών, ζῶσα, ζῶν, contr. part. pres. of ζῶω.

ζών-η, ης, f. [ζών-νῦμι, "to gird"] ("That which girds"; hence) *A girdle, belt*.

ζω-ν-νῦω and ζώ-ν-νῦμι, f. ζῶσω, (1. aor. ἔζωσα), v. a.: 1. *To gird*.—2. Mid.: (ζω-ν-νῦμαι, f. ζώσομαι), 1. aor. ἐζωσάμην, *To gird one's self*; see περιζώννυμι [akin to Sans. root yu, "to bind"].

ζωγον-έω -ώ, f. ζωγονήσω, v. a. [ζωγον-ός, "life-bringing"] ("To be ζωγόνος to"; hence, "to endue with life"; hence) *To preserve alive*.—Pass.: ζωγον-έμαι -οῦμαι.

ἤ, conj.: 1. a. *Or*.—b. Repeated: ἤ . . . ἤ, *either . . . or*.—c. *Or else*.—2. After words denoting comparison: *Than*;—there is generally an ellipse of ἤ ("than") after neut. sing. or plur. of πλέων, πλείων, ἐλάττω, μείων, if joined to a numeral; cf. iv. 22, where ἐτῶν ἦν πλείονων τεσσαράκοντα is put for ἐτῶν ἦν πλείονων ἢ τεσσαράκοντα (ἐτῶν).—3. In time: *That*:—πρὶν ἤ, *before that*.—4. In indirect questions: *Whether*.

ἡγε-μῶν, μόνος, m. [ἡγέομαι, "to lead"; hence, "to

rule"] ("One who rules"; hence, "a ruler"; hence) *The Roman governor, or procurator, of Judæa*.

ἡγ-έομαι -οῦμαι, (f. ἡγήσομαι), p. ἡγήμαι, 1. aor. ἡγησάμην, v. mid. [root ἡγ, akin to ἡγ-ω, "to lead"] 1. *To lead*, whether actually or figuratively.—2. *To rule, command, etc.*—3. With second Acc.: *To hold, regard, consider, deem, think one's self, etc.*, that which is denoted by the second Acc.; xxvi. 2.—4. Fold. by Acc. and part. in concord with such Acc.: *To deem, think, etc.*, that a person, etc., is, etc.;—at xxvi. 3 ἡγούμενος is to be supplied (from preceding ἡγήμαι) before γνώστην ὄντα σε, where γνώστην is Acc. after ὄντα.

ἡγούμενος, η, ον, P. pres. of ἡγέομαι.—As Subst.: ἡγούμενος, ον, m.: a. *A leader*;—at xiv. 12 in figurative force.—b. *A ruler*; vii. 10.

ἤδη, adv. *Now, already* [akin to Sans. adya, "to-day, now"].

ἤκω, f. ἤξω, p. ἤκα, 1. aor. ἤξα, v. n. *To have come, to be present; to come*.

ἥλ-ιος, ἱου, m. *The sun* [akin to Sans. svar, "the sun"].

ἥμαι, imperf. ἤμην (only in pres. and imperf.), v. mid. *To be seated, to sit*; see εἶμι.

ἡμεῖς, ἡμῶν, plur. of ἐγώ.

ἡμέρα, as, f. *Day*;—at ix.

24 ἡμέρας is Gen. of "Space of time";—at ix. 9 ἡμέρας is Acc. of "Duration of time."

ἡμ-έτερος, ετέρα, έτερον, pron. poss. [ἡμ-εῖς, "we"]

*Of, or belonging to, us; our.*

1. ἤμην, an imperf. ind. of εἶμι; see εἶμι.

2. ἤμην, imperf. ind. of ἡμαι.

Ἡρώδης, ου, m. *Herod*: 1. Surnamed "The Great," the second son of Antipäter, procurator of Judæa. He was appointed King of Judæa by a decree of the Senate, B.C. 40; xxiii. 35.—2. Surnamed Antipas; the second son of Herod the Great, king of Judæa, by his fourth wife Malthacë, a Samaritan woman. He was Tetrarch of Galilee and Peræa; iv. 27; xiii. 1.—3. Surnamed Agrippa, was the son of Aristobûlus and Berenîcë, and the grandson of Herod the Great. The Emperor Caligula gave him the governments formerly held by the Tetrarchs Philip and Lysanias, and bestowed on him the ensigns of royalty, whence he is styled at xii. 1 ὁ βασιλεὺς, "the king."

\*Ἡσαίας, ου, m. ("Help of Jehovah") *Hesaias*, or *Isaias*; the great evangelical prophet, who lived between 760 and 698 B.C.

ἡσύχ-αῖω, (f. ἡσύχασω), 1.

aor. ἡσύχασα, v. n. [ἡσυχος, "quiet"] ("To keep ἡσυχος"; hence) *To be silent, hold one's peace.*

ἡσύχ-ια, ἱας, f. [id.] ("The quality, or state, of the ἡσυχος"; hence) *Silence*, etc.

ἦχος, ου, m. *A sound* of any kind.

θάλασσα, ης, f. *The sea*:—for ἐρυθρὰ θάλασσα see ἐρυθρός [prob. akin to Sans. root TRAS, "to tremble," and so "the trembling or agitated thing," in reference to the action of the winds and tide].

θαμβ-έω -ῶ, f. θαμβήσω, 1. aor. ἐθάμβησα, v. n. [θάμβος, "astonishment"] *To be amazed or astonished; to be struck with amazement*, etc.

θάμβος, εος ους, n. *Astonishment, amazement.*

θάν-ατος, ατου, m. [θαν, root of θνή-σκω, "to die"] *Death.*

θάπτω, f. θάψω, 1. aor. ἔθαψα, v. a. *To bury*.—Pass.: (p. τέθαμμαι, 1. aor. ἐθάφθην), 2. aor. ἐτάφην, (2. fut. ταφήσομαι) [root ταφ].

θαρσ-έω -ῶ, (f. θαρσήσω), v. n. [θάρσος, "courage"] 1. *To take courage, to be of good courage*.—2. Imperat.: θάρσει, *Be of good courage, take good cheer.*

†θάρσος, εος ους, n. *Courage, boldness.*

θαυμάζω, (f. θαυμάσω, p. τεθαύμακα), 1. aor. ἐθαύμασα, v. n. and a. [for θαυμάτ-σω; fr. θαῦμα, θαύματ-ος, "wonder"] 1. Neut.: *To wonder, marvel, be astonished*.—2. Act.: *To wonder, marvel, or be astonished, at*.

†θεά, ἄς, f. [akin to Θεός; see Θεός] *A goddess*;—at xix. 37 the readings vary between τὴν θεάν, τὴν θεόν, and τὸν θεόν.

θε-άομαι -ώμαι, f. θεέσομαι, 1. aor. ἐθεασάμην, p. τεθέσμαι, v. mid. [θέ-α, "a seeing, view," etc.] ("To obtain a seeing, or view, of" some object; hence) *To see, behold*.

θεά-τρον, τρον, n. [θεά-ομαι, "to see, behold"] ("That which serves for seeing or beholding" the public games, etc.; hence) *A theatre*.

θε-ῖος (dissyll.), α, ον, adj. [θε-ός, "a god"] *Of, or belonging to, a god; divine*.—As Subst.: †θεῖον, ον, n. With Art.: *The Divine Essence or Being; the Deity*; xvii. 29.

θέλ-ημα, ἡμάτος, n. [θέλ-ω, "to will"] ("That which wills"; hence) *Will, wish, etc.*;—at xiii. 22 in plur.

θέλω, a shortened form of ἐθέλω; see ἐθέλω.

θεμέλιον, ον, n. [θεμέλιος, "of, or pertaining to, a foundation," used as a Subst.] ("A thing pertaining to a foundation"; hence) *A foundation*.

†θεομάχ-έω -ῶ, v. n. [θεομάχ-ος, "fighting God or against God"] *To fight God or against God*;—at xxiii. 9 (μὴ) θεομαχῶμεν, 1. pers. plur. subj., is used in a hortatory force, *let us (not) fight, etc.*;—in some editions the words μὴ θεομαχῶμεν are omitted.

†θεο-μάχ-ος, ον, m. [Θεός, uncontr. gen. Θεό-ος, "God"; μάχ-ομαι, "to fight"] ("God-fighting"; i. e.) *Fighting against God*.

Θεός, οὔ, m. and f.: 1. Masc.: a. *A heathen god or deity*;—at vii. 40 in plur.—b. *God*; see δ, no. 1, a, (f).—2. Fem.: *A goddess*; see θεά [akin to Sans. *deva*; cf. Lat. *deus*].

Θεό-φίλος, φίλου, m. [Θεός, uncontr. gen. Θεό-ος, "God"; φίλος, "friend"] ("Friend of God") *Theophilus*; the name of the early Christian to whom St. Luke inscribed his Gospel and the Acts of the Apostles.

θεράπ-εύω, f. θεράπευσω, (p. τεθεράπευκα), 1. aor. ἐθεράπευσα, v. a. [θέραιψ, θέραπ-ος, "a servant, attendant"] ("To be a θέραιψ to" one; hence, "to serve, attend upon"; hence, "to take care of"; hence) *To heal, cure, etc.*—Pass.: θεράπ-εύομαι, p. τεθεράπευμαι, 1. aor. ἐθεράπεύθην, (f. θεράπευθήσομαι).

†θέρ-μη, μης, f. [θέρ-ω, "to

make hot"] ("A making hot"; hence) *Heat*. — N.B. This subst. takes the accent on the penultima to distinguish it from the fem. of the adjective θερμός, "hot," which is accentuated on the final syllable, viz. θερμή.

Θεσσαλονικεύς, έως; see Θεσσαλονίκη.

Θεσσαλονίκη, ης, f. *Thessalonica* (now *Saloniki*), originally called "Thermæ" (Θέρμαι, "Hot-springs") from the hot springs in its neighbourhood, was situated at the head of the Thermaic Gulf in the district of Mygdonia, and under the Romans formed the capital of their province of Macedonia. The origin of its name is doubtful. According to some accounts, Cassander rebuilt the city, and called it after his wife Thessalonica, the daughter of king Philip. According to others, Philip himself named it after his daughter. Further still, Philip is said to have given it its new name in commemoration of a victory obtained by him over the Thessalians (see end of article).—Hence, Θεσσαλονικεύς, έως, m. *A man of Thessalonica*; xxvii. 2;—at xx. 4 in plur. [Θέσσαλλος, uncontr. gen. Θεσσαλλος, "Thessalian"; νίκη, "victory"; and so, literally, "Thessalian Victory"].

†\*Θευδᾶς, ᾱ, m. *Theudas*; an insurgent mentioned in Gamaliel's speech, v. 36. The name is probably of Hebrew origin, and is obtained from *thôdâh*, which means "confession," and also "thanksgiving."

θεωρ-έω -ῶ, (f. θεωρήσω, p. τεθεώρηκα), 1. aor. ἐθεώρησα, v. a. [θεωρ-ός, "a beholder"] ("To be a θεωρός of"; hence) 1. *To see, behold*;—at xvii. 16 the readings vary between θεωροῦντι and θεωροῦντος.—2. *Mentally: To see, perceive, observe*.—N.B. As one of the "verba sentiendi," θεωρῶ may be folld. either by *ῑτι* and Indic., or by Acc. and Inf. At xxvii. 10, however, the clause introduced by *ῑτι* ends with Acc. and Inf. This arises from the numerous words intervening between *ῑτι* and the verb, whereby the writer appears to have lost sight of the grammatical requirements of construction. This deviation from the ordinary rule is by no means uncommon in classical Greek authors. To this it may be added that, strictly speaking, the words should be *ῑτι . . . μέλλει ἔσεσθαι ὁ πλοῦς*, or else μέλλειν ἔσεσθαι τὸν πλοῦν without *ῑτι*.

θηρ-ιον, ιου, n. (dim. in form only) [θήρ, "a wild



beast"] *A wild beast*;—at xxviii. 5 the term is applied to the viper which fastened on Paul's hand.

**Θλίψις**, *ews*, f. [for **θλίβ-σις**; fr. **θλίβ-ω**, "to rub, gall"; hence, "to distress, afflict"] ("An afflicting"; hence) *Affliction, distress, tribulation, etc.*

(**θνή-σκω**, f. **θανοῦμαι**), p. **τέθνηκα**, v. n.: 1. In present tense: *To die*.—2. In perf. tenses: ("To have died"; i. e.) *To be dead* [root **θαν**, akin to Sans. root **HAN**, "to strike, to kill"].

**θορυβ-έω -ῶ**, f. **θορυβήσω**, 1. aor. **έθορύβησα**, v. a. [**θορύβ-ος**, "clamour, noise"] 1. Act.: *To make a clamour, or noise, in or at; to trouble, disturb*.—2. Pass.: **θορυβ-έομαι, -οῦμαι**, (p. **τεθορύβημαι**, 1. fut. **θορυβηθήσομαι**), *To be troubled or disturbed; to make lamentations, etc.*

**θορύβος**, *ου*, m. *Clamour, noise, tumult, etc.*

**θρησκε-ία** (trisyll.), *ίας*, f. [**θρησκε-ῶ** (trisyll.), "to worship, adore"] ("A worshipping or adoring"; hence) *Religion*.

**θρίξ, τριχός** (mostly plur.), f. *A hair* of the head [akin to Sans. root **DRIH**, "to grow"; and so "the growing thing"; cf. Lat. *cri-nis* for *cre-nis*, fr. *cre-sco*, "to grow"].

**θρό-νος**, *νου*, m. ("The bearing or supporting thing"; hence) 1. *A seat, chair*.—2. *A throne*, as being a seat or chair of state [akin to Sans. root **DHRI**, "to bear"].

**Θυάτιρα**, *ων*, n. plur. *Thyatira*; a city of Lydia in Asia Minor. In earlier times it successively bore the names of Pelopeia, Euhippa, and Semiramis.

**θυγάτηρ**, *ἄτερος, ἄτρως*, f. *A daughter*, whether actually or figuratively [akin to Sans. *duhitṛ-i*, "a daughter"; fr. root **DUH**, "to milk"; and so, literally, "a milker"].

**θυμο-μαχ-έω -ῶ**, v. n. [**θυμός**, (uncontr. gen.) **θυμό-ος**, in force of "rage, anger, wrath"; **μαχ-ομαι**, "to fight"] ("To fight with anger"; hence, "to fight desperately"; hence) *To have a fierce quarrel, to be bitterly enraged or angry*:—for construction of *ἦν θυμομαχῶν* see *εἰμί*, no. 4.

**θυ-μός**, *μοῦ*, m. ("Breath"; hence, "the soul"; hence, "the mind"; hence, as an affection of the mind) *Rage, wrath, anger* [akin to Sans. root **DHṬ**, or **DHṬ**, "to blow"].

**θύρα**, *ας*, f. *A door*, whether actual or figurative [akin to Sans. *dvāra*, "a door, a gate"].

**θύρ-ις**, *ιδος*, f. dim. [**θύρ-α**, "a door"] ("A little door";

hence) *A window*, as being a small door-like opening in the wall of a house, *etc.*

**θύ-σια, σίας, f.** [θύ-ω, "to offer sacrifice"] ("A sacrificing or offering"; hence) *A victim* offered in sacrifice; *a sacrifice, offering.*

**θύω, f. θύσω, p. τέθυκα, 1. aor. ἔθυσα, v. a. and n.: 1. Act.: a. To offer, to sacrifice.—b. To kill, slay.—2. Neut.: a. To offer sacrifice.—b. To kill, slay.**

**\*Θωμάς, ἄ, m.** ("Twin") *Thomas*, called also *Didymus* (see end of art.); one of the twelve Apostles. According to tradition he carried the Gospel into Parthia, Media, Persia, Ethiopia, and India [Gr. *δίδυμος*, ("double"; as subst.) "a twin"].

**\*Ἰακώβ, m. indecl.** ("Heel-catcher, or Supplanter") *Jacob*; son of Isaac, brother of Esau, and an ancestor of Christ.

**\*Ἰάκωβος, ου** (a lengthened form of *Ἰακώβ*), *m. James*: 1. A son of Zebedee and brother of John; one of the twelve Apostles, and surnamed "The Great."—2. A son of Alphæus, and one of the twelve Apostles; he was surnamed "The Less," and, also, *Lebbæus*, and *Thaddæus*;—at i. 13 *Ἰακώβου* is dependent on *ἀδελφός* to be supplied.

**ἰάομαι -ῶμαι, f. ἰάσομαι**  
1. aor. *ἰασάμην*, v. mid. and pass.: 1. Mid.: *To heal, cure.*  
—2. Pass.: *ἰάομαι -ῶμαι, p. ἴαμαι, 1. aor. ἰάθην, 1. fut. ἰθήσομαι, To be healed or cured.*

**ἰά-σις, σεως, f. [ἰά-ομαι, "to heal"]** *A healing or curing.*

**ἰᾶσ-ων, ονος, m. [ἰᾶσ-ις, "healing"]** ("One having healing; healer") *Iason or Jason*; a man of Thessalonica, who received Paul into his house; xvii. 5 *sqq.*

**ἰδίος, α, ου, adj.** ("Pertaining to one's self"; hence) 1. *Private*.—Adverbial expression: *κατ' ἰδίαν, Privately, in private, apart from others.*—2. *Own; one's etc. own.*—As Subst.: a. *ἱδιοί, ων, m. plur. One's etc. own people, etc.; those belonging to one, etc.*—b.: (a) *ἱδία, ων, n. plur. One's etc. own things or property; that which belongs to one, etc.*—(b) *One's etc. own house or home*; xxi. 6.

**ἰδι-ώτης, ὅτου, m. [ἰδι-ος, "private"]** ("One made *ἴδιος*"; hence, "a private person," i. e. one in a private station; hence, "one who has no professional knowledge"; hence) *An ignorant, or ill-informed, man.*—N.B. Hence, the English "idiot."

**ἰδοῦ** (2. pers. sing. imperat. of *εἰδόμεν*, 2. aor. mid.;

see εἶδω. As) Adv.: *See! look! lo! behold!*

ἰδών, οὖσα, όν, P. of εἶδον; see εἶδω.

ἱερ-εύς, έως, m. [ἱερ-ά, "offerings, sacrifices"] ("He who attends to, or makes, ἱερά"; hence) 1. A heathen priest; xiv. 13.—2. A Jewish priest.—The Jewish priests were the descendants of Levi, the third son of the patriarch Jacob, through Aaron. To them belonged the offices of the priesthood, in contradistinction to those performed by the Levites; see Λευίτης.

ἱερ-όν, οῦ, n. [neut. of ἱερ-ός, "sacred," used as a subst.] ("A sacred thing or place"; hence) A temple;—at xix. 27 of the heathen goddess Diana; in other places of Acts, the temple at Jerusalem.

\*ἱεροσόλυμα, ων, n. plur. Jerusalem; see ἱεροσολήμ.

ἱερό-σῦλ-ος, ου, m. [ἱερόν, (uncontr. gen.) ἱερό-ος, "a temple"; σῦλ-άω -ῶ, "to strip, spoil"] ("A temple-stripper, a temple-spoiler"; hence) A temple-robber, a sacrilegious person.

\*ἱεροσολήμη, f. indecl. ("Possession, or Inheritance, of Peace") Jerusalem; the chief city of the Holy Land.

\*ἱεσσαί, m. indecl. (prps. "Gift") Jesse; the father of king David:—for τὸν τοῦ

ἱεσσαί at xiii. 22, see δ, no. 4.

Ἰησοῦς, οῦ, m. ("The Lord He delivers";—or "Whose help is Jehovah") 1. Jesus Christ, the incarnate son of God, the Saviour of mankind.—2. Jesus or Joshua; the son of Nun; vii. 45.

ἱκ-άνός, άνή, άόν, adj. [usually referred to ἱκ, root of ἱκ-άνω, ἱκ-νέομαι, "to come"] ("Coming" to one; hence, "becoming, fitting"; hence) 1. Sufficient, satisfactory.—

As Subst.: ἱκάνόν, οῦ, n. ("That which is sufficient or satisfactory"; hence) Bail, security.—2. In number or amount: Much, great, many;—at xix. 19 with Gen. of thing distributed:—ἱκαναῖς ἡμέραις, for many days, xxvii. 7; Dat. of time.—As Subst.: ἱκάνοι, ών, m. plur. Many persons, many; xii. 12; xiv. 21.—3. In duration: Long, considerable;—at xx. 11 supply χρόνον with ἱκάνόν.

ἱκόνιον, ου, n. Iconium (now Koniah); a city of Lycaonia, or, according to Xenophon, of Phrygia in Asia Minor.

ἱ-μάς, μάτος, m. ("That which binds or fastens"; hence) A leathern strap or thong [akin to Sans. root si, "to bind"].

ἱμάτ-ιον, ίου, n. (dim. only

in form) [obsol. *ἱμα* (= *εἶμα*), *ἱμάτ-ος*, "that which one puts on"; hence, "a cloak," etc.] 1. *A cloak, mantle, outer garment.*—2. Plur.: *Clothes or garments* in general.

*ἱματισ-μός*, *μοῦ*, m. [for *ἱματιδ-μός*; fr. *ἱματίζω* (= *ἱματίδ-σω*), "to clothe";—prps. found only in Gr. Test., and in p. perf. pass. *ἱματισ-μένος*] ("That which clothes"; hence) *Clothing, clothes, raiment, apparel.*

*ἵνα*, conj. with Subj.: *That, in order that*:—*ἵνα μή*, *that not, lest*:—*ἵνα τί*, or, as one word, *ἵνατί* (sc. *γένηται*), *that what may happen, i.e. to what end or purpose, why, wherefore.*

*ἵνατί*; see *ἵνα*.

\**†Ἰόππη*, *ης*, f. ("Beauty") *Joppa* (now *Yāfā* or *Jaffa*); a sea-port town on the S.W. coast of Palestine.

*Ἰουδαία*, as; see *Ἰουδαῖος*, no. b.

*Ἰουδ-αῖος*, *αἶα*, *αἶον*, adj. [*Ἰούδ-ας*, "Judah," the son of Jacob; hence, "the land of Judah; Judæa"] *Of, or belonging to, Judah or Judæa.*—As Subst.: a. *Ἰουδαῖος*, *ου*, m. *A man of Judah or Judæa; a Jew*;—Plur.: *The Jews.*—b. *Ἰουδαία*, as, f. *Judah or Judæa.*

\**Ἰούδας*, *α*, m. ("Celebrated or Praised") *Judas*: 1. The

brother of James, and one of the twelve Apostles; i. 13.—2. *Iscariot*; i. 16, 25.—3. A Galilean, who headed a popular revolt at the time when the census was taken by Quirinus, the Roman Governor, A.D. 6; v. 37.—4. Surnamed Barsābas; see *Βαρσαβᾶς*, no. 2; xv. 22.—5. A man of Damascus, in whose house Paul was healed of his blindness by Ananias; ix. 11.

*†Ἰούλιος*, *ου*, m. [Gr. form of Lat. Julius] *Julius*; a Roman centurion, who had charge of Paul in his memorable voyage to Rome; xxvii. 1, 3.

*Ἰούστος*, *ου*, m. [Gr. form of Lat. Justus] *Justus*: 1. The surname of Joseph Barsābas; i. 23.—2. A man of Corinth; xviii. 7.

*ἵππ-εύς*, *έως*, m. [*ἵπ-ος*, "a horse"] *A horseman.*

\**Ἰσαάκ*, m. indecl. ("Sporting") *Isaac*; the son of Abraham.

*ἴσᾱσι*, 3. pers. plur. of *ἴσθαι*; see *εἶδω*.

*ἴσος*, *η*, *ον*, adj. *Equal* in quantity, amount, etc.; *like.*

\**Ἰσραήλ*, m. indecl. ("God-wrestling or God's Prince") *Israel*, (the name given to Jacob, the son of Isaac, after wrestling with the Angel at the river Jabbok (now El-Zerka), and refusing to let him

go till he had received a blessing from him; hence) *The descendants of Israel; Israel, the Israelites.*—Hence, Ἰσραηλίτης, ἱτου, m. *A man of Israel; an Israelite.*

Ἰσραηλίτης, ου; see Ἰσραήλ.

ἵστημι, f. στήσω, p. ἔστηκα, pluperf. εἰστήκειν, 1. aor. ἔστησα, 2. aor. ἔστην, v. a. and n.: 1. Act.: Pres., imperf., 1. fut., 1. aor.: a. *To make to stand; to set, place, etc.*—b. *To appoint; i. 23.*—c. With Dat. of person and Acc. of thing: *To set something down to one's, etc., charge; to impute to one, etc.*—2. Neut.: Perf., pluperf. (as pres. and imperf. in force), 2. aor.: a. *To stand.*—b. In perf.: *To remain, continue; xxvi. 22.*—c. In 2. aor.: *To stand still, to stop; viii. 38.*

—3. Pass.: (ἵσταμαι, p. ἔσταμαι), 1. aor. ἔσταθην, 1. f. σταθήσομαι, *To be set or placed; to stand; cf. no. 2* [akin to Sans. root *STHĀ*, “to stand”; cf. Lat. *sto* (= *sta-o*)].

ἰσχύω, (f. ἰσχύσω), p. ἰσχύκα, 1. aor. ἰσχύσα, v. n. [ἰσχύς, ἰσχύ-ος, “strength”] (“To have *ἰσχύς*”; hence) 1. *To be strong in body or health.*—2. With Inf.: *To have power, or be able, to do, etc.*;—at xv. 10 ἰσχύσαμεν takes the person of its nearest and

more worthy Subject, viz. ἡμεῖς.—3. *To prevail*, whether actually or figuratively.

Ἰταλ-ία, ἱας, f. [Gr. form of Lat. “Italia”] *Italy; a country of S. Europe.*—Hence, Ἰταλ-ικός, κή, κόν, adj. *Of, or belonging to, Italy; Italian* [either Ἰταλ-ος, “a bull,” as being famous for its breed of horned cattle; or a man named Ital-us].

Ἰταλ-ικός, ή, όν; see Ἰταλ-ία.

Ἰωάννης, ου, m. (“Whom Jehovah bestows,” or “Jehovah is gracious”) *John*: 1. The Baptist; the son of Zacharias, the priest, and of Elizabeth. —2. The Evangelist, son of Zebedee, and one of the twelve Apostles.—3. Surnamed Mark; xii. 12.—4. A kinsman of Annas; iv. 6.

Ἰωήλ, m. indecl. (“Jehovah is might or God”) *Joel*, one of the twelve minor Prophets. He is more generally supposed to have prophesied in the reign of Uzziah, i. e. between B.C. 808—757.

Ἰωσήφ, ή, m. *Joses; see Βαρνάβας.*

Ἰωσήφ, m. indecl. [(prob.) “He — i. e. God — gives increase”] *Joseph*: 1. The dearly-loved son of the patriarch Jacob, sold by his brethren to Ishmaelite merchants, and carried by them into

Egypt, where he arrived, after various trials, at the highest dignity under Pharaoh, and thus became the instrument of preserving the lives of his father and brethren and their households in the seven years' famine which he had foretold. When the promised land came into the possession of the Israelites, Joseph's bones were buried in Shechem, which became the inheritance of his descendants.—2. Joseph Barsābas; see Βαρσαβᾶς, no. 1.

κάγω, κάμοί, for καὶ ἐγώ, καὶ ἐμοί.

κάθ-αιρέω -αιρῶ, (f. καθ-αιρήσω), 2. aor. καθ-εἶλον, 2. fut. καθ-ελῶ, v. a. [καθ' (see κατά), "down"; αἰρέω, "to take"] 1. *To take down*.—2. *To destroy, overthrow*.—3. *To bring to nothing, to set at naught*.—Pass. : κάθ-αιρέομαι -αιρούμαι.

†(κάθ-άπτω, f. καθ-άψω), 1. aor. κάθ-ἦψα, v. a. [καθ' (see κατά), in "augmentative" force; ἄπτω, for mid. ἄπτομαι, "to cling to"] With Gen. : 1. *To cling to; to fasten, or fix, one's self, etc., on*.—2. Mid. : (καθ-άπτομαι), 1. aor. καθ-ἠψάμην = no. 1; — at xxviii. 3 the readings vary between καθῆψε and καθήψατο.

κάθᾱρ-ίζω, f. (κάθᾱρίσω and) κάθᾱρίω, 1. aor. ἐκαθάρίσα, v. a.

[καθᾱρ-ός, "clean," whether physically or morally] ("To make καθαρός"; hence) 1. *To cleanse*.—2. *To purify*.

κάθ-ἄρος, ἄρᾱ, ἄρόν, adj. *Pure* [akin to Sans. root √UDH, "to purify"].

κάθ-έζομαι, (f. καθ-εδούμαι), v. mid. [καθ' (see κατά), "down"; ἕζομαι, "to sit"] *To sit down, seat one's self, take one's seat*.

κάθ-εξῆς, adv. [καθ' (see κατά), in "strengthening" force; ἐξῆς, "in order"] *In order, successively, one after another*.

κάθ-ήκω, 1. aor. κάθ-ἦκα, v. n. [καθ' (see κατά) "down"; ἦκω, "to come"] ("To come down"; hence, "to comedown") to one, i. e. "to be meet, fit, or proper"; hence) Impers. : *It is meet, fit, or proper*; — at xxii. 22 καθῆκε has the clause αὐτὸν (ἦν for its Subject.

κάθ-ημαι, imperf. ἐ-καθ-ήμεν, imperat. κάθ-ου (contr. fr. κάθ-ησο), inf. καθ-ῆσθαι, part. καθ-ήμενος, v. mid. [καθ' (see κατά), "down"; ἡμαι, "to sit"] *To sit down, to be seated, to sit*.

†κάθ-ημερ-ίνος, ἡμέρῃ, ἡμέραν, adj. [καθ' ἡμέρ-αν, "day by day, daily"; see κατά] ("Pertaining to καθ' ἡμέραν"; hence) *Daily*.

(κάθ-ἵημι, f. καθ-ήσω, p. καθ-εῖκα), 1. aor. καθ-ἦκα, v. a.

[καθ' (see κατά), "down"; ἵημι, "to send"] *To send down, let down, lower.*—Pass.: καθ-ίμαι.

καθ-ίζω, f. καθ-ίσω, p. κε-καθ-ίκα, 1. aor. ἐ-καθ-ίσα, v. a. and n. [καθ' (see κατά), "down"; ἵζω, (act.) "to make to sit; (neut.) "to sit"] 1. Act.: *To make, or cause, to sit down; to seat; to place on a seat.*—2. Neut.: a. *To sit down, to be seated, to sit*;—at ii. 3 supply αὐτό (= τὸ πῦρ) as the Subject of ἐκάθισε.—b. *To sit down in a place; to remain, stay, abide, etc.*; xviii. 11, where ἐκάθισε is folld. by ἐνιαυτόν, Acc. of "Duration of time."—N.B. At ii. 30 the "Textus Receptus" has the words τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστόν before καθίσαι. They are, however, generally rejected as a gloss. If they are admitted, καθίσαι is neut. ("to sit"); if omitted, act. ("to seat, place"); see, also, ἐκ, no. 9.

καθίσταω -ω, collateral form of καθίστημι, found in part. pres. καθίσταων ὦν, δούσα ὦσα, ἰὼν ὦν, at xvii. 15 = καθ-ίστημι, no. 1, a.

καθ-ίστημι, f. κατ-α-στήσω, (p. καθ-έστηκα), 1. aor. κατ-έστησα, v. a. and n. [καθ' (see κατά), "down"; ἵστημι, "to cause to stand; to stand"] 1. Act.: In pres., imperf., 1. fut.,

and 1. aor.: ("To cause to stand down"; hence) a. *To bring, or conduct, down to or from a place.*—b. ("To set in order"; hence) (a) *To appoint to, to place or set in, some office of trust or dignity.*—(b) *To appoint, ordain, etc.*—(c) With double Acc.: *To appoint one, etc., that denoted by second Acc.*—2. Neut.: In perf., pluperf., and 2. aor.: *To set one's self down, settle, be set.*—N. B. In the Acts only as verb act.

†καθόλου, adv. [for καθ' ὅλου; fr. καθ' (see κατά), "according to"; ὅλου, gen. of ὅλος, "whole"] ("According to the whole"; hence) *At all.*

καθ-ότι, adv. [καθ' (see κατά, "according to"; ὅτι, "what"] ("According to what"; hence) *As, inasmuch as, since.*

κάθου; see κάθημαι.

καθ-ώς, adv. [καθ' (see κατά), "according to"; ὡς, "as"] 1. *According as, just as.*—2. Of time: *As, when*; vii. 17.

καί, conj. and adv.: 1. Conj.: a. *And*;—after a parenthetical clause καί is sometimes repeated; see i. 10:—καί . . . καί, *both . . . and.*—b. In "adversative" force: *But.*—2. Adv.: a. *Even.*—b. *Also, likewise, too.*—c. *For, for of a truth.*

Καϊάφας, a, m. *Caïaphas,*

appointed High Priest of the Jews by Valerius Gratus, the procurator of Judæa, in the room of Simon who was deposed. Subsequently he was, himself, deprived of his office by Vitellius, the Governor of Judæa, who elevated Jonathan, son of Ananus, to the High-priesthood; see *Ἀννας*.

*καιρός*, ἡ, ὁν, adj. *New*, in the fullest meaning of the word. (Comp.: *καινότερος*.)

*καίρος*, οὐ, m.: 1. *An appointed time or season*.—2. *A particular time or season of the year for productions of the earth, etc.*—3. *A convenient, or suitable, time or season*.

*Καῖσαρ*, ἄρος, m. [Greek form of Lat. *Cæsar*] *Cæsar*; a cognomen in the Julian family at Rome, esp. of Caius Julius, the first Roman emperor, who was assassinated by Brutus and Cassius, B.C. 44. After him all the Roman emperors bore the name of *Cæsar*, with the title of *Augustus*, till the time of Adrian, A.D. 117—138, when *Augustus* came to denote the reigning emperor, *Cæsar* the heir to the throne. In the Acts, *Καῖσαρ* denotes: a. The Emperor Claudius, who reigned from B.C. 41—54; xvii. 7.—b. The Emperor Nero, whose reign extended from B.C. 54 to

68; xxv.—xxviii. [akin to Sans. *keça*, "hair"; and so, "Hairy One," as born with much hair on the body].

*Καῖσαρ-αία*, εἰας, f. [*Καῖσαρ*, "*Cæsar*"] ("*A thing—here, city—pertaining to Cæsar*"; i. e. "*Cæsar's city*") *Cæsārēa*; a city on the coast of Palestine, built by Herod the Great, and named by him after Augustus Cæsar. It was the residence of the Herodian kings, and also of the Roman procurators of Judæa. The theatre of this city was the scene of the death of Herod Agrippa I., as mentioned at xii. 23. In reference to Augustus it was sometimes called *Καῖσαρεια Σεβαστή*; and from its situation on the coast ἡ παρὰ λίαν or ἡ ἐν τῇ θαλάττῃ. This is the only *Cæsarea* mentioned in the Acts. It is to be distinguished from another *Cæsarea* mentioned by the Evangelists Matthew and Mark. This last place was in the north of Palestine, and was originally called *Paneas* (whence the modern name *Bānids*) from its being situated at the foot of Mount Panium, a branch of Lebanon. The old city was rebuilt by Philip the Tetrarch, who gave it the name of *Cæsarea* in honour of the Roman emperor, to which he added the term



Philippi, in order to distinguish it from the other *Ἰσσεαρεία*. Subsequently Herod Agrippa named it *Νερονίας* (Nero-city) in honour of the Roman emperor Nero.

**καί-τοι**, adv. [*καί*, "and"; *τοι*, "indeed"] *And indeed*; —with *γε* added, *καίτοιγε*, and *yet indeed*.

**καίτοις**; see *καίτοι*.

**κάκει** for *καί ἐκεῖ*; *κάκει-θεν* for *καί ἐκεῖθεν*; *κάκεινος*, η, ο, etc., for *καί ἐκείνος*, η, ο, etc.

**κάκ-ια**, *ίας*, f. [*κάκ-ός*, "bad"] ("The quality of the *κάκός*"; hence, "badness"; hence) *Evil, wickedness*.

**κάκολογ-έω** -ω, 1. aor. *ἐκακολόγησα*, v. a. [*κάκολόγος*, "evil-speaking"] ("To be *κακολόγος* about"; hence) *To speak evil of or about; to slander, revile, etc.*

**κάκός**, η, όν, adj. *Bad* of its kind, *evil*.—As Subst.: a. *κάκόν*, ού, n. (a) *A bad thing*; an *evil, wickedness*.—(b) *Hurt, harm, injury*.—b. Plur.: *κάκά*, όν, n. *Evil things*, i. e. *injuries, etc.*

(*κάκ-όω* -ω), f. *κάκώσω*, 1. aor. *ἐκάκωσα*, v. a. [*κάκ-ός*, "evil"] 1. *To do evil to; to ill-treat, hurt, injure, etc.*;—at vii. 6 *ἐτη τετρακόσια* is Acc. of "Duration of time":—for *τοῦ κακῶσαι*, xviii. 10, see *ό*, no. 3, a.—2. *To make ill-affected or badly disposed.*

**κάκ-ως**, adv. [*κάκ-ός*, "bad"] ("After the manner of the *κάκός*"; hence) Of language, etc.: *Badly*, i. e. in an *undecoming* or *disrespectful way, disrespectfully, etc.*; see *εἶρω*, no. 1, b.

†**κάκω-σις**, *σιως*, f. [for *κάκο-σις*; fr. *κάκό-ω*, "to ill-treat"] ("An ill-treating"; hence) *Ill-treatment, injury, affliction, etc.*

**κάλέω** -ω, f. *κἀλέσω* (and *κἀλῶ*), p. *κέκληκα*, 1. aor. *ἐκάλεσα*, v. a.: 1. *To call, call to one's self, etc.*—2. In a legal sense: *To call, cite, summon* before a judge, etc.; iv. 18; xxiv. 2.—3.: a. Act.: With second Acc.: *To call one that which is denoted by the second Acc.*—b. Pass.: Foldd. by same case as that of the Subject of the verb: *To be called* something;—at xxviii. 1 foldd. by Nom.;—at i. 19 foldd. by Acc.;—at i. 12 and in all places where the part. occurs, such part. is foldd. by a word in the same case as that of the subst., etc., with which it is in concord;—at xiii. 9 supply *καλούμενος* with *ὁ ἰδὼς καὶ Παῦλος*.—Pass.: *κἀλλέομαι* -οῦμαι, p. *κέκλημαι*, 1. aor. *ἐκλήθην*, 1. f. *κληθήσομαι*. **κάλλιον**, comp. adv. [adverbial neut. of *καλλίων*, "better"] As a modified sup.: *Very well, right well.*

**Καλοὶ Λιμένες**, masc. nom. plur. of *καλός* and *λιμήν* respectively: *Fair Havens*; a haven or harbour in the island of Crete not mentioned by any ancient classical writers; xxvii. 8. It is supposed that the place was the harbour of Lassæa, a Cretan city, of which the ruins were discovered so late only as January, 1856, or about 22 years ago.

**κάλ-ός, ἡ, όν**, adj. *Fair, beautiful* [akin to Sans. *chár-u*, "beautiful"].

**κάλ-ώς**, adv. [*καλ-ός*, "good, right," etc.] ("After the manner of the *καλός*"; hence) 1. *Well*, in the fullest meaning of the term.—2. *Rightly, truly*.

**κάμοι** = *καί* *ἐμοί*.

**κἄν** = *καί* *άν*: 1. *And if*.—2. *Even if, if but*.

†**Κανδάκη, ης, f.** *Candacē*; the name of a dynasty of Ethiopian queens, not the proper name of any one of them; viii. 27 (Pliny, *Nat. Hist.* 6, 35).

**καπνός, οὔ, m.** *Smoke*.

**Καππαδοκία, as, f.** *Cappadocia*; a country in the Eastern part of Asia Minor.

**καρδ-ία, ίας, f.** *A heart*, whether in proper or figurative sense [akin to Sans. *hṛid*, "heart"; cf. Lat. *cor*, *cordis*].

†**καρδι-ο-γνώ-στις, στου**, *Acts*.

m. [*καρδί-α*, "heart"; (o) connecting vowel; *γνώ*, root of *γι-γνώ-σκω*, "to know"] *A knower of the heart*.

**καρπός, οὔ, m.** *Fruit, produce*, etc., both in proper and figurative sense [by some referred to *ἀρπ*, root of *ἀρπάζω*, "to seize," etc., with *κ* as compensation for the aspirate (cf. Lat. *carpo*), and so, "that which is seized or plucked"; acc. to others akin to Sans. root *CRĀ*, "to ripen"; and so, "that which is ripened"].

†**καρπο-φόρος, ον, adj.** [for *καρπο-φέρ-ος*; fr. *καρπός*, (uncontr. gen.) *καρπέ-ος*, "fruit"; *φέρ-ω*, "to bear or produce"] *Fruit-bearing, fertile, fruitful*.

**κάτά** (before a soft vowel *κατ'*, before an aspirated vowel *καθ'*), prep. gov. gen. and acc.: 1. With Gen.: a. Locally: ("Down") Of a district or country: *All over, throughout*.—b. In a hostile sense: *Against*.—2. With Acc.: a. Locally: ("Down") (a) *Down to*.—(b) *Along, all along, throughout*.—(c) *In, at*.—(d) *Throughout, through*.—(e) *Towards*.—(f) *Among*.—(g) *Over against, opposite*.—(h) *Before* a person's face, etc.—(i) To mark "distribution":—*κατ' οἶκον*, *from house to house*, ii. 46; cf. xx. 20.—(j) *Distributively*: *By*:—*καθ' ἑαυτόν*,

by himself, i. e. separately with reference to others; at his own house, xxviii. 16.—

b. In time: (a) Throughout, during, for.—(b) About, at, on, in.—(c) To mark "distribution":—κατὰ πᾶν σάββατον, sabbath by sabbath, every sabbath, xv. 21;—καθ' ἡμέραν, day by day, day after day, daily, ii. 46, etc.;—κατ' ἐκκλησίαν, church by church, i. e. in every church, xiv. 23; cf. κατὰ πόλιν, xv. 21.—d. According to, in accordance with, after.—e. As to, concerning, about.—f. With numerals: To mark "distribution":—καθ' ἓν, one by one, separately, xxi. 19.—g. To form adverbial expressions:—κατ' ἄγνοιαν, ignorantly, in ignorance, iii. 17;—κατ' ἰδίαν, apart, aside, privately, xxiii. 19;—κατὰ κράτος, mightily;—κατ' ἐξοχήν, especially.

κατὰ-βαίνω, f. κατὰ-βήσομαι, p. κατὰ-βέβηκα, 2. aor. κατ-έβην, v. n. [κατά, "down"; βαίνω, "to go"] To go, or come, down; to descend;—at vii. 34 κατέβην is folld. by the inf. (denoting the final cause) ἐξελεσθαι, for the purpose of delivering, in order to deliver.

κατὰβηθί, 2. aor. imperat. of κατὰβαίνω.  
†καταγγελέως, εὖς, m. [καταγγέλλω, "to declare,

set forth"] One who declares or sets forth; a setter forth;—at xvii. 18 folld. by Objective Gen.

κατ-αγγέλλω, f. κατ-αγγελάω, (p. κατ-ἡγγελα), 1. aor. κατ-ἡγγειλα, v. a. [κατ-ά, in "strengthening" force; ἀγγέλλω, "to announce"] To announce, proclaim, declare, speak of, spread, publish, etc.;—at iii. 24 the readings vary between κατήγγειλαν and προκατήγγειλαν.—Pass.: κατ-αγγέλλομαι, 2. aor. κατ-ηγγέλην.

(κατ-ἄγω, f. κατ-άξω, p. κατ-ἄγηχα), 2. aor. κατ-ἡγάγον, v. a. [κατ-ά, "down"; ἄγω, "to bring"] 1. Of persons as Object: a. To bring, lead, or conduct down from a higher place.—b. To bring down from the interior of a country.—2. Pass.: Of persons as Subject: With εἰς and Acc.: ("To be brought down" from the high seas "to" a place or port; hence) To touch at; to arrive, or land, at.—Pass.: (κατ-ἄγομαι), 1. aor. κατήχθην;—at xxi. 3 and xxvii. 5 the readings vary between κατήχθημεν and κάτηλθομεν.

†κατὰ-δικήν, δίκης, f. [κατά, "against"; δίκη, "judgment"] ("Judgment against" one; hence) Condemnation; see δίκη.

κᾰτᾰ-δύναστεύω, v. a. [κατᾰ, "against"; δύναστεύω, "to exercise power"] ("To exercise power against"; hence) *To prevail against or over; to overcome, overpower.*—Pass.: κᾰτᾰ-δυναστεύομαι.

κᾰτᾰ-καίω, f. κᾰτᾰ-κάβω, (p. κᾰτᾰ-κέκαυκα), 1. aor. κᾰτᾰ-έκαυσα (and κατᾰ-έκη), v. a. [κατᾰ, in "strengthening" force; καίω, "to burn"] *To burn up, consume.*

κᾰτᾰ-κειμαι, f. κᾰτᾰ-κείσομαι, v. mid. [κατᾰ, "down"; κείμαι, "to lie"] 1. *To lie down on something.*—2. *To lie sick on one's bed, etc.*

(κᾰτα-κλείω, f. Attic κᾰτα-κλίω), 1. aor. κᾰτᾰ-έκλεισα, v. a. [κατᾰ, in "strengthening" force; κλείω, "to shut"] *To shut up.*

†(κᾰτα-κληροδοτέω -κληροδοτᾰ), 1. aor. κᾰτᾰ-εκληροδότησα, v. a. [κατᾰ, in "strengthening" force; κληροδοτέω, "to give by lot"] *To give, assign, or distribute by lot; see κατακληρονομέω.*

†(κᾰτα-κληρονομέω -κληρονομᾰ), 1. aor. κᾰτᾰ-εκληρονόμησα, v. a. [κατᾰ, in "strengthening" force; κληρονομέω, "to make" one "a κληρονόμος, or heir, of" property, etc.] ("To make" one "an heir of" property, etc.; hence) *To give in possession; to distribute by lot,*

*to allot;—at xiii. 19 the readings vary between κατεκληρονόμησεν and κατεκληροδότησεν.*

(κᾰτᾰ-ἀκολουθέω -ἀκολουθᾰ), 1. aor. κᾰτᾰ-ηκολούθησα, v. n. [κατᾰ-δ, in "strengthening" force; ἀκολουθέω, "to follow"] With Dat. of person: *To follow after, follow.*

κᾰτᾰ-κυρίεω, 1. aor. κᾰτᾰ-εκύριευσα, v. n. [κατᾰ, in "strengthening" force; κύριεω, "to be lord of, to rule over"] With Gen.: *To get the mastery of or over; to overpower, overcome.*

κᾰτᾰ-λαμβάνω, f. κᾰτᾰ-λήψομαι, p. κᾰτᾰ-εἰληφα, 2. aor. κᾰτᾰ-έλαβον, v. a. [κατᾰ, in "strengthening" force; λαμβᾰνᾰ, "to take"] ("To take, or lay, hold of"; hence) 1. Mentally: *To comprehend, understand, perceive, find, discover.*—2. Mid.: κᾰτᾰ-λαμβάνομαι, 2. aor. κᾰτᾰ-ελάβόμην, *To comprehend, etc., for one's self, etc.*

κᾰτᾰ-λείπω, f. κᾰτᾰ-λείψω, (p. κᾰτᾰ-λέλοιπα), 2. aor. κᾰτᾰ-έλιπον, v. a. [κατᾰ, in "strengthening" force; λείπω, "to leave"] 1. a. *To leave behind.*—b. With eis (see eis, no. 2): *To take, or cast, into a place and leave behind in it; ii. 31, where the readings vary between κατελείφθη and ἐγκατελείφθη.*—2. *To leave, abandon*

*don.*—3. *To leave.*—4. *To quit, depart from, forsake, give up, etc.*—Pass.: *κᾰτᾰ-λείπομαι*, p. *κᾰτᾰ-λέλειμμαι*, 1. aor. *κᾰτ-ελείφθην*, (1. fut. *κᾰτᾰ-λειφθήσομαι*).

†*κᾰτᾰλοιπ-ος*, *ον*, adj. [for *κᾰτᾰλειπ-ος*; fr. *κᾰτᾰλείπ-ω*, “to leave behind”] (“Left behind”; hence) *Remaining out of, or rest of, a number*; —at xv. 17 with Gen. of “thing distributed”: *οἱ κᾰτᾰλοιποὶ τῶν ἀνθρώπων*, *the rest of mankind, the residue of men.*

*κᾰτᾰ-λύω*, f. *κᾰτᾰ-λύσω*, 1. aor. *κᾰτ-έλῡσα*, v. a. [*κατά*, “down”; *λύω*, “to loosen”] (“To loosen down”; hence) 1. *To overthrow, destroy, etc.*, whether actually or figuratively.—2. *To bring to nought, to subvert, etc.*—Pass.: (*κᾰτᾰ-λύομαι*, p. *κᾰτᾰ-λέλῡμαι*), 1. aor. *κᾰτ-ελῡθην*, 1. f. *κᾰτᾰ-λυθήσομαι*.

• †*κᾰτᾰ-μένω*, v. n. [*κατά*, in “strengthening” force; *μένω*, “to remain”] *To remain, abide anywhere*; —at i. 13 *ἦσαν καταμένοντες* = *κατέμενον*; see *εἰμί*, no. 4.

*κᾰτᾰ-νοέω -νοῶ*, (f. *κᾰτᾰ-νοήσω*), 1. aor. *κᾰτ-ενόησα*, v. a. [*κατά*, in “strengthening” force; *νοέω*, in force of “to perceive”] 1. *To perceive.*—2. *To mark, observe, consider.*

(*κᾰτ-αντάω -αντῶ*), 1. aor. *κᾰτ-ήντησα*, v. n. [*κατ-δ*, in

“strengthening” force; *αντ-δω*, “to meet”] (“To meet”; hence) 1. Of a place: a. With *eis* and Acc.: *To come to, arrive at.*—b. With *ἀντικρύ*: *To come, or arrive, over against or opposite to.*—2. Of a promise, etc.: With *eis* and Acc.: *To come to, attain to.*

†(*κᾰτᾰ-νύσσομαι*), 2. aor. *κᾰτ-ενῡγην*, v. pass. [*κατά*, in “strengthening” force; *νύσσομαι*, “to be pricked”] *To be greatly, or sorely, pricked*; —at ii. 37 the readings vary between *τῇ καρδίᾳ* (Dat. of place), and *τὴν καρδίαν* (Acc. of “Respect”).

(*κᾰτ-αξιῶω -αξιῶ*, f. *κᾰτ-αξιῶσω*), p. *κᾰτ-ἡξίωκα*, v. a. [*κατ-δ*, in “strengthening” force; *αἰδέω*, “to think worthy”] *To think, or reckon, worthy.*—Pass.: (*κᾰτ-αξιόομαι -αξιούμαι*, p. *κᾰτ-ἡξιῶμαι*), 1. aor. *κᾰτ-ἡξιῶθην*, (1. fut. *κᾰτ-αξιῶθήσομαι*).

*κᾰτᾰπαυ-σις*, *σεως*, f. [*κᾰτᾰπαύ-ω* (in neut. force), “to rest”] (“A resting, rest”; hence) *A resting-place, a dwelling.*

(*κᾰτᾰ-παύω*, f. *κᾰτᾰ-παύσω*), 1. aor. *κᾰτ-έπαυσα*, v. a. [*κατά*, in “strengthening” force; *παύω*, “to make to cease”] With neut. art. *τοῦ* and Inf.: *To make to cease, or refrain from; to restrain from*; —at xiv. 18 the negative idea con-

tained in the verb is strengthened by the follg. negative μή.

κᾰτᾰπесών, οὔσα, ὄν, P. 2. aor. of κᾰτᾰπίπτω.

†κᾰτᾰ-πίπτω, (f. κᾰτᾰ-πес-οὔμαι, p. κᾰτᾰ-πέπτωκα), 2. aor. κᾰτ-έπесον, v. n. [κατά, "down"; πίπτω, "to fall"] *To fall down.*

(κᾰτᾰ-πονέω -πονῶ, v. a. [κατά, in "strengthening" force; πονέω (act.), "to make to toil"; hence, "to afflict, distress"; Pass.: κᾰτᾰ-πονέομαι -πονοῦμαι, *To be afflicted or distressed to suffer greatly, to be oppressed.*

†(κᾰτ-ἀριθμέω -ἀριθμῶ), v. a. [κατ-ά, in "strengthening" force; ἀριθμέω, "to number, reckon, or count among." — Pass.: (κᾰτ-αριθμέομαι -αριθμοῦμαι), p. κᾰτ-ηριθμημαι:—in Gr. Test. only in P. perf. pass.

†(κᾰτᾰ-σείω, f. κᾰτᾰ-σείω, p. κᾰτᾰ-σέσεικα), 1. aor. κᾰτ-έσεισα, v. a. and n. [κατά, in "strengthening" force; σείω, "to move to and fro"] 1. Act.: With τὴν χεῖρα: *To move the hand to and fro; i. e. to make signs with the hand; xix. 33.*—2. Neut.: With τῇ χειρὶ: *To move to and fro with the hand; i. e. to make signs with the hand; xii. 17; xiii. 16; xiv. 40.*

(κᾰτᾰ-σκάπτω, f. κᾰτᾰ-σκάψω, p. κᾰτ-έσκαψα), 1. aor. κᾰτ-έσκαψα, v. a. [κατά, "down"; σκάπτω, "to dig"] ("To dig down"; hence) *To raze to the ground, overthrow, throw down, destroy utterly, ruin.*—Pass.: (κᾰτᾰ-σκαπτομαι), p. κᾰτ-έσκαφθην, 1. fut. κᾰτᾰ-σκαφθήσομαι).

κᾰτᾰ-σκηνώω -σκηνῶ, f. κᾰτᾰ-σκηνώσω, 1. aor. κᾰτᾰ-εσκήνωσα, v. n. [κατά, in "strengthening" force; σκηνώω, "to pitch a tent"] ("To pitch one's tent, encamp"; hence) *To settle, rest, &c.*

†(κᾰτᾰ-σοφίζομαι), 1. aor. κᾰτᾰ-εσοφίσᾰμην, v. mid. [κατά, "against"; σοφίζομαι (mid.), "to deal subtly"] *To deal subtly against or with.*

†(κᾰτᾰ-στέλλω, f. κᾰτᾰ-στελῶ), 1. aor. κᾰτᾰ-έστειλα, v. a. [κατά, "down"; στέλλω, "to send"] ("To send down"; hence) With reference to the passions, etc.: *To appease, pacify, quiet, still.*—Pass.: (κᾰτᾰ-στέλλομαι), p. κᾰπᾰ-έσταλμαι, 2. fut. κᾰτᾰ-στάλησομαι).

†κᾰτᾰάσχω-εις, έσεις, f. [κατέχω, in force of "to possess," through verbal root κατασχ (= κατά; σχ, a root of έχω found in 2. aor. έ-σχον)] ("A possessing"; hence) *A possession.*

(κᾱτᾱ-τίθῃμι, f. κᾱτᾱ-θήσω), 1. aor. (only in indic.) κᾱτ-έθηκα, v. a. [κατά, "down"; τίθῃμι, "to put"] 1. *To put, or lay, down.*—2. Mid.: ("To lay down for one's self"; hence) *To lay up in store, or to lay up a store of, for one's self*, whether actually or figuratively:—χαρίν (or χάριτας) καταθέσθαι, folld. by Dat. of person, *to lay up a store of gratitude, or of thanks, with a person*; i. e. *to show favour to a person in the hope of a return being made; to lay a person under obligation*, xxv. 9; xxiv. 27.—Mid.: (κᾱτᾱ-τίθεμαι), 2. aor. κᾱτ-εθέμην.

†κᾱτᾱ-τρέχω, f. κᾱτᾱ-δράμωμαι, 2. aor. κᾱτ-έδραμον, v. n. [κατά, "down"; τρέχω, "to run"] *To run down.*

†κᾱτᾱ-φέρω, (f. κᾱτ-όλω), 1. aor. κᾱτ-ήνεγκα, v. a. [κατά; φέρω, "to bring or bear"] 1. [κατά, "down"] a. *To bring, or bear, down.*—b. Pass.: *To be borne down, or overcome, by; to fall, or sink, into sleep, etc.*; xx. 9.—2. [κατά, in "strengthening" force] *To bring*:—ψῆφον καταφέρειν—in Classical Greek ψῆφον φέρειν—(*to bring one's pebble for voting; hence*) *to give one's vote*; but at xxvi. 10 the phrase is equivalent to *to assent*, inasmuch as Paul was not a member of the

Sanhedrim, and consequently possessed no vote respecting a matter before that assembly.

(κᾱτᾱ-φεύγω, f. κᾱτᾱ-φεύξομαι, p. κᾱτᾱ-πέφευγα), 2. aor. κᾱτ-έφυγον, v. n. [κατά, "down"; φεύγω, "to flee"] ("To flee down" to a place; hence, with accessory notion of seeking protection) *To flee for refuge; to betake one's self for safety or protection*

κᾱτᾱ-φίλέω -φίλω, 1. aor. κᾱτ-εφίλησα, v. a. [κατά, in "augmentative" force; φίλέω, "to love"; hence, as a sign of love, "to kiss"] *To kiss earnestly or fondly.*

†κᾱτᾱ-φρονη-τής, τοῦ, m. [for καταφρονε-τής; fr. καταφρονέω, "to despise"] *One who despises; a despiser*; see δ, no. 11.

†κᾱτ-εἰδωλ-ος, ον, adj. [κατ-δ, "in intensive" force; εἰδωλ-ον, "an idol"] ("Greatly pertaining to an idol or idols"; hence) *Wholly given to idolatry or the worship of idols; very idolatrous.*

κᾱτενύγην, 2. aor. ind of κᾱτᾱνύσσομαι.

κᾱτεπέστην, 2. aor. ind. of κᾱτεπίστυμι.

κᾱτ-έρχομαι, (f. κᾱτ-ελεύσομαι), 2. aor. κᾱτ-ἦλθον, v. mid. [κατ-δ, "down"; ἔρχομαι, "to come or go"] 1. *To come, or go, down; to descend.*—2. *To go, or come, down from*

the interior of a country to the coast or a place by the sea; xix. 1.—3. With *eis* and Acc.: *To come down to or arrive at a place by sea*; xxvii. 5; see *κατὰ*.

*κατεσκαμμένος*, η, ον, P. perf. pass. of *κατασκάπτω*.—As Subst.: *κατεσκαμμένα*, ων, n. plur. With Art.: *The ruined places, the ruins*.

†(*κατ-εφίστημι*, perhaps found only in) 2. aor. *κατέστην*, v. n. [*κατ-δ*, in “strengthening” force; *ἐφίστημι* (in neut. tenses), “to stand by or near”; hence, in hostile force, “to stand against; to make an attack upon”] With Dat. of person: *To make an attack upon; to attack, fall upon, assault, etc.*

*κατ-έχω*, f. *καθ-έξω* and *κατα-σχέσω*, p. *κατ-έσχηκα*, 2. aor. *κατ-έσχον*, v. (a. and) n. [*κατ-δ*, “down”; *έχω*, “to have”] (“To have down”; hence, through ellipse of personal pron. in reflexive force) Of persons as Subject: (“To have one’s self, etc., down”; hence) *To come down from the high seas to the shore; to put to shore; to make, or bear down, for the land or shore*:—sometimes folld., as at xxvii. 40, with *eis* and Acc. denoting the (place or) shore.

*κατηγορ-έω -ῶ*, f. *κατηγορ-*

*ήσω*, 1. aor. *κατηγόρησα*, v. n. and a. [*κατήγορ-ος*, “an accuser”] 1. Neut.: a. *To accuse; to bring forward an accusation or charge*.—b. With Gen. of person: *To be an accuser of; to accuse*.—c. With Gen. of person: *To lay to the charge of; to accuse*.—2. Act.: a. With Acc. of person: *To accuse*.—b. With Acc. of charge: *To allege, object, lay to one’s etc. charge*.—c. With Acc. of charge and Gen. of person: *To lay something to the charge of; to accuse one of something; to object something to one*;—at xxiv. 8 the Acc. of the charge is changed into the Gen. by attraction; see *δς*, no. 3, a, (a); cf., also, xxv. 11.—3. Pass.: a. *To be accused*.—b. Of a thing as Subject: *To be brought forward as a charge, to be laid to the charge of a person*.—Pass.: *κατηγορομαι -οῦμαι*, (p. *κατηγόρημαι*, 1. aor. *κατηγορήθην*).

*κατ-ήγορ-ος*, ου, m. [for *κατ-άγορ-ος*; fr. *κατ-δ*, “against”; *άγορ*, verbal root of *άγορ-εύω*, in force of “to speak”] (“One who speaks against” another; hence) *An accuser*.

*κατήλθον*, 2. aor. ind. of *κατέρχομαι*.

(*κατ-ηχέω -ηχῶ*, v. a.) [*κατ-δ*, in “strengthening” force; *ήχέω*, in meaning of “to sound



forth"] ("To sound forth"; hence, "to teach by word of mouth"; hence, generally) 1.

*To instruct, teach*;—at xviii.

25 the pass. (part. *κατηχούμενος*) is folld. by Acc. of "Respect."—2. a. *To inform*.

—b. Pass: *To be informed; to receive information or intelligence*;—at xxi. 24 *ὃν κατήχηνται . . . οὐδὲν ἐστὶν* is put for *ἐκείνων*, & *κατήχηνται*, etc.; where *ἐκείνων* is a partitive gen. dependent on *οὐδὲν*; *ὃν* is attracted to the case of the omitted demonstrative *ἐκείνων* (see *δς*, nos. 3. a and c), and is put for *ἃ*, the Acc. of "Respect" after the pass. verb *κατήχηνται*; *ἐστὶν* is the predicate of the sentence: *not one of those things, as to which they have received information respecting thee, has (any) existence*; cf. *εἰμί*, no. 6.—Pass.: *κᾶτ-ηχέομαι -ηχοῦμαι*, p. *κᾶτ-ήχημαι*, 1. aor. *κᾶτ-ηχήθην*.

*κᾶτ-οικέω -οικῶ*, 1. aor. *κατ-ῶκησα*, v. n. and a. [*κατ-δ*, in "strengthening" force; *οικέω*, "to dwell"] 1. Nent.: *To dwell, have a habitation; to live in a place*.—2. Act.: With Acc. of place: *To dwell in, inhabit a place*; i. 19; ix. 32, etc.

*†κᾶτοικ-ία, ἰας*, f. [*κᾶτοικέω*, "to dwell"] ("The act of dwelling"; hence) *A dwelling-*

*place, habitation*;—at xvii. 26 applied to countries as the dwelling-place of their inhabitants.

*†κᾶτόρθω-μα. μάτος*, n. [*for κᾶτόρθω-μα*; fr. *κᾶτορθόω*, "to set upright"; hence, "to accomplish successfully, bring to a successful or prosperous issue"] ("That which is brought to a successful or prosperous issue"; hence) *An excellent, or worthy, deed*; see *διόρθωμα*.

*κᾶτ-ω*, adv. [*κατ-δ*, "down"] 1. *Downwards, down*.—2. *Below, beneath, underneath*.

*Καῦδα*, n. indecl. = *Κλαύδη*.

*Κεγχρεά*, ὦν, f. plur. *Cenchreae*; the eastern harbour of Corinth on the Saronic Gulf. It was distant from Corinth about nine miles.

*κείρω*, (f. *κερῶ*, 1. aor. *ἐκείρα*), v. a. ("To cut" the hair, etc., "short"; hence) 1. Of a sheep or lamb as Object: *To shear*.—2. Of the head as Object: a. *To shave*.—b. Mid.: *To shave on one's own behalf, or through one's own instrumentality; to cause to be shaved*.—Mid.: (*κείρομαι*, f. *κεροῦμαι*), 1. aor. *ἐκείραμην*. *κεκρίμένος, η, ον*, P. perf. pass. of *κρίνω*.

*καλ-εύω*, f. *κελεύσω*, p. *κεκέλευκα*, 1. aor. *ἐκέλευσα*, v. a. ("To urge on, impel"; hence) *To bid, order, com-*

*mand* [akin to Sans. root *KAL*, "to impel"].

κενός, ἡ, ὄν, adj. ("Empty"; hence) In nature or character: *Vain, empty*.—As Subst.: κενά, ὄν, n. plur. *Vain things* [prob. akin to Sans. *cānya*, "empty"].

κέν-τρον, τρου, n. [for κέντ-τρον; fr. κεντ-έω, "to prick or goad"] ("That which pricks or goads"; hence) *A goad* for cattle;—at ix. 5; xiv. 14 in figurative force.

(κερδ-αίνω, f. κερδᾶνῶ and κερδήσω, p. κερκέρδαγκα), 1. aor. ἐκέρδησα, v. a. [κέρδ-ος, "gain"] ("To have, or obtain, as gain; to gain"; hence) With Acc. of loss, etc.: *To gain a loss; i. e. to reap, i. e. to suffer loss, hurt, etc.*

κεφάλαιον, ον; see κεφάλαιος.

(κεφάλ-αιος, αἶα, αἰον, adj. [κεφάλ-ῆ, "a head"] ("Of, or pertaining to, the head"; hence, "principal, chief"; hence, as Subst.) κεφάλαιον, ον, n. ("A principal, or chief, thing"; hence) Of money: *a. Capital* as opp. to interest or income.—*b. A sum total; a sum paid down*;—at xxii. 28 πολλοῦ κεφαλαίου is Gen. of price.

κεφάλ-ῆ, ῆς, f.: 1. Of the body: *A head*.—2. Of things: *A chief, or principal, thing of its kind*:—κεφαλὴ γένις, *chief*

*thing* (i. e. *head-stone, or principal stone*) of the corner [akin to Sans. *kapāl-as*, "liead"].

κηρύσσω, f. κηρύξω, (p. κηκῆρῡχα), 1. aor. ἐκήρυξα, v. a. ("To proclaim, or announce," as a herald does; hence) *To proclaim publicly, to preach*.

Κιλικία, as, f. *Cilicia*; a country on the S.E. coast of Asia Minor.

κινδύν-εύω, (f. κινδυνεύσω, p. κεκινδύνευκα), v. n. [κινδύν-ος, "danger"] *To be in danger or peril*, whether actually or figuratively.

κί-νέω -νῶ, f. κινήσω, 1. aor. ἐκίνησα, v. a. [κί-ω, "to go"] ("To make to go"; hence) 1. a. *To move*.—b. Mid.: *To move one's self, etc.; to move, have motion*.—2. Of sedition: *To stir up, excite*.—3. Pass.: *To be moved; to be put in commotion or tumult*; xxi. 30.—Mid.: κί-νέομαι -νοῦμαι, (f. κινήσομαι, 1. aor. ἐκινήσομαι, p. κεκίνημαι), 1. aor. ἐκίνηθην, (1. fut. κινήθησομαι).

\*†Κίς, m. indecl. (perhaps "Fowler") *Cis* or *Kish*; the father of king Saul.

κλαίω, f. κλαύσω and κλαύσομαι, 1. aor. ἐκλαυσα, v. n. *To weep, lament, bewail*.

κλά-σις, σεως, f. [κλά-ω, "to break"] *A breaking*.

†Κλαύδῃ, ῆς, f. *Claudē* or

*Clauda* (otherwise named by the ancients *Gauda*, *Gaudos*, and *Claudos*); a small island W. of Cape Matala on the S. coast of Crete. It is now called by the Greeks *Claudanessa* or *Gaudonese*, which the Italians have corrupted into *Gozzo*.

**Κλαύδιος**, ου, m. [Greek form of Lat. "Claudius"] *Claudius*: 1. The fourth Roman emperor. — 2. The prænomen of Lysias; see *Λυσίας*.

**κλαυ-θ-μός**, μου, m. [κλαυ, a root of *κλαίω*, "to weep," etc.] *A weeping, wailing*, etc.

**κλ-άω -ῶ**, f. *κλάσω*, 1. aor. *έκλάσα*, v. a. *To break* [akin to Sans. root *ORI*, "to break"].

**κλείω**, (f. *κλείσω*, p. *κέκλεικα*), 1. aor. *έκλεισα*, v. a. *To shut*, whether actually or figuratively. — Pass.: (*κλείομαι*, p. *κέκλειμαι* and) *κείκλεισμαι*, 1. aor. *έκλείσθην*, (1. fut. *κλεισθήσομαι*).

**κληθείς**, είσα, έν, P. 1. aor. pass. of *καλέω*.

**κληρονομ-ία**, ίας, f. [*κληρονομ-έν*, "to inherit"] ("An inheriting"; hence) *An inheritance*.

**κλή-ρος**, ρου, m. ("That which is broken"; hence) 1. *A lot*, as formed by a fragment of pottery, a broken twig, etc. — 2. *A lot, allotment, part, share*. — 3. *An inheritance*.

[akin to Sans. root *ORI*, in pass. "to be broken"; cf. *κλάω*].

†**κλιν-ᾱρίον**, ᾱρίου, n. dim. [*κλιν-η*, "a couch"] *A little couch or bed*; see *κλινη*.

**κλιν-η**, ης, f. [*κλιν-ω*, "to recline; to lie"] ("The reclining thing"; i. e. "that on which one reclines or lies"; hence) *A couch; a bed*, including the frame of it; — at v. 15 the readings vary between *κλινων* and *κλινᾱρίων*.

†**Κνίδος**, ου, f. *Cnidus* or *Cnidus*; a Greek city, with a harbour of the same name, in the extreme S.W. of Caria, in Asia Minor, on a promontory now called Cape Crio.

**κοιλ-ία**, ίας, f. [*κοιλ-ος*, "hollow"] ("The condition, or quality, of the *κοίλος*"; hence, "hollowness"; hence) 1. *The hollow of the belly, the belly*. — 2. Of a woman: *The womb*.

(**κοι-μάω -μῶ**, f. *κοιμήσω*, v. a.: 1. Act.: "To put, or lull, to sleep"). — 2. Pass.: *κοιμάομαι -μῶμαι*, p. *κεκοίμημαι*, 1. aor. *έκοιμήθην*, 1. fut. *κοιμήθήσομαι*: a. *To fall asleep, to sleep*. — b. *To sleep in death* [akin to Sans. root *CI*, "to lie down"].

**κοιν-ός**, ή, όν, adj. [another form of *ξυν-ός*; fr. *ξύν*, through *κύν* = *ξύν*] ("Being held, etc., with" another; hence) 1.

*Common; possessed, or held, in common.*—2. Morally: *Common, profane, defiled, ceremonially unclean.*

κοιν-όω -ῶ, (f. κοινάσω), p. κεκοίνωκα, 1. aor. ἐκοίνωσα, v. a. [κοιν-ός, (morally) "common," etc.] ("To make κοιν-ός"; hence) 1. *To profane, pollute, defile.*—2. *To pronounce, or regard as, common.*

κοινων-ία, ias, f. [κοινων-έω ("to be a κοινωνός," i. e. "one who has," etc., something "κοινός, or in common," with another), "to have, etc., in common" with another] ("The having," etc., something "in common" with another; hence, "a partaking, participation"; hence) *Communion, fellowship, etc.*

†κοιτ-ών, ῶνος, m. [κοίτ-η, "a bed"] ("That which has a κοίτη"; hence) *A bed-chamber, a sleeping-room*:—δ ἐπὶ τοῦ κοιτῶνος, *the chamberlain*.

(κολᾶζω, f. κολᾶσω, 1. aor. ἐκόλασα, v. a. "To curtail, dock," etc.; hence, "to punish") Mid.: κολᾶσθαι, (f. κολᾶσσομαι), 1. aor. ἐκόλασθην, *To punish, as one's own especial act.*

(κολλ-άω -ῶ, f. κολλήσω, p. κεκόλληκα, v. a. [κόλλ-α, "glue"] 1. Act.: "To glue").—2. Pass.: κολλ-άομαι -ῶμαι, p. κεκόλλημαι, 1. aor. ἐκολλή-

θην, 1. fut. κολληθήσομαι, ("To be glued"; hence, "to adhere, cleave, cling"; hence) Of persons: In mid. force: *To join, or attach, one's self, etc., to a person.*

κόλπος, ου, m. ("A bosom"; hence, "any bosom-shaped thing"; hence) *A gulf, bay, creek, etc.*

†κολυμβάω -ῶ, v. n. ("To dive"; hence) *To swim.*

†κολωνία, as, f. [Gr. form of Lat. *cōlōniā*] *A Roman colony.*

κονί-άω -ῶ, p. pass. κεκονίᾳμαι, v. a. [κονί-α, "plaster, stucco"] *To plaster, or stucco, over.*

κόνι-ορ-τός, τοῦ, m. [κόνι-ς, κόνι-ος, "dust"; ὀρ-νῦμι, "to raise, stir up," etc.] 1. *Dust raised or stirred up.*—2. *Dust that has settled on a person, his clothes, etc.*

†κοπ-ετός, ετοῦ, m. [κοπ, root of κόπ-τω, "to beat or strike"] ("A beating, or striking," of the head, or breast, in token of grief; hence) *Lamentation, mourning, wailing.*

κοπ-ιάω -ῶ, f. κοπιᾶσω, p. κεκοπιᾶκα, 1. aor. ἐκοπιᾶσα, v. n. [κόπ-ος, "toil"] ("To be in a state of κόπος"; hence) *To toil, labour, etc.*

(κορ-έννυμι, f. κορέσω, 1. aor. ἐκόρεσα, v. a. [κόρ-ος, "one's fill"] ("To have κόρος";

hence) 1. Act.: With Acc. of person and Dat. or Gen. of thing: *To have one's fill of something, to satisfy one's self with something.*—2.)

Pass.: With Gen. of thing: *To be filled, or satisfied, with.*

—Pass.: (κορ-έννυμαι), p. κεκόρεσμαι, 1. aor. ἐκορέσθην, (1. fut. κορεσθήσομαι).

κορεσθῆς, εἶσα, ἐν, P. 1. aor. pass. of κορέννυμι.

Κορίνθιος, ου; see Κόρινθος.

Κόρινθος, ου, f. Corinth; a city situate on the Isthmus separating N. from S. Greece.

—Hence, (Κορίνθ-ιος, ἰα. ἰον, adj. Of, or belonging to, Corinth; Corinthian. — As Subst.:) Κορίνθιος, ου, m. A man of Corinth, a Corinthian; —Plur.: With Art.: The Corinthians.

†Κορνήλιος, ου, m. [Gr. form of Lat. "Cornēlius"] Cornelius; a Roman centurion, whose name occurs frequently in ch. x.

κόσμος, ου, m. ("Order, arrangement"; hence, from its perfect order, etc.) The world.

†κουφ-ίζω, (f. κουφίω), v. a. [κουφ-ος, "light"] ("To make κουφος"; hence) Of a ship as Object: *To lighten* of the cargo.

κράββατος, ου, m. A couch or bed [said to be a word of Macedonian origin; cf. Lat. grabātus].

κράζω, f. κεκράξομαι, p. κέ-κράγα, 1. aor. ἐκράξα, v. n. and a.: 1. Neut.: *To cry out, call out aloud.*—2. With Acc. of thing: *To call out* something; xix. 32:—for construction of ἡς ἐκράξε see δς, no. 3, 'a, (a) [prob. akin to Sans. root कृवृ, "to cry out"].

κράτ-έω -ῶ, f. κράτησω, p. κεκράτηκα, 1. aor. ἐκράτησα, v. a. [κράτ-ος, "power"] 1. *To get a person into one's power; to seize upon, seize, lay hold of* in hostile sense.—2. *To lay, or take, hold of; to detain, hold fast.*—3. Pass.: ("To be overpowered"; hence) *To be restrained, kept back, holden, etc.*—Pass.: κρατέομαι -οῦμαι, p. κεκράτημαι, (1. aor. ἐκρατήθην, 1. fut. κρατηθήσομαι).

κράτιστος, η, ου, sup. adj. Best, most excellent; cf. ἀγαθός.

κράτ-ος, εος ους, n. Strength, might:—for κατὰ κράτος see κατὰ, no. 2, f. [akin to Sans. krat-u, "power"].

κραυγ-αῖω, f. κραυγάσω, 1. aor. ἐκραύγασα, v. n. [κραυγ-ή, "a crying out"] *To cry out.*

κραυγ-ής, ἡς, f. [strengthened fr. κραυγ-ή, fr. κράζω (= κράγ-σω), "to cry out," through root κραγ] *A crying out, an outcry, etc.*

κρεμ-άννυμι (κρεμαννύω, f.

κρεμάσω), 1. aor. ἐκρέμασα, v. a. *To hang, hang up, suspend.* — Pass.: (κρεμάννυμαι, perhaps only in shortened form) κρέμαμαι, 1. aor. ἐκρεμάσθην [prob. akin to Sans. root *KRAM*, “to go to”; and so in causative force, and with accessory notion of fixity, “to cause to go to a place, and to be there”].

Κρής, Κρητός, m. *A Cretan*; — Plur. (so mostly): *Cretans*; — at ii. 11 = the Jews settled among the Cretans.

Κρήτ-η, ης, f. [Κρητ-ες, “Cretans”] (“The land of the Cretans”) *Crete* (now *Kriti* or *Candia*); an island in the Mediterranean Sea to the S. of Greece.

κρί-μα, μάτος, n. (κρι, root of κρίνω, “to judge”) (“That which judges”; hence) *A judging, judgment.*

κρί-νω, f. κρίνω, p. κέκρικα, 1. aor. ἐκρίνα, v. n. and a. (“To separate”; hence, “to pick out, choose”; hence) 1. Neut.: a. *To decide, determine, resolve.* — Impers. Pass.: ἐκρίθη, *It was determined, etc.*; xxvii. 1.—b. *To form a judgment or opinion.* — 2. Act.: a. *To judge, bring to trial, try, etc.*—b. *To adjudge to punishment, to pass judgment or sentence upon, to condemn.*—c. (a) With second Acc.: *To judge, reckon, deem,*

*consider* an object to be that denoted by second Acc.; xiii. 46.—(b) Pass.: With Adj. as complement in Nom.: *To be reckoned, deemed, considered*; xxvi. 8, where the adverbial clause εἰ δ' Θεὸς νεκροὺς ἐγείρει is the Subject of κρίνεται, and ἀπιστοὺν is the complement or predicate; see also εἰ, N.B.—d. With Objective clause: (a) *To judge, reckon, deem, consider* that a person, etc., is, etc.—(b) *To judge, decide, give one's etc. opinion* that something is, etc., or that a person should do, etc.; *to esteem* one to be, etc.; xvi. 15, etc.; — at xv. 19 supply ἡμᾶς as Subject of παρενοχλεῖν.—e. *To ordain, decree, etc.*; xvi. 4.—Pass.: κρί-νομαι, p. κέκριμαι, 1. aor. ἐκρίθην, 1. fut. κριθήσομαι [akin to Sans. root *Kṛī*, “to pour out”].

κρί-σις, σεως, f. [κρι, root of κρίνω, “to judge”] 1. *Judgment, trial.*—2. *Judgment, condemnation.*—3. *A cause, or ground, of condemnation or punishment.*

Κρίστος, ου, m. [Gr. form of Lat. *Crispus*, “Curled”] *Crispus*; “the chief ruler of the Synagogue” at Corinth; xviii. 8.

κρί-της, τοῦ, m. [κρι, root of κρίνω, “to judge”] (“One who judges”; hence) 1. *A*

*judge, decider, etc.*—2. *A Judge*; i.e. a ruler or governor of Israel from the days of Joshua to Samuel; xiii. 20.

*κρούω*, (f. *κρούσω*, p. *κρούκα*), 1. aor. *ἔκρουσα*, v. a. *To beat, strike, etc.*:—*κρούειν τὴν θύραν*, or simply *κρούειν*, (to beat the door, i.e.) *to knock at the door* on the outside for the purpose of gaining admission into the house.

*κτάομαι*—*ᾠμαι*, f. *κτήσομαι*, 1. aor. *ἐκτησάμην*, p. pass. in mid. force *κέκτημαι*, v. mid.: 1. In pres., imperf., fut., and 1. aor.: *To acquire, get, etc.*—2. In perfect tenses: *To have acquired, i.e. to possess* [akin to Sans. root *KSHTI*, "to possess"].

*κτήμα*, *μάτος*, n. [*κτη*, a root of *κτάομαι*, "to acquire"] ("That which has been acquired, or is possessed"; hence) 1. *A possession; a landed estate, etc.*—2. Plur.: *Possessions, wealth, property.*

*κτήν-ος*, *εὸς οὖς*, n. [*κτη*, a root of *κτάομαι*, in force of "to possess"] ("That which is possessed; possessions"; hence, mostly plur., "property in herds or flocks"; hence) *A beast of draught or burden.*

*κτή-τωρ*, *τοπος*, m. [*ιδ.*] *A possessor, owner, etc.*

*κῦβερν-ήτης*, *ήτου*, m. [*κυβερν-άω*, "to steer"] 1. *A*

*steersman, pilot.*—2. *A commander, or captain, of a vessel.*

(*κυκλ-όω*—*ᾠ*, f. *κυκλώσω*, p. *κεκύκλωκα*), 1. aor. *ἐκύκλωσα*, v. a. [*κύκλ-ος*, "a circle"] *To form a circle round, stand round, surround.*

*κῦμα*, *μάτος*, n. ("A swollen thing"; hence) *A wave or billow.*

*†Κύπριος*, *α, ον*; *Κύπριος*, *ου*; see *Κύπρος*.

*†Κύπρος*, *ου*, f. *Cyprus*; an island of the Mediterranean Sea lying off the coasts of Phœnicia and Cilicia.—Hence, *Κύπρ-ιος*, *ία, ιον*, adj. *Of, or belonging to, Cyprus; Cyprian.*—As Subst.: *Κύπριος*, *ου*, m. *A man of Cyprus; a Cyprian.*

*Κυρηναῖος*, *α, ον*; *Κυρηναῖος*, *ου*; see *Κυρήνη*.

*†Κυρήνη*, *ης*, f. *Cyrēnē*; under the Romans a province of N. Africa; also called, from the time of the Ptolemies, *Pentāpōlis*.—Hence, *Κυρηναῖος*, *αλα, αἰον*, adj. *Of, or belonging to, Cyrēnē.*—As Subst.: *Κυρηναῖος*, *ου*, m. *A man of Cyrēnē; a Cyrenian*;—Plur.: *Cyrenians.*

*κύρι-ος*, *ου*, m. [*κύρι-ος*, "possessing supreme power"] ["One possessing supreme power"; hence] 1. Of men: *a. A lord, master, etc.*;—at ix. 5 the readings vary between

δ δὲ, 'Εγὼ εἰμι and δ δὲ Κύριος εἶπεν 'Εγὼ εἰμι.—b. As a term of respect: *Sir*.—2. With or without Article: THE LORD; i. e. Christ; see εἶπον.

κωλύω, (f. κωλύσω, p. κωλύκα), 1. aor. ἐκώλιστα, v. a.: 1. With Acc. of thing: *To hinder, prevent, forbid*;—at x. 47 the negative power of the word is strengthened by follg. μή.—2. With Acc. of person: *To stop, oppose, withstand*; xi. 17.—3. With Ob-jective clause: *To hinder, or prevent, from doing, being, etc.; to forbid to do, etc.*; viii. 36;—at xvi. 6 in pass. constr.—4. With Acc. of person and Gen. of thing: *To hinder one from something*; xxvii. 43.—Pass.: κωλύομαι, (p. κωκώλυμαι), 1. aor. ἐκωλύθην, (1. fut. κωλυθήσομαι).—N.B. The υ is always long before a consonant; but it is common before a vowel.

κώ-μη, μης, f. ("A thing—or place—for lying down or sleeping"; hence) *A village*, as a dwelling-place [akin to Sans. root चि, "to lie down, to sleep"].

†Κῶς, Κῶ, f. Cōs (now *Stanko* or *Stanchio*); an island of the Ægean Sea (now the Archipelago) over against the coast of Caria.

λαγχαῖνω, f. λήξομαι, p.

εἴληχα (poet. λέλογχα), 2. aor. ἔλαχον, v. a. ("To obtain by lot"; hence) *To obtain* as one's share, portion, etc.

λάθ-ρα, adv. [λαθ, root of λαμβάνω, "to lie hid"] *Secretly, in secret, in a secret or hidden manner*.

†λακ-τίζω, (f. λακτίσω, 1. aor. ἐλάκτισα), v. n. [λάξ (= λακ-s), "with the foot"] ("To strike with the foot"; hence) *To kick*:—πρὸς κέντρα λακτίζειν, *to kick against the pricks or goads*, a proverbial expression taken from oxen kicking against the goad of the drivers, and implying "to make ineffectual resistance against superior power," ix. 5; xxvi. 14.

λάλ-έω -ῶ, f. ἀλήσω, p. λεῶλῃκα, 1. aor. ἐλάλησα, v. n. and a: 1. Neut.: a. *To speak, to utter speech*.—b. *To talk, converse*.—2. Act.: a. *To speak, utter by speech, utter*.—b. *To speak of, tell, publish, etc.*—c. Impers. Pass.: (a) ἀλληθήσεται, *It shall be told or declared*; ix. 6, where the clause τί σε δεῖ ποιεῖν forms its Subject;—at xxii. 10 its Subject is included in it, viz. ἡ ἀλήδ, "the speech."—(b) λεῶλῃται, *It has been told or declared*;—at xxvii. 25 its Subject (viz. ἡ ἀλήδ) is included in it; cf. above, no. c, (a).—Pass.: ἀλλέομαι -οῦμαι, p. λεῶλῃμαι,



1. aor. ἐλάληθην, 1. f. λαλήσομαι [perhaps akin to Sans. root *LAD*, "to use the tongue"].

λαμβάνω, f. λήψομαι, p. ἔλῃφα, 2. aor. ἔλαβον, v. a.: 1. *To take*, in the fullest sense of the term.—2. *To take or receive*;—at i. 25 the Inf. λαβεῖν denotes the aim or object: *in order that he may take, for the purpose of his taking*;—at xx. 35 without nearer Object.—3. Of an office, etc.: *To take, assume, etc.*—4. With Acc. of abstract Subst. for verb cognate to such Subst.: λαμβάνειν θάρσος = θαρσεῖν, *to take courage*; *to be of good courage or heart* [strengthened fr. root λαβ, akin to Sans. root *LABH*, "to obtain"].

λαμπάς, ἄδος, f. [λάμπω, "to shine, be bright"] ("The shining, or bright, thing"; hence) *A lamp, light*.

λαμπρός, ῥά, ῥόν, adj. [λάμπω, "to shine"] ("Shining"; hence) Of a garment: *Splendid, magnificent, gorgeous*.

†λαμπρότης, τητος, f. [λαμπρός, (uncontr. gen.) λαμπρόος, "shining, bright"] ("The quality of the λαμπρός"; hence) Of the sun: *Brightness, brilliancy*.

λάμπω, (f. λάμψω, p. λέλαμφα), 1. aor. ἔλαμψα, v. n. *To shine, glitter, gleam*.

λα(ν)θάνω, (f. λήσω and λήσομαι, p. λέληθα), 2. acr. ἔλαθον, v. a. With Acc. of person: *To escape the notice of; to be hid or concealed from; to be unknown to* [strengthened fr. root λαθ, akin to Sans. root *RAH* (originally *RADH*), "to leave, quit"].

λαός, οὐ, m.: 1. *A people, nation*.—2. *A number of people*; v. 37.—3. With Art.: a. *The people*.—b. *The Jewish people or nation*;—at iv. 25, 27, in plur.—c. *The people, or multitude*, as opp. to rulers, etc.—4. *People, persons*; xviii. 10.

†Λασιάζω, as, f. *Lasæa*; a city of Crete, a few miles E. of Fair Havens; see Καλοὶ Λιμένες;—at xxvii. 8 *Λασιάζω* is in apposition to πόλις.

†(λάσσω, f. λaktήσομαι, p. λέλακα), 1. aor. ἐλάκησα, v. n. ("To rattle, crash"; hence) *To burst asunder with a crash, etc.*

λατρ-εύω, f. λατρεύσω, 1. aor. ἐλάτρευσα, v. n. [λάτρ-ις, "a hired servant"] ("To be a λάτρης"; hence, "to serve"; hence) In a religious sense: 1. With Dat.: *To serve, worship*.—2. Alone: *To serve or worship God*; xxvi. 7, where νύκτα καὶ ἡμέραν is Acc. of "Duration of time."

λέγω, (f. λέξω, p. λέλεχα), v. n. and a.: 1. Neut.: *To*

*speak, say*.—2. Act.: a. *To say*; — mostly with follg. clause as Object.—b. With Objective clause (Acc. and Inf.): *To say that* a person or thing is, etc.—c. *To speak, utter*, etc.—d.: (a) Act.: With second Acc.: *To call*, or *name*, an object that which is denoted by the second Acc; xxiv. 14.—(b) Pass.: Preceded and followed by a like case: *To be called or named*; ix. 36.—e. P. Pres. Pass.: With Art.: *That which is called or named; the so called*; iii. 2; vi. 9.—f. *To speak of or about*.—g. With Inf. as Object: *To bid, enjoin, direct, command*:—λέγοντες περιτέμνεσθαι καὶ τηρεῖν τὸν νόμον, *commanding to be circumcised and to observe the Law*, i. e. commanding that the Gentile converts should be circumcised, etc. This construction is quite classical, and is found in a passage of Euripides (Orestes, 263) quoted in Jelf's Gr. Gr., § 664, A. 1.—Pass.: λέγομαι, (p. λέεγμαι, 1. aor. ἐλέχθην, 1. fut. λεχθήσομαι).

Λειτουργ-έω-ω, (f. λειτουργήσω), 1. aor. ἐλειτουργήσα ν. n. [λειτουργ-ός, "a public servant"] ("To be a λειτουργός"; hence) With Dat.: *To serve, minister to*.

†λεπ-ίς, ἴδος, f. [λέπ-ω, "to peel"] ("The peeled

*Acts*.

thing"; hence) *A scale*; ix. 18.

Λευί-της, του, m. [Λευί, "Levi"; the third son of the Patriarch Jacob] ("A son of Levi"; hence, "one of the tribe of Levi," and, in a more restricted sense, a descendant of Levi through either Gershon, Kohath, or Merari; i. e.) *A Levite*, one of the order appointed by Jehovah to assist the Priests, and to perform certain specified offices in the temple, etc.

Λευκ-ός, ή, όν, adj. ("Shining, bright, brilliant"; hence) *White* [akin to Sans. root रुच, "to shine"].

†Λιβερτῖνοι, ων, m. plur. *The Libertines*. Some have supposed that this name denotes the men of *Libertum*, a town of proconsular Africa. Others have regarded it as the Gr. form of the Lat. *Libertini* ("Freedmen"), and have variously assigned it the following meanings, viz.: a. Natives of Palestine who had fallen into slavery, and been manumitted by their Jewish masters.—b. Italian freedmen who had become converts to Judaism.—c. Jews who had been taken prisoners by Pompey and other Roman generals in the Syrian wars, and had been sold as slaves, but had subsequently been emancip-

R

ated, and had returned to their own land. This is the earliest explanation of the term, and is moreover that which has received the support of the most recent authorities.

†**Λιβύη**, ης, f. *Libya*; the N. part of Africa, west of Egypt.

**λίθ-αῖω**, 1. aor. ἐλίθαῖσα, v. a. [**λίθ-os**, "a stone"] *To cast stones at, to stone*.—Pass.: (λίθ-αῖσμαι), 1. aor. ἐλίθασθην.

**λίθo-βολ-έω** -ῶ, 1. aor. ἐλίθοβόλησα, v. a. [for λιθοβολ-έω; fr. λίθ-os, (uncontr. gen.) λίθο-os, "a stone"; βαλ, a root of βάλλω, "to throw"] 1. *To throw, or cast, stones at; to pelt with stones*.—2. *To stone to death*; cf. Deut. xiii. 9; xvii. 6, 7.

**λίθος**, ου, m. *A stone*;—at iv. 11 used figuratively of Christ.

†**λιμὴν**, ἐνος, m. *A harbour, haven, creek*.

**λίμος**, ου, m. ("Hunger"; hence) *Famine*.

†**λίψ**, **λίβος**, m. [for λίβ-s; fr. λείβω, "to wet," through root λιβ] ("The wetting thing") *Libs, or the S.W. Wind*, which usually brought wet weather.

**λογίζομαι**, (p. λελόγισμαι), 1. aor. ἐλογίσθην, 1. f. λογισθήσομαι, v. pass. [**λόγ-os**, in force of "an account"] *To be*

*accounted or ranked; to be reckoned, numbered, etc.*

**λόγ-ιον**, ιου, n. [**λόγ-os**, in force of "an oracular response"] ("A thing pertaining to λόγος"; hence) *An oracle*.

†**λόγ-ιος**, ια, ιον, adj. [**λόγ-os**, "a word"] ("Of, or pertaining to, λόγος"; hence) *Skilled in the use of words, eloquent*.

**λόγ-os**, ου, m. [for λέγ-os; fr. λέγ-ω, "to say or speak"] ("That which is said or spoken"; hence) 1. *A word*;—Plur.: *Words*.—2. *A statement, declaration*.—3. *A saying, speech, discourse*.—4. *A report, rumour, tidings*.—5. With or without τοῦ Θεοῦ: *The Word of God*;—at x. 36 the pron. relative ὃν, which follows τὸν λόγον, is omitted in some editions; and where this is the case λόγον becomes the Acc. of nearer Object after ἀπέστειλε. When, however, ὃν is admitted into the Text, the passage must be regarded as an instance of interrupted construction, caused by the following parenthesis οὗτός ἐστι πάντων Κύριος, the introduction of which seemingly broke off the mode in which the writer was intending to convey his thoughts. The thoughts themselves, though expressed under a different

mode of construction, are resumed at v. 37.—6. *Reason*:—κατὰ λόγον, *according to reason, reasonably*, xviii. 14.—7. *An account* of one's actions, etc.; xix. 40.—8. *An account, historical narrative, history, treatise*, etc.;—at i. 1 τὸν πρῶτον λόγον refers to St. Luke's Gospel.—9. *Account, value, regard*; xi. 24.—10. *Account, reason, cause*:—τίνι λόγῳ, *for what account*, i. e. *why, wherefore*, x. 29.—11. *An affair, matter*, etc., as the subject of discourse; viii. 21; xv. 6.

λοιδορ-έω -ω, (f. λοιδορήσω, p. λελοιδόρηκα). 1. aor. ἐλοιδόρησα, v. a. [λοιδορ-ος, "abusive"] *To be abusive to; to abuse, rail at, revile*.

λοιμός, οὐ, m. *A plague, pestilence*;—at xxiv. 5 in figurative force.

λ(ο)ιπ-ός, ή, όν, adj. [strengthened fr. λιπ, root of λείπω, "to leave"] 1. *Left, remaining*, out of a number.—As Subst.: λοιποί, ών, m. plur. With Art.: *Those who are, etc., left; the rest*.—2. *The rest of* that denoted by the subst. to which it is in attribution; *the remaining, the other*.—3. Of time: *Remaining, remainder of*;—at xxvii. 20 λοιπόν is an adverbial expression = *henceforth*; also *already, now*.

Λούκιος, ου, m. [Gr. form of Lat. Lūcius, "One pertaining to the light"] *Lucius*; a man's name.

(λούω, f. λούσω, 1. aor. ἔλουσα), v. a. *To wash*:—for xvi. 33 see ἀπό, no. 3.—Pass.: λούομαι, p. λέλουμαι, (1. aor. ἐλούθην and ἐλούσθην).

†Λύδδα, ας, f. *Lydda*; a town of Palestine, standing in the great fertile plain which anciently bore the name of Sharon, and situated about nine miles from Joppa.

†Λύδια, ας, f. [fem. of adj. Λύδιος, "Lydian," used as Subst.] ("Lydian woman") *Lydia*; a female convert resident at Philippi, and the hostess of St. Paul during his first stay in that city.

†Λυκαονία, ας, f. *Lycania*; a country of Asia Minor.

†Λυκαονιστί, adv. *In the Lycanian speech or language*.—N.B. The formation of this word points to an adj. Λυκαονίς, ίδος, "Lycanian"; cf. Ἑβραϊστί, *in the Hebrew language*, fr. Ἑβραΐς, "Hebrew"; Ἑλληνιστί, *in the Greek language*, fr. Ἑλληνίς, "Greek, Grecian."

†Λυκία, ας, f. *Lycia*; a country in the S.W. of Asia Minor.

λύκ-ος, ου, m. *A wolf*;—at xx. 29 in figurative force [acc. to some, akin to Sans. root

**ΛΥΠ**, "to destroy," and so, "the destroyer"; acc. to others, akin to Sans. *vr̥ka*, "a wolf"; fr. root *VR̥ACH*, "to tear," and so "the tearer"; cf. Lat. *lup-us*].

†**λῦμ-αίνομαι**, (f. *λῦμάν-οῦμαι*, p. *λελύμασμαι*, 1. aor. *ἐλύμηνάμην*), v. mid. [*λῦμ-η*, "outrage"] *To outrage, treat outrageously, maltreat*, etc.

†**Λυσίας, ου, m.** *Lysias* (*Claudius*); a Roman centurion; xxiv. 7, etc.

**Λύστρα, as, f.; Λύστρα, ων, n. plur.** *Lystra*; a city of Lycaonia: a. Fem. Sing.: xiv. 6, 21; xvi. 1.—b. Neut. Plur.: xiv. 8; xvi. 2.

†**λυτρω-τής, τοῦ, m.** [for *λυτρο-τής*; fr. *λυτρό-ω*, "to ransom, redeem"] *A ransom-er, redeemer*.

**λύ-ω, f. λύσω, p. λέλυκα, 1. aor. ἐλύσα, v. a.: 1.** *To loosen, loose, unfasten*, whether actually or figuratively.—2. *To loose from bonds*, etc.; *to release, set free*.—3. *To break, destroy*, whether literally or figuratively.—4. Of an assembly, etc.: *To breakup, dissolve*.—Pass.: **λύ-ομαι, p. λέλυμαι, 1. aor. ἐλύθην, 1. f. λυθήσεται** [akin to Sans. root *lū*, "to cut"]].

†**μαγε-ία** (trisyll.), *ias, f.* [*μαγε-ύω*, in force of "to use magic arts"] ("A using of

magic arts"; hence) *Sorcery, enchantment, magic*.

†**μαγ-εύω, (f. μαγεύσω, 1. aor. ἐμάγευσα), v. n.** [*μαγ-ος*, in force of "a sorcerer"] ("To be a *μάγος*"; hence) *To use sorcery or enchantments; to employ magic arts*.

**μάγος, ου, m.** [*Māgos*, "a Magus or Magian"; one of the Median tribe of the *Μάγοι*; hence, "a priest, or wise man, of the *Μάγοι*," who interpreted dreams; hence] *A sorcerer, enchanter, magician, wizard*.—N.B. The name of the Magi is probably obtained fr. the Persian *mugh*, "great, mighty" (a word akin to Sans. *mah-a*, Gr. *μέγ-ας*, Lat. *mag-nus*), and thus signifies "Great, or Mighty, One."

\*†**Μαδιάμ, m. indecl.** ("Strife, contention") *Madiam* or *Midian*; a son of Abraham and Keturah (Gen. xxv. 2), the ancestor of the Midianites, an Arabian people dwelling principally in the desert north of the peninsula of Arabia (cf. Exod. ii. 15). On the south the Midianites extended along the eastern shore of the Sinus Eilatiticus (now the Gulf of Akabah); while northwards they stretched along the eastern frontier of Palestine. They were a very wealthy people, and their country has been said to have contained

productive gold and other mines. The present Khedive of Egypt has recently sent two expeditions into what has long been an unknown land, with a view of ascertaining how much of its natural wealth remains unexhausted. Of these, which were under the command of Captain Burton, the second has only recently returned, having successfully fulfilled the purpose for which it was sent out. The following is an extract from an article in the "Times" of May 10, 1878, respecting the very important discoveries that have been made:—"The expedition which has just returned was a very serious affair. No doubt it had the benefit of the preliminary expedition modestly called a Fortnight's Tour, and described in 'The Gold Mines of Midian and the ruined Midianitish Cities.' The caravan consisted of eight Europeans, three Egyptian officers of the Staff and two of the line, 25 soldiers and 30 miners, 10 mules and about 100 camels. After an absence of four months and explorations amounting to 2500 miles, encountering dangers both by land and sea, and with only the loss of one man, they returned with such an amount

of spoil, in the highest sense of the word, as even an army might have been proud of. The procession recalls the triumphant return of Columbus. The interesting trophies and valuable booty weighed altogether 25 tons. There is something for everybody. The precious metals have the pre-eminence, for no doubt it was they that most interested the Khedive, at whose cost this expedition, as well as the former, was undertaken. The precious metals themselves, ore in all forms, indications of mining and smelting in various ages, minerals, precious stones, marbles and alabaster, botanical specimens, coins, inscriptions in Nabathean and Cufic, worked stones, glass, pottery, portions of temples, a great number of sketches, and a complete survey of the country were the rewards of the enterprise. The Land of Midian—that is, the whole region lying along the eastern shore of the Red Sea for three hundred miles from its northern extremity, and stretching deep into the hitherto unknown interior—is laid bare. Some thirty ruined cities, once prosperous, rich, and magnificent, have contributed to the show. Places that have long been

only names in the records of geographers have been visited and will be described. There they lie in fragments amid the tokens of long cultivation and high fertility, aqueducts, barrages, shafts, tunnels, furnaces, manufactories, and catacombs. It was once a busy world. . . . Though these mines have been worked for it is hard even to conjecture how many ages, they must everywhere have been limited by the want of mechanical appliances, and in many places they are mere 'scratchings.' If the Midianites, and the Romans after them, did only as much as the Phœnicians, and after them the Romans, did in this island, they left an enormous remainder to future enterprise."

(μαθητ-εύω), 1. aor. ἐμαθήτευσα, v. a. [μαθητ-ής, "a disciple"] *To make a disciple of; to teach, instruct, etc.*

μαθ-ητής, ητοῦ, m. [μανθ-ᾶν, "to learn," through root μαθ] ("A learner"; hence) *A disciple*;—at i. 15 the reading varies between μαθητῶν and ἀδελφῶν.

†μαθ-ήτρια, ητριας, f. [id.] ("A female learner"; hence) *A female disciple.*

μαίνομαι, (f. μανήσομαι and

μανοῦμαι, p. μέμνη), v. mid. *To be mad or frenzied; to be out of one's mind, to be beside one's self.*

μακάριος, α, ον, also ος, ον, adj. *Blessed, happy*;—at xi. 35 μακάριον is predicated of the substantival inf. διδόναι; see, also, μάλλον.

Μακεδόν-ια, ἰας, f. [Μακεδόν, Μακεδόν-ος, "a Macedonian"; Plur. Μακεδόν-ες, "the Macedonians"] *The country of the Macedonians, Macedonia*, a country to the N. of Greece, of which Philip and his son Alexander the Great were kings. Under the Romans Macedonia was the name of that province which comprised Macedonia proper, Illyricum, Epirus, and Thessaly; see Ἀχαΐα.

Μακεδών, όνος, m. *A Macedonian*; see Μακεδονία.

μακράν; see μακρός.

†μακροθύ-ως, adv. [μακρό-θυ-μος, "long-suffering, patient"] ("After the manner of the μακρόθυμος"; hence) *Patiently, with patience.*

μακ-ρός, ρά, ρόν, adj.: 1. *Long, whether in space or time.*—2. *Far, far off, distant.*—Adverbial expression: Acc. fem. sing.: μακράν, *A long way, far, far off*:—τοῖς εἰς μακράν, (*to those unto a long way*; i. e.) *to those afar off*, ii. 39 [akin to Sans. root

ΜΑΗ, originally ΜΑΓΗ, "to be great".

μάλιστα, sup. adv. *Most of all, chiefly, especially*; see μάλλον.

μᾶλ-λον, comp. adv. [fr. Pos. μάλ-α, "very, exceedingly"] 1. *More, in a higher degree*;—at xx. 35 used with pos. adj. in place of comparative.—2. *Rather, in preference, etc.* Sup.: μάλιστα [acc. to some akin to Sans. *var-as*, "remarkable"; acc. to others akin to Sans. root ΜΑΗ; see μακρός].

\*†Μαναήν, m. indecl. ("Comforter or Consoler") *Manaën*; the σύντροφος of Herod Antipas; see Ἡρώδης, no. 2; and σύντροφοι.—N.B. The name also occurs in the Septuagint (2 Kings xv. 17, etc.) as that of a king of Israel, and is given, in the English Version, in accordance with the Hebrew form, as "Menahem."

μανθάνω, (f. μαθήσω and μαθήσομαι), p. μεμάθηκα, 2. aor. ἐμάθον, v. a. *To learn, ascertain* [strengthened fr. root μαθ, akin to Sans. root ΜΑΘ, "to churn"; hence, "to agitate" in the mind].

†μᾶν-ια, ias, f. [μαίνομαι, "to be mad," through root μαν] ("A being mad"; hence) *Madness*.

†μαντ-εύομαι, (f. μαντεύσομαι, 1. aor. ἐμαντευσάμην),

v. mid. [μάντις, μάντ-εως, "a diviner"] ("To be a μάντις"; hence) *To divine, utter divinations, etc.; to be a soothsayer*.

\*Μάρια, as, f. ("Rebellion") *Mary*: 1. The mother of Jesus; i. 14.—2. The mother of John Mark; xii. 12.

Μάρκος, ου, m. [Gr. form of Lat. Marcus ("Hammer")] *Marcus or Mark (John)*; the Evangelist; xii. 12, etc.

μαρτυρ-έω -ῶ, f. μαρτυρήσω, p. μεμαρτύρηκα, 1. aor. ἐμαρτύρησα, v. n. and a. [μάρτυς, μάρτυρ-ος, "a witness"] 1. Neut.: *To bear witness or testimony*;—at xxii. 5 μαρτυρεῖ has a compound Subject, viz. ἀρχιερεύς and πρεσβυτέριον; but it is put in the sing. next to ἀρχιερεύς, as that word is to be more prominently brought forward.—2. Act.: a. *To bear witness to, to testify to*.—b. Folld. by Objective clause: *To bear witness, or testify, that*; x. 43.—3. Pass.: a. *To be borne witness to; to have witness borne to one, etc.*—b. *To be of good report, to have a good character*; vi. 3.—Pass.: μαρτυρ-έομαι -οῦμαι, p. μεμαρτύρημαι, 1. aor. ἐμαρτύρήθην, (1. fut. μαρτυρηθήσομαι).

μαρτυρ-ια, ias, f. [μάρτυς, μάρτυρ-ος, "a witness"] ("A thing pertaining to a μάρτυς";



hence) *Testimony* in legal matters, *evidence, witness*.

μαρτύρ-ιον, ἰον, n. [id.] (id.) *Testimony or witness* in general, *proof*.

μαρτύρ-ομαι, (1. aor. ἐμαρτύρῃην), v. mid. [id.] *To call to witness or record*.

μάρ-τυς, τῦρος, m. ("One who remembers"; hence) 1. *A witness*, as one who relates what he remembers.—2. *A martyr*, as one who bears witness to Christ and His Gospel at the cost of his own life [akin to Sans. root SMRI, "to remember"].

μαστιγῶ, (1. aor. ἐμάστιξα), v. a. [for μαστίγ-σω; fr. μάστιξ, μαστίγ-ος, "a scourge"] ("To use the μάστιξ to"; hence) *To scourge, flog*. By the Porcian Law it was enacted that no one should bind, scourge, or kill a Roman citizen. To this St. Paul refers at xxii. 25; while he makes the case still stronger by the words καὶ ἀκατάκριτον, "and uncondemned too."—N.B. The Attic form of the verb is μαστιγῶ.

μάστιξ, ἴγος, m. *A scourge*, as an instrument of punishment; xxii. 24.

μάτ-αιος, αἰα, αἰον, adj. [μάτ-η, "folly"] ("Pertaining to μάτῃ"; hence) Of things: *Foolish, unprofitable, vain*, etc.—As Subst.: μάταια,

ων, n. plur. *Foolish, unprofitable, or vain things; vanities*.

\*Ματθαῖος, ου, m. ("Gift of Jehovah") *Matthew*, the Evangelist, named also Levi, the son of Alphæus, and one of the twelve Apostles.

†\*Ματθίας, ου, m. (id.) *Matthias*; the disciple chosen to succeed Judas Iscariot in the Apostleship; i. 23.

μάχ-αιρα, αἶρας, f. *A sabre or sword* [like μάχ-ομαι, "to fight"; akin to Sans. *makh-a*, "a warrior"; and so "the thing for fighting," or "the warrior's weapon"].

μάχ-ομαι, (f. μαχέσθαι, μαχήσθαι, μαχοῦμαι, p. μεμάχημαι, μευάχεσθαι), v. mid. irreg. *To fight* [root μαχ, akin to Sans. *makh-a*, "a warrior"].

μεγαλεῖα, ων; see μεγαλείος.

μεγαλ-εῖος, εἰα, εἰον, adj. [μέγας, μεγάλ-ου, "great, mighty"] ("Pertaining to μέγας"; hence) *Great, mighty*.—As Subst.: μεγαλεῖα, ων, n. plur. *Great, or mighty, things*.

μεγαλειό-της, τητος, f. [μεγαλεῖ-ος, (uncontr. gen.) μεγαλείο-ος, "mighty"] ("The quality of the μεγαλείος"; hence, "mightiness"; hence) *Majesty, magnificence*.

μεγάλ-υνω, v. a. [μέγας, μεγάλ-ου, "great"] ("To make great"; hence) *To magnify, extol*, etc.

**μέγας**, ἄλῃ, α, adj. : 1. Of size : *Great, large*.—2. Of a voice, sound, etc. : *Great, mighty, loud*.—3. Of degree : *Great, vast, mighty*.—4. Of number : *Great, large, numerous*.—5. Of rank, authority, etc. : *Great, powerful, mighty, exalted*.—As Subst. : **μέγας**, μεγάλον, m. *A great, powerful, mighty, etc., person*.—6. Of importance, etc. : *Great, important, etc.* ~~Comp.~~ Comp. : **μείζων**; (Sup. : **μέγιστος**) [from same root as **μακρός**; see **μακρός**].

(**μεθ-ερμηνεύω**, v. a. [**μεθ** (see **μετά**), denoting "change"; **ερμηνεύω**, "to interpret"] ("To interpret by changing" into another language; hence) *To explain; to translate*.—Pass. :) **μεθ-ερμηνεύομαι**.

**μεθ-ίστημι**, (f. **μετα-στήσω**, p. **μεθ-έστηκα**), 1. aor. **μετέστησα**, v. a. and n. [**μεθ** (see **μετά**), denoting "change"; **ίστημι**, "to cause to stand;—to stand"] 1. Act. : In pres., imperf., and 1. aor. : ("To cause to stand in a different place or apart;" hence) *To remove, etc.*—2. Neut. : In perf., pluperf., and 2. aor. : ("To stand apart;" hence) *To retire, be removed*.

**μέθυ-ω** (found only in pres. and imperf. and pres. part.), v. n. [**μέθυ** (found only in nom. and acc.), "wine"] ("To

have **μέθυ**"; hence, as a result of taking too much of it) *To be drunken, or intoxicated, with wine*.

**μελετ-άω -ῶ**, (f. **μελετήσω** and **μελετήσομαι**), 1. aor. **ἐμελέτησα**, v. a. [**μελέτ-η**, "care"] ("To have a care for"; hence) With Acc. of thing : *To attend to, give attention to, meditate, devise, etc.*

†**Μελίτη, ης**, f. *Melite* (now *Malta*); an island in the Mediterranean Sea.

**μέλλω**, f. **μελλήσω**, (1. aor. **ἐμέλλησα**), v. n. : 1. *To be about to be or happen; to be on the point of being or taking place*.—2. With Inf. : *To be about to do, etc., or on the point of doing, etc.*; sometimes to be rendered by the English sign "will";—at xvii. 2 the readings vary between **μέλλοντες** in concord with **ἡμεῖς** (to be supplied as) the Subject of **ἀνήχθημεν**; and **μέλλοντι** in concord with **πλοῖον**.—Inasmuch as **μέλλω** has in itself a future meaning, the Inf. dependent on it is usually future also. It also, however, takes an Inf. pres. (e. g. xxii. 26); and also, at times, an Inf. aor.—3. *To delay, hesitate, etc.*; xxii. 16.

(**μέλω**, f. **μελήσω**, p. **μεμέληκα**, 1. aor. **ἐμέλησα**, v. n. *To be an object of care or inter-*

*est.*—In Greek authors generally, and always in Gr. Test.) Impera.: μέλαι, etc., with Dat.: *It is, or there is, an object of care, etc., to one; it is, or there is, a care to one*;—at xviii. 17 ἔμελεν (imperf.) contains its Subject within its own meaning, viz. μέλημα; οὐδέν in the same clause is used in adverbial force.

μέν, conj. *Indeed, on the one hand*:—μέν . . . δέ, *on the one hand . . . on the other hand*.

μένω, f. μενῶ, (p. μεμένηκα), 1. aor. ἔμεινα, v. n. and a.: 1. Neut.: a. *To wait, remain.*—b. *To tarry, continue.*—c. *To abide, dwell*;—at xxi. 7 and xxviii. 30 folld. by Acc. of “Duration of time.”—2. Act.: *To wait for, await*; xx. 5, 23.

μερ-ίς, ἴδος, f. [μερ, root of obsol. μείρω, “to portion out”] (“That which is portioned out”; hence) 1. *A part, portion, etc.*—2. Of a country, etc.: *A part, region, division.*

μέρ-ος, εὐς οὐς, n. [id.] (id.): 1. *A part, portion.*—2. Plur.: (Of a country: With Art.: *The parts.*—3. *An occupation, craft, employment*; xix. 27.

†μεσ-ημβρ-ία, ἰας, f. [for μεσ-ημερ-ία; fr. μέσ-ος, “middle of”; ἡμέρ-α, “day”] (“That which pertains to the middle of the day”; hence)

1. *Mid-day, noon.*—2. *The South*, as that part of the heavens in which the sun is at noon.

μεσο-νύκτ-ιος, ἰον, adj. [μέσος, (uncontr. gen.) μέσος, “middle”; νύξ, νυκτ-ός, “night”] *Of, or belonging to, midnight; at midnight.*—As Subst.: μεσονύκτιον, ον, n. *Midnight.*

†Μεσοποταμία, ας, f. [fem. of μεσοποταμῖος, “between rivers,” used as Subst.] (“The country between rivers”) *Mesopotamia*; the country between the rivers Tigris and Euphrates.

μέσ-ος, η, ον, adj.: 1. *Middle*;—at xxvi. 13 ἡμέρας μέσης is Gen. of time “when.”—As Subst.: μέσον, ον, n. *The middle, the midst.*—2. *In the middle*:—ἐλάκῃσε μέσος, he burst in the middle or asunder, i. 18 [akin to Sans. madh-yaś, “middle”; cf., also, Lat. mēd-ius].

†(μεστ-όω -ῶ, f. μεστῶσω, p. μεμέστωκα, v. a. [μεστ-ός, “full”] “To make μεστός”; hence, “to fill”).—Pass.: (μεστ-δομαι -οῦμαι), p. με-μέστωμαι, (1. aor. ἐμεστῶθην, 1. fut. μεστωθήσομαι): With Gen.: *To be filled with, to be full of.*

μετά (before a soft vowel μετ’, before an aspirated vowel μεθ’), prep. gov. gen. and acc.:

1. With Gen.: *a. With, together with.*—*b. In the midst of, amid.*—*c. Among, amongst.*

—2. With Acc.: *After.*

μετᾱ-βαίνω, *f. μετᾱ-βήσομαι, p. μετᾱ-βέβηκα, 2. aor. μετ-έβην, v. n.* [μετά, denoting "change"; βαίνω, "to go"]

1. *To go, or pass, from one place or state to another.*—2. *To go away, depart.*

†(μετᾱ-βάλλω, *f. μετᾱ-βάλλω, 2. aor. μετ-έβαλον, v. a.* [μετά, denoting "change"; βάλλω, "to throw"] "To throw in a different direction"; hence, "to change, alter").

—Mid.: μετᾱ-βάλλομαι, (*f. μετᾱ-βάλλομαι*), ("To throw one's self in a different direction"; hence, "to turn one's self, turn about"; hence) Mentally: *To change one's mind or opinion.*

†(μετᾱ-καλέομαι -καλοῦμαι), *f. μετᾱ-καλέσομαι, 1. aor. μετ-εκάλεσάμην, v. mid.* [μετά, denoting "change"; καλέομαι (*mid. of καλέω, "to call"*), "to call," as one's own especial act] ("To call from one place to another"; hence) *To call for, summon, send for.*

μετᾱ-λαμβάνω, (*f. μετᾱ-λήψομαι, 2. aor. μετ-έλαβον, v. a.* [μετά; λαμβάνω] 1. [μετά, denoting "participation"; λαμβάνω, "to take"] With Partitive Gen. as Object: *To partake of; to take some of*

that denoted by the Gen.—2. [μετά, denoting "an interval" in time; λαμβάνω, ("to receive"; hence) "to get"] With Acc.: *To get, or obtain, after an interval of time or at a later or future time; xxiv. 25.*

μετᾱ-νοέω -νοῶ, *f. μετᾱ-νοήσω, 1. aor. μετ-ενόησα, v. n.* [μετά, denoting "change"; νοέω, "to think"] ("To think differently, have a change of mind"; hence, with accessory notion of sorrow) *To repent.*

μετᾱνο-ία (quadrisyll.), *ias, f. [μετανο-έω, "to repent"] A repenting, repentance.*

μεταξύ, *adv.: 1. Locally: With Gen.: Between.*—2. Of time: In late Gr.: *Afterwards, after:—for τὸ μεταξύ σάββατον at xiii. 42, see δ, no. 6, a.*

†μετᾱ-πέμπομαι, (*f. μετᾱ-πέμψομαι, 1. aor. μετ-επεμψάμην, v. mid.* [μετά, denoting "change"; πέμπομαι, "to send for"] *To send for from another place, to summon.*—Pass.: 1. aor. μετ-επέμφθην, *To have been sent for or summoned.*

μετα-στρέφω, (*f. μετα-στρέψω, 1. aor. μετ-έστρεψα, p. μετ-έστροφα, v. a.* [μετά, denoting "change" of condition; στρέφω, "to turn"] *To turn into a different condition or state; to change.—*

Pass.: (1. aor. μετ-εστρέφθην), 2. aor. μετ-εστράφην, 2. fut. μετα-στράφῃσομαι.

(μετᾱ-τίθῃμι, f. μετᾱ-θήσω), 1. aor. μετ-έθηκα, v. a. [μετᾱ, denoting "change" of place; τίθῃμι, "to put or place"] ("To put, or place, in a different position," etc.; hence) 1. *To change, alter*.—2. Pass.: ("To be changed or altered"; hence) *To be removed, transferred, or carried over*.—Pass.: μετᾱ-τίθεμαι, 1. aor. μετ-ετέθην.

†(μετ-οικίζω), f. (μετ-οικίσω and) μετ-οικίω, 1. aor. μετ-φκίσα, v. a. [μετ-ά, denoting "change" of place; οἰκίζω, in force of "to settle or fix" a person in a place as an inhabitant, etc.] With Acc. of person: ("To settle, or fix, in a different place"; hence) *To remove* from one habitation or place to another;—at vii. 4 supply αὐτός (= ὁ Θεός) as Subject of μετφκίσειν.

†μετρί-ως, adv. [μέτρι-ος, "moderate"] ("After the manner of the μέτριος"; hence) *Moderately*:—οὐ μετρίως, (*not moderately*; i.e.) *in no small degree, very greatly*, xx. 12; see 3. οὐ, no. 2.

μέχρι, μέχρῃς, adv. Of time: With Gen.: *Until*.

μή, adv. and conj.: 1. Adv.: a. *Not*, as conveying a negative impression:—also in independ-

ent clauses containing a command, entreaty, or warning; or expressing a wish or fear.

—b. In combinations: (a) εἰ μή, *If not*; i.e. *except*.—(b) οὐ μή, *Not by any means, by no means*.—c. In prohibitions:

(a) With Imperat. forbids what is occurring or being done.—(b) With Subj. forbids generally, or something not yet begun.—d. When used in questions a negative reply is expected, and μή is not rendered into English:—μή σφάγια

καὶ θυσίας προσηγάτε μοι; *have ye brought (i.e. offered) to me victims and sacrifices? i.e. ye have not brought, etc., have ye?* vii. 42; cf. vii. 28.

—e. Used to strengthen a preceding negative, whether expressed or implied;—at xiv. 18 it strengthens the negative idea contained in κατέπαυσεν. —2. Conj.: a. *That not*.—b. *Lest*.

†μηδᾱ-ώς, adv. [μηδᾱ-ός, "none, no"] Of manner: *In no wise, not at all, by no means*.

μη-δέ, conj. and adv. [μή, "not"; δέ, "and"] 1. Conj.: *And not, nor*:—μή . . . μηδέ, *not . . . nor*:—μή . . . μηδέ . . . μηδέ, *not . . . nor . . . nor*:—μηδέ . . . μηδέ, *neither . . . nor*.—2. Adv.: a. *Not*.

—b. After a negative: *Even*, μηδ-είς, μηδε-μία, μηδ-έν,

num. adj. [μηδ-έ, "not even"; εἰς, "one"] *Not even one, not one, none*;—at iv. 17 folld. by Gen. of "Thing Distributed."—Adverbial neut.: *μηδέν*, *In no respect, not at all*; iv. 21, etc.—As Subst.: a. *μηδεῖς*, *ενός*, m. *No one, nobody*;—after a negative: *Any one*.—b. *μηδέν*, *ενός*, n. *Nothing*.

\*†*Μηδοί*, *ων*, m. plur. ("Midland"; hence, "the inhabitants of the midland country or interior") *The Medes*; the inhabitants of Media, which obtained its name from its supposed central position in Asia; cf., also, ἡ *Μηδία* *κεῖται περὶ μέσσην τὴν Ἀσίαν*, "Media lies about the middle of Asia," Polybius, 5, 4;—at ii. 9 = the Jews settled among the Medes.

*μη-κ-έτι*, adv. [*μή*, "not"; *έτι*, "any more"] *Not any more, no more, no longer*.

*μήν*, *μηνός*, m. *A month* (as a measure of time);—at vii. 20 *μήνας πέντε* is Acc. of "Duration of time"; cf., also, xviii. 11 [akin to Sans. root *मा*, "to measure"; *mā-su*, "a month"; cf. Lat. *men-sis*].

(*μηνῶς*, f. *μηνῶσ*, p. *μεμήνυκα*), 1. aor. *ἐμήνυσα*, v. a. *To disclose, reveal, make known, show, give information about*;—at xxiii. 30 the words *μηνυθείσης μοι ἐπιβουλῆς εἰς τὸν ἄνδρα* *μέλλειν ἔσεσθαι*

supply an instance of *anacoluthon*. The grammatical structure requires *μελλούσης*. Had the sentence opened with *μηνυσάντων μοι ἐπιβουλῇν*, the employment of *μέλλειν* would have been right. As the case now stands, *αὐτήν* (= *τὴν ἐπιβουλῇν*) must be supplied as its Subject.—Pass.: (*μηνῦμαι*, p. *μεμήνυμαι*), 1. aor. *ἐμηνύθην*, (1. fut. *μηνυθήσομαι*).

*μή-ποτε*, adv. and conj. [*μή*, "that not, lest"; *ποτέ*, "at any time"] 1. Adv.: ("That not at any time"; hence) *That at no time, that never*.—2. Conj.: *Lest at any time, lest ever, lest perchance*.

†*μή-που*, adv. [*μή*, "lest"; *που*, "perhaps"] *Lest perhaps, lest perchance*; see *μή-πως*.

*μή-πως*, conj. [*μή*, "lest"; *πως*, "in any way"] *Lest in any way, lest perchance, etc.*

*μή-τε*, adv. [*μή*, "not"; *τε*, "and"] *And not, nor*:—*μήτε . . . μήτε, neither . . . nor*.

*μή-τηρ*, *τέπος τρός*, f. *A mother* [akin to Sans. *mā-tri*, fr. root *मा*, in meaning of "to produce"; and so "a producer"; cf. Lat. *mā-ter*].

*μήτι*, adv. [adverbial neut. of *μήτις*, "that no one, that nothing"] In questions to which a negative answer is expected, much about equi-

valent to a negative statement which the speaker challenges the persons, *etc.*, addressed, to deny, if they can:—*μήτι δύναται τις; can any one? i.e. no one can, can he?* x. 47; cf. *μή*, no. 1, d.

*μικρός*, *δ*, *όν*, adj. ("Little" in size; hence) In rank, importance, *etc.*: *Little, humble, lowly, mean.*—As Subst.: *μικρός*, *οὔ*, m. *A lowly, or humble, person.*

*Μίλητος*, *ου*, f. *Miletus*; an important city of Ionia, in Asia Minor.

*μι-μνή-σκομαι*, (f. *μνή-σομαι*), p. *μέμνημαι*, 1. aor. *ἐμνήσθην*, v. mid.: 1. With Gen. of Object: *To call to mind, remember.*—2. Pass.: *To be called to mind; to be borne in mind or remembered*; x. 31 [akin to Sans. root *MNĀ*, "to remember"].

*μισθός*, *οὔ*, m. ("Wages, pay"; hence, with accessory notion of giving) *Reward, recompense.*

*†μίσθω-μα*, *μάτος*, n. [lengthened fr. *μίσθω-μα*; fr. *μισθό-ω*, "to let out for hire"] ("That which is let out for hire"; hence) *A hired house.*

*†Μιτυλήνη*, *ης*, f. *Mitylēnē*; the capital of Lesbos, an island in the *Ægean Sea*.

*†Μνάσων*, *ωνος*, m. *Mnason*; a disciple, who was a native of Cyprus; xxi. 16.

*μνή-μα*, *μάτος*, n. [*μνή*, root of *μι-μνή-σκω*, "to remind"] ("That which reminds"; hence, "a memorial" of any kind; hence, of one dead) *A monument, sepulchre, tomb*; cf. Lat. *mon-umentum*, fr. *mon-eo*.

*μνη-μεῖον*, *μείου*, n. = *μνή-μα*.

*μνημον-εύω*, (f. *μνημονεύσω*, p. *ἐμνημόνευκα*), 1. aor. *ἐμνημόνευσα*, v. a. [*μνήμων*, *μνήμων-ος*, "mindful"] ("To be *μνήμων*"; hence) 1. With Gen. as Object: *To bear in mind, recollect, remember.*—2. Fold. by *δτι*: *To bear in mind, recollect, or remember, that.*

*μνημό-συνον*, *σύνου*, n. [for *μνημόν-συνον*; fr. *μνήμων*, *μνήμων-ος*, (in act. force) "reminding"] ("The reminding thing"; hence) *A memorial, record, remembrance.*

*μόλις*, adv. (for *μόγισ*, "with toil and pain"; hence) *Scarcely, hardly, with difficulty.*

*†Μολόχ*, m. indecl. ("King") *Moloch*; the fire-god of the Ammonites, in whose worship human sacrifices were offered.

*μόνον*, adv. [adverbial neut. of *μόνος*, "only"] *Only.*

*†(μοσχο-ποιέω -ποιῶ)*, 1. aor. *ἐμοσχοποίησα*, v. n. [*μόσχος*, (uncontr. gen.) *μόσχο-ος*, "a calf"; *ποιέω*, "to make"] *To make* (the image of) *a calf.*—N.B. The word is per-

haps found only in Gr. Test., and there only at vii. 41.

†*Μύρα*, *ων*, n. plur. *Myra* (now called *Myra* by the Greeks, and by the Turks *Dembre*); a town on the S. coast of Lycia in Asia Minor.

*μυρῖ-άς*, *ἄδος*, f. [*μύρῃ-οι*, "ten thousand"] ("That which pertains to *μύριοι*"; hence) The number of *ten thousand*; a *myriad*.

†*Μῦσία*, *ας*, f. *Mysia*; a country in the N.W. of Asia Minor.

\**Μωσῆς* (*Μωϋσῆς*), *έως*, m. ("Water-saved One"; or, else, with reference to Pharaoh's daughter "Drawing" (him) from the water) *Moses*; the great lawgiver of the Jews.

*Ναζαρέθ*, *Ναζαρέτ*, f. indecl. *Nazareth* or *Nazaret* (now *En-Názirah*); a city of Galilee.

*Ναζωρ-αῖος*, *αἰα*, *αῖον*, adj. [for *Ναζαρ-αῖος*; fr. *Ναζαρ-ά*, another form of *Ναζαρέθ*; see *Ναζαρέθ*] *Of*, or *belonging to*, *Nazara* or *Nazareth*; *Nazarene*.—As Subst.: *Ναζωραῖος*, *ου*, m. *A man of Nazara* or *Nazareth*; a *Nazarene*:—Plur.: With Art.: *The Nazarenes*, as a term for the followers of Jesus; xxiv. 5.

*ναί*, a particle used in strong affirmations. *Yes, even so, verily*.

*να-ός*, *ου*, m. [for *ναί-ός*; fr. *ναί-ω*, in act. force, "to dwell in"] ("That which is dwelt in"; hence, "a dwelling-place, abode"; but in use restricted to a dwelling for a god; hence) *A temple*.

†*ναύ-κληρ-ος*, *ου*, m. [for *ναύ-κληρ-ος*; fr. *ναῦς*, *ναύ-ός*, "a ship"; *κληρ-όω*, "to allot or assign"] ("One to whom a ship is allotted or assigned"; hence) *A ship-master* or *owner*; a *supercargo*.

*ναῦν*, acc. sing. of *ναῦς*.

†*ναῦς*, gen. *ναός* and *νεός*, f. *A ship* [akin to Sans. *navis*; cf. Lat. *navis*].

*ναύ-της*, *του*, m. [for *ναύ-της*; fr. *ναῦς*, *ναύ-ός*, "a ship"] ("Ship-der"; hence) *A sailor*, as one who does what is necessary for working a ship.

†*νεαν-ίας*, *ιου*, m. [*νεόν*, *νεαν-ος*, "young"] *A young man*, a *youth*.

*νεανί-σκος*, *σκου* (dim. only in form), m. [*νεανί-ας*, "a youth"] *A youth*, *young man*.

†*Νεᾶ-πολις* *-πόλεως*, f. [*νέα*, fem. of *νέος*, "new"; *πόλις*, "a city"] ("New-city") *Neapolis*; a town in the S.E. extremity of Macedonia, on the coast of the *Ægean Sea*.

1. *νεκ-ρός*, *ροῦ*, m.: 1.: a. Sing.: *One dead*, a *dead person*.—b. Plur. (so mostly):



*The dead*; — at xxiv. 15 νεκρῶν is omitted in some editions. Where this is the case, δικαίων and ἀδικίων become Substantives.—As Adj.: νεκρός, ὁ, ὄν, adj. *Dead*.—2. *A dead body, a corpse* [akin to Sans. root नाच्, “to perish”; in part. perf. pass. “dead”].

2. νεκρός, ὁ, ὄν, adj.; see 1. νεκρός, no. 1.

νέ-ος (i. e. νέ-ος), α, ον, adj.: 1. *New*.—2. *Young*. [Comp.: νεώτερος; (Sup.: νεώτατος) [akin to Sans. ना-α, “new”; cf. Lat. novus].

νέο-της, τητος, f. [νέος, (uncontr. gen.) νέος, “new”; hence, “young”] (“The state, or condition, of the νέος”; hence) *Youth, early years*.

νεύς, (f. νέυσω, p. νένευκα), 1. aor. ἔνευσα, v. n.: 1. *To nod with the head*.—2. *To beckon*.

νεφ-έλη, έλης, f. (“A thing pertaining to the sky or atmosphere”; hence) *A cloud* [akin to Sans. नाभ-ाs, “the sky, the atmosphere”].

†νεω-κόρ-ος, ον, (m. but) f. when applied to cities [νέος, νέω (Attic for ναός, οὔ), “a temple”; κορ-έω, “to sweep”] (“Temple-sweeper”; hence, like the Lat. *ædituus*, “temple-guardian”) *A temple-guardian or -warden; a sacristan*.—N.B. The title

was often adopted by cities that assumed the guardianship of the shrine of some deity, under whose protection they more especially placed themselves. Of this, Ephesus is a notable instance; see xix. 35.

†νησ-ιον, ιον, n. dim. [νήσος, “an island”] *A small, or little, island*.

νή-σος, σου, f. *An island* [akin to Sans. root स्नλ, “to bathe”; as “that which is bathed” by the sea, etc.]

νηστε-ία (trisyll.), ίας, f. [νηστε-ύω, “to fast”] 1.

*Fasting*.—2. With Art.: *The fast*, i. e. probably of the great day of Atonement, which was kept on the tenth day of the seventh month, i. e. Tizri, corresponding to our October; cf. Lev. xvi. 29; xxiii. 27; xxv. 9; Num. xxix. 7. The language of the writer at xxvii. 9 arises from the circumstance of navigation being considered especially dangerous in the Mediterranean during the winter months.

νηστ-εύω, f. νηστεύσω, 1. aor. ἐνήστευσα, v. n. [νήστ-ιs, “not eating, fasting”] (“To be in a state of νηστis”; hence) *Not to eat, to fast*.

†Νίγερ, m. indecl. [Gr. form of Lat. *Niger*, “Black”] *Niger*; the surname of Symeon; xiii. 1.

†Νικάνωρ, ορος, m. *Nicanor*;

one of the seven deacons of the early Church at Jerusalem; vi. 5.

†**Νικ-δ-λαός**, λαός, m. [**νικ-δω**, "to conquer"; (ο) connecting vowel; λαός, "the people"] ("One conquering—or the conqueror of—the people") *Nicolaüs*; one of the seven deacons of the early Church at Jerusalem; vi. 5.

**νομ-ίζω**, (f. **νομίσω**, Attic **νομίζω**, p. **νενόμικα**), 1. aor. **ἐνόμισα**, v. a. [**νόμ-ος**, "a custom"] 1. (Act.: "To hold, or own, as a custom") Pass.: *To be held as, or to be, a custom; to be customary or wont*; xvi. 13.—2. With Objective clause or **ὅτι** c. Ind.: *To hold, deem, consider, think, etc., that something is, etc.*—Pass.: **νομ-ίζομαι**, (p. **νενόμισμαι**, 1. aor. **ἐνομίσθην**, 1. fut. **νομισθήσομαι**).

**νομο-διδάσκαλος**, διδάσκαλου, m. [**νόμος**, (uncontr. gen.) **νόμο-ος**, "the law" of Moses; **διδάσκαλος**, "a teacher"] *A teacher, or doctor, of the law of Moses.*

**νόμ-ος**, ου, m. [for **νέμ-ος**; fr. **νέμ-ω**, "to assign, apportion"] ("That which is assigned or apportioned"; hence, "a custom"; hence) 1. *A law, ordinance.*—2. The Mosaic Law.

**νόσος**, ου, f. *Sickness, disease.*

*Acts.*

(**νοσφί-ζω**, f. **νοσφίω**, 1. aor. **ἐνόσφισα**, v. a. [**νόσφι**, "apart"] "To set apart."—Mid.) **νοσφί-ζομαι**, (Épic f. **νοσφίσσομαι**), 1. aor. **ἐνοσφίσαμην**, *To set apart for one's self; to appropriate for one's own use or purposes, to keep back from the legitimate use, etc.*

**νότος**, ου, m. *The South wind.*

**νου-θε-τέω -τῶ**, v. a. [contr. for **νοο-θε-τέω**; fr. **νόος**, (uncontr. gen.) **νόο-ος**, "mind"; **θε**, a root of **τίθημι**, "to put"] ("To put in mind"; hence) *To warn, advise, admonish.*

**νῦν**, adv.: 1. *Now*:—ἀπὸ τοῦ νῦν, *from the present time, henceforth*, xviii. 6:—τὰ νῦν, *as to the present circumstances, now*:—for τὸ νῦν ἔχον see **έχω**, no. 2.—2. Used to strengthen a command: *Then* [akin to Sans **nu** or **nú**, "now"].

**νῦν-ε**, adv. [**νῦν**, "now"; **ε**, demonstrative suffix] *Now, at this moment, at this present time.*

**νύξ**, **νυκτός**, f. *Night*:—at ix. 24 **νυκτός** is Gen. of time "when"; cf. ix. 25:—at xii. 6 **νυκτί** is Dat. of time in which a thing occurs; cf. xxiii. 11; xxvii. 23:—at xx. 31 **νύκτα** is Acc. of "Duration of time"; cf. xxvi. 7 [akin to Sans. **niça**, "night"; **naktam**, "by night"].

S

ξεν-ία, *ias*, f. [ξέν-ος, "a guest-friend"; hence, "a stranger"] ("That which appertains to a ξένος"; hence) *A hired lodging* as occupied by a stranger.

ξεν-ίζω, (f. ξενίσω and ξεν-ιώ), 1. aor. ἐξένισα, v. a. and n. [ξέν-ος, "a guest-friend"; also, "a stranger"] 1. Act.: *To receive as a guest-friend; to entertain hospitably.*—2. Neut.: ("To be a stranger"; hence) Of things: *To be strange or unusual.*—Pass.: ξεν-ίζομαι, 1. aor. ἐξενίσθην.

ξένος, *ov*, m. ("A guest-friend," i. e. a person of some foreign state, with whom a man had a treaty of hospitality for himself and his descendants; hence) *A foreigner, stranger.*—As Adj.: ξένος, *η, ov*, adj. *Foreign, strange.*

ξύλον, *λου*, n. [ξύ-ω, "to scrape or plane"] ("That which is scraped or planed"; hence, "timber" for buildings; hence, "wood" in general; hence) As being made of wood: 1. *A cross, gibbet.*—2. *Stocks* for the feet.

(ξύρ-άω -ώ and ξύρ-έω -ώ, f. ξυρήσω, 1. aor. ἐξυρῆσα, v. a. [ξύρ-όν, "a razor"] "To use a razor to"; hence, "to shave").—Mid.: (ξύρ-άομαι -ώμαι and ξύρ-έομαι -ούμαι, f. ξυρήσομαι), 1. aor. ἐξυρησάμην, *To shave* as one's own

especial act, or for one's self.

1. ὁ, ἡ, τό, definite article: 1. With Subst.: a. To point out (a) Some particular person or thing:—τὸ ἔθνος, *the nation*, viii. 9; τῆς ὁδοῦ *δντας, belonging to the (particular) way* (i. e. of religion), ix. 2.—(b) Some person or thing before mentioned:—τῷ πνεύματι, xvi. 18, refers to πνεῦμα Πύθωνος, xvi. 16.—(c) What belongs, etc., to one:—τοὺς ἰδίου, *their own friends* (or *companions*), iv. 23; εἰς τὰ ἴδια, *to their own home*, xxi. 6.—(d) The collected members of a class:—οἱ ἄνθρωποι, *men* in general, xxiv. 16.—(e) The greater definiteness or individuality of something particularized by its own nature:—ὁ ἥλιος, *the sun*, ii. 20, etc.; but at xxvii. 20 ἥλιος alone.—(f) Some distinction in the nature, character, etc., of the word to which it is prefixed:—Θεός, *God*, i. e. the Supreme Being, the Deity; ὁ Θεός, *God*, i. e. the one or true God.—b. With Personal names of individuals the art. points out the person, (a) As the one just previously spoken of:—Πέτρον καὶ Ἰωάννην, iii. 8; τὸν Πέτρον καὶ Ἰωάννην, iii. 11;—Παῦλος, xvi. 25; ὁ Παῦλος, xvi. 28.—This distinction, however, does

not always hold good in the Gr. Test., as may be seen most notably in St. Matthew's genealogy of our Lord.—(b) As distinguished from others of the same name, or as denoting some famous or well-known person:—*ἦκουε τοῦ Παύλου λαλοῦντος*, xiv. 9.—2. The neut. art. sing. of all cases, *α.* Joined to an Inf. forms a verbal noun:—*τὸ ζωογονεῖσθαι*, vii. 19; *τοῦ σωθῆναι*, xiv. 9.—*b.* Prefixed to a clause containing an Inf. imparts to such clause a substantival character:—*ἕως τοῦ ἐλθεῖν αὐτόν*, viii. 40; *ἐν τῇ συμπληροῦσθαι τὴν ἡμέραν*, ii. 2; *μετὰ τὸ παθεῖν αὐτόν*, i. 3.—3. The neut. art. Gen. sing. joined to an Inf. expresses, *a.* The aim, otherwise termed "the final cause":—*τοῦ αἰτεῖν ἐλεημοσύνην*, *in order to ask*, or *for the purpose of asking, alms*; iii. 2.—*b.* The object, result, or consequence:—*τοῦ ποιεῖν ἔκθετα τὰ βρέφη*, *so that they (made exposed, i. e.) exposed their children*, vii. 19; cf., also, iii. 12; xxvii. 1.—4. The masc. or fem. art. with Gen of the name of a person denotes the son, daughter, wife, brother, mother or father of such person:—*Δαβὶδ τὸν (sc. υἱὸν) τοῦ Ἰεσσαί*, *David the son of Jesse*, xiii. 22; *Ἐμμόρ τοῦ (sc. πατρὸς) Συχεῖμ*, *Emmor*

*the father of Sychem*, vii. 16.—5. With participles = Lat. *is* etc. *qui*, etc., *he who*, etc.:—*ὁ κατοικῶν*, *he that dwelleth*, i. 20; *τὸ εἰρημένον*, *that which was spoken*, ii. 16; *τὸ γεγονός*, *that which had happened*, v. 7:—for ellipse of *καλούμενος* at xiii. 9 see *καλέω*.—6. With Adverbs the Art. forms, *a.* An adjectival expression:—*τὸ μετὰ δόξιν*, *the next, or following, Sabbath*, xiii. 42; *τὰς ἐξω πόλεις*, (*the outside*, i. e.) *foreign cities*, xxvi. 11; *πλὴν τῶν ἐκτάκτων*, *except these necessary things*, xv. 28.—*b.* A complex noun:—*ἀπὸ τοῦ νῦν*, *from the present time, henceforth*, xviii. 6; *εἰς τὴν αὔριον*, *unto the next day or the morrow*, iv. 3; *τῶν καθεξῆς*, *those in succession*, i. e. *those who follow after*, iii. 24.—7. The masc. art. plur., with *σύν* and *Dat.*, or *περί* with *Acc.*, of the name of a person, or of a pron. referring to a person, denotes, *a.* That person's followers, etc.:—*ὁ ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ*, *the high priest and they that were with him*, i. e. *his adherents or party*, v. 21; cf. preceding verse 17.—*b.* That person himself, together with his followers, etc.:—*οἱ περὶ τὸν Παῦλον*, (*those around Paul*, i. e.) *Paul and his companions*,

xiii. 13.—8. The neut. art., a. Folld. by dependent Gen. denotes *the thing*, or *things*, of, or *pertaining to*, a person, *etc.*:—τὰ τοῦ Θεοῦ, *the things of*, or *pertaining to*, God.—b. Folld. by a prep. and its case denotes *the thing*, *etc.*, connected with that which such prep., *etc.*, points out:—τὰ περὶ τῆς βασιλείας, *the things concerning the kingdom*, i. 3.—9. The neut. art. sing. prefixed to a clause or sentence imparts to such clause, *etc.*, a substantival power, and renders it much about equivalent to a dependent or explanatory clause:—μηδὲν εὐρίσκοντες τὸ πῶς κολάσονται αὐτούς, *in no respect finding how they can punish them*, iv. 21; cf. also iv. 18 and xxii. 30.—10. The neut. art. sing. prefixed to a neut. adj. sing. used as a subst. imparts to it an abstract notion:—τὸ ἀγαθόν, *goodness*.—11. Joined to a Nom. in the place of a Voc.:—δέσποτα, σὺ ὁ Θεός, iv. 24; ἴδετε, οἱ καταφρονῆται, xiii. 41.—12. Repeated with an attributive adj., after a subst. to which it has also been prefixed, for the sake of emphasis:—τοῦ Θεοῦ τοῦ ὑψίστου, *of the most high God*; rather, *of God, the most high one*, xvi. 17; τὰς ὁδοὺς Κυρίου τὰς εὐθείας, *the straight ways of the Lord*; rather,

*the ways of the Lord, the straight ones*, xiii. 10.—13. With cardinal numerals, a. Marks a number decisively.—b. Has a demonstrative force = *This, those*, *etc.* [akin to Sans. *sa*, “one”].

2. ὁ, ἡ, τό, demonstr. pron. *He, she, it*:—τοῦ γένος ἐσμέν, *we are his offspring*, xvii. 28:—οἱ μὲν . . . οἱ δέ, *some, on the one hand . . . others, on the other hand*, xiv. 4, *etc.*; cf., also, xvii. 32; xxvii. 24:—τινές . . . οἱ δέ, *some . . . and others*, xvii. 18.

ὄγδ-οος, ὅγ, οον, adj. [for ὀκτ-οος; fr. ὀκτ-ῶ, “eight”] (“Of, or pertaining to, “eight;” hence) *Eighth*.

ὁ-δε, ἡ-δε, τό-δε, pron. dem. [ὁ, old dem. pron.; δε, enclitic particle] *This, this person or thing here*.—As Subst.: τάδε, τῶνδε, n. plur. *These things or words*.

ὁδηγ-έω -ῶ, f. ὁδηγήσω, 1. aor. ὠδήγησα, v. a. [ὁδηγ-ός, “a guide”] *To be a guide to one; to guide*;—at viii. 31 used figuratively.

ὁδ-ηγ-ός, οὔ, m. [ὁδ-ός, “a way”; ἡγ-έομαι, “to lead”] (“One who leads the way”; hence) *A guide, a leader*.

†ὁδοιπορ-έω -ῶ. (f. ὁδοιπορήσω, p. ὁδοιπόρηκα and ὠδοιπόρηκα), v. n. [ὁδοιπόρ-ος, “a wayfarer”] (“To be an ὁδοιπόρος”; hence) *To proceed*

on one's way, to journey, travel, etc.

ὁδός, οὗ, f. ("That which approaches or forms an approach"; hence) 1. *A way*, whether actual or figurative; —at ix. 2 τῆς ὁδοῦ depends on ὄντας.—2. *A journey*, etc.:—σαββάτου ὁδός, a *Sabbath-day's journey*, which is variously estimated at 7 and 8 stadia, or seven-eighths of a mile and a mile respectively; see, also, ἔχω, N.B. [akin Sans. root *SAD*, in force of "to approach"].

ὀδούς, ὀντος, m. ("The eating thing"; hence) *A tooth* [prob. = ἐδού-ς for ἐδόντ-ς, fr. ἔδων, ἔδοντ-ος, part. pres. of ἔδω, "to eat"; cf. Sans. *dantas*, "a tooth"].

(ὀδύν-άω, f. ὀδυνήσω, v. a. [ὀδύν-η, "pain"]) 1. Act.: "To inflict pain upon; to pain, torment."—2.) Pass.: ὀδυνάομαι, ὀύμαι, 1. aor. ὠδυνήθην, 1. fut. ὀδυνηθήσομαι: (a. *To be pained or tormented physically; to suffer pain*.—b.) *To be pained mentally, to sorrow*.

ὁθεν, adv. [ὅς, (uncontr. gen.) ὅς, "who, which";θεν, inseparable particle denoting motion "from"] 1. *From which place, etc.; whence*.—2. *From which cause, wherefore*.

†ὀθόνη, ης, f. ("Fine white linen"; hence) *A linen cloth, sheet, etc.*

οἶδα; see εἶδω.

οἰκ-έτης, έτου, m. [οἰκ-έω (neut.), "to dwell"] ("A dweller" in a house; hence, generally) *A house-slave, servant, menial*.

†οἰκη-μα, μάτος, n. [for οἰκε-μα; fr. οἰκέ-ω (act.), "to inhabit"] ("That which is inhabited"; hence, "a habitation, dwelling," etc.; hence) In a bad sense: *A prison*.

οἰκ-ία, ίας, f. [οἰκ-έω (act.), "to inhabit"] ("An inhabiting"; hence) 1. *A house, dwelling, abode, habitation*.—2. *A house or family*.

οἰκο-δομ-έω, -ῶ, f. οἰκοδομήσω, 1. aor. ἠκοδόμησα, v. a. [for οἰκο-δεμ-έω; fr. οἶκος, (uncontr. gen.) οἶκο-ος, "a house"; δέμ-ω, "to build"] ("To build a house"; hence) *To build, raise, erect, construct, etc.*, whether actually or figuratively.—Pass.: οἰκοδομ-έομαι, -οὔμαι, p. ἠκοδόμημαι, 1. aor. ἠκοδομήθην, 1. fut. οἰκοδομηθήσομαι.

†οἰκο-δόμ-ος, ου, m. [for οἰκο-δέμ-ος; fr. id.] *A house-builder; a builder*.

οἰκοδομῶν, οὔσα, οὖν, contr. P. pres. of οἰκοδομέω.—As Subst.: οἰκοδομῶν, οὖντος, m. *A builder*;—at iv. 11 in figurative force:—where, also, the readings vary between οἰκοδομούντων and οἰκοδόμων.

οἶκος, ου, m. ("That in

which one sits down"; hence)

1. *A house, abode, dwelling.*—  
2. *A house, household, family,*  
etc.—3. *A house, race, etc., of*  
persons [akin to Sans. *veq-a*,  
"a house"; from root *VIQ*,  
"to sit down"; cf. Lat. *vic-*  
*us*].

**οἰκουμένη**, *ης*, *f.* [fem. of  
*οικούμενος*, "inhabited," used  
as a Subst.] With Art.: ("The  
inhabited land"; hence) *The*  
*world, the earth.*

†(**δκν-έω -ῶ**, *f.* *δκνήσω*),  
1. aor. *ῶκνησα*, *v. n.* [*δκν-ος*,  
"hesitation"] ("To be in  
*δκνος*"; hence) With Inf.:  
*To hesitate to do, etc.; to*  
*shrink from doing, etc.; to be*  
*loth, or delay, to do, etc.*

**δκτώ**, *num. adj. indecl.*  
*Eight* [akin to Sans. *ashtan*,  
"eight"].

**δλίγος**, *η, ον, adj.*: 1. In  
amount, degree, etc.: *a. Sing.*:  
*Small, little.*—As Subst.:  
**δλίγον**, *ον, n.* *That which*  
*is little, a little*;—*έν δλίγω*,  
see *έν*, no. 11.—*b. Plur.*: *Few*;  
—at xvii. 4, 12 folld. by Gen. of  
"Thing Distributed."—2. Of  
time: *Little, short*;—at xiv.  
28 *χρόνον οὐκ δλίγον* is Acc.  
of "Duration of time"; see  
*οὐ* for both 1 and 2.

†**δλόκληρ-ια**, *ίας, f.* [*δλό-*  
*κληρ-ος*, "having the whole  
lot"; hence, "entire, com-  
plete"] ("The state, or con-  
dition, of the *δλόκληρος*";

hence) Of the body: *Com-*  
*pleteness, soundness.*

**δλ-ος**, *η, ον, adj.*: 1. *Whole,*  
*entire, complete.*—2. *The whole*  
of that denoted by the subst.  
to which it is in attribution;  
*all* [akin to Sans. *sam-a*, "all  
whole, entire"].

**δμίλ-έω -ῶ**, (*f.* *δμίλήσω*, *p.*  
*ᾠμίληκα*), 1. aor. *ᾠμίλησα*, *v. n.*  
[*δμίλ-ος*, "a throng" of peo-  
ple] ("To be in an *δμίλος*";  
hence, "to join in company";  
hence, as a result) *To hold*  
*conversation, to converse.*

**δμ-νῦμι**, (*f.* *δμοῦμαι*, later  
*ᾠμόσω*, *p.* *ᾠμόμοκα*), 1. aor.  
*ᾠμοσα*, *v. n.*: 1. *To swear*;  
—at vii. 17 *τῆς ἐπαγγελίας, ἧς*  
*ᾠμοσεν* = *τῆς ἐπαγγελίας, ἣν*  
*ᾠμοσεν*, the relative being at-  
tracted into the case of the  
antecedent. Further, *ἦν* =  
*ἐπαγγελίαν*, and is thus the  
Acc. of cognate meaning de-  
pendent on *ᾠμοσεν*.—2. *a. To*  
*swear; to affirm, or declare,*  
*with an oath.*—*b. Folld. by*  
Inf. (of fut. mostly, but also)  
of Aor., and relating to the  
same Subject as the finite verb:  
*To swear, etc., that a person,*  
*etc, will do, etc.* [prob. akin to  
Sans. root *YAM*, "to restrain"].

**δμοθύμ-ᾱδόν**, *adv.* [*δμόθυμ-*  
*ος*, "of one mind, unanimous"]  
("After the manner of the  
*δμόθυμος*"; hence) *With one*  
*mind, with one accord, un-*  
*animously.*

**ὁμοιο-πάθ-ής, ές, adj.** [ὁμοιος, (uncontr. gen.) ὁμοίος, "like"; πάθος, any "feeling or passion"] With Dat. of person: *Of like feelings, or passions, with one.*

**ὁμ-οιος, οία, οιον, adj.** *Like or similar*;—at xvii. 29 with Dat. [akin to Sans. *sam-a*, in force of "like," etc.].

**ὁμοι-όω -ῶ, f. ὁμοιώσω, 1. aor. ὁμοιώσα, v. a. [ὁμοιος, "like"] ("To make ὁμοιος"; hence) With Dat.: *To liken, compare, etc., to.*—Pass.: (ὁμοι-όμαι -οῦμαι, p. ὁμοιῶμαι), 1. aor. ὁμοιῶθην, 1. fut. ὁμοιωθήσομαι.**

**ὁμολογ-έω -ῶ, f. ὁμολογήσω, (p. ὁμολόγηκα), 1. aor. ὁμολόγησα, v. a. [ὁμόλογος, "assenting"] ("To be ὁμόλογος to"; hence) *To confess, acknowledge.***

**†ὁμό-τεχν-ος, ον, adj.** [ὁμός, (uncontr. gen.) ὁμός, "one and the same, like, common"; τέχνη, in force of "an art, craft, trade"] *Of the like art, craft, or trade.*

**ὁμοῦ, adv.** [adverbial neut. gen. of ὁμός, "same," as a gen. of place] ("At the same place"; hence) *Together.*

**ὁ-νο-μα, μάτος, n.** [for ὁ-γνο-μα; fr. root γνω, short form of γνῶ (see γι-γνώ-σκω in γι-νῶ-σκω), with ὁ as prefix; cf. Lat. *no-men* for *gnomen*] ("The thing which serves

for knowing an object by"; hence) 1. *A name* by which a person or thing is known or distinguished:—ὀνόματι, *by name*, Dat. dependent on Ἰουλίῳ, xxvii. 1;—the more usual construction is that of the adverbial acc. ὄνομα.—2. *A person, man*; i. 15.

**ὀνομάζω, (f. ὀνομάσω, p. ὀνόμακα), 1. aor. ὀνόμασα, v. a. [for ὀνομάτ-σω; fr. ὄνομα, ὀνόματ-ος, "a name"] 1. *To name.*—2. With τὸ ὄνομα as Object: *To name the name, i. e. to call out, or make mention of, the name.***

**ὀπίσω, adv.:** 1. *After, behind.*—2. With Gen.: *After, or behind, one.*

**ὁποῖος, α, ον, adj.:** 1. *Of what sort, kind, or quality.*—2. As a correlative to τοιοῦτος, "such": *As* [either fr. obsol. ὁπός = obsol. πός, akin to Sans. *ka*, "who?" or lengthened fr. ποῖος, "of what sort or kind"].

**ὅπου, adv.** Of place: *Where* [either akin to obsol. ὁπός = obsol. πός, akin to Sans. *ka*, "who"? or lengthened fr. ποῦ, "where"].

**†ὁπ-τάνω, v. a. [root ὁπ, found in ὁφσμαι (= ὁπ-σμαι), fut. of ὁρᾶω, "to see"] *To see.*—Pass.: With Dat. of person: *To be seen by, to appear to.*—Pass.: ὁπ-τάνομαι.**

**ὁπτ-ᾶσις, ᾶσις, f. [ὁπτ-**



ἄνω (rare), "to see"] ("A seeing"; hence, "a sight"; hence) *A vision*.

ὅπως, adv. and conj. [either fr. obsol. ὁπός (see ὅπου); or lengthened fr. πῶς, "in what way," etc.] 1. Adv.: a. *In what way or manner; how.* —b. Of time: *When*:—ὅπως ἔν, *whenever*, iii. 19; see ἔν, no. 2.—2. Conj.: a. *That, in order that*; xv. 17.—b. *For that, because, inasmuch as.*

ὁρά-μα, μάτος, n. [ὁρά-ω, "to see"] ("That which is seen"; hence) *A vision*.

ὁρά-σις, σews, f. [id.] ("A seeing"; hence) *A vision*.

ὁράω -ῶ, f. ὁρῶμαι, p. (ἐοράκα and) ἐώρακα, v. n. and a.: 1. Neut.: ("To see, look"; hence) *To see to, look to, a thing; to pay heed to.*—2. Act.: a. *To see.*—b. Mentally: With part. in concord with Acc. of nearer Object: *To see, perceive that one, etc., is, etc.*; viii. 23.—3. Pass.: ὁράομαι -ῶμαι, (p. ἐοράμαι and ἔωμαι), 1. aor. ἑώραθην (and ἐωράθην, 1. f. ὁφθήσομαι and later ὁραθήσομαι), *To be seen, to appear*;—at xxvi. 16 μάρτυρα ὧν τε εἶδες ὧν τε ὁφθήσομαι σοι = μάρτυρα ἐκείνων τε ἃ εἶδες, ἐκείνων τε ἐν οἷς ὁφθήσομαι σοι; see ὅς, no. 3, a, (a).

†ὁργυιά, ἄς, f. *A fathom*; a measure of length, equal to about six feet [commonly re-

garded as a derivative from ὀρέγω, "to stretch out," and so denoting "the length of the outstretched arms"; but rather akin to Sana. rija, "straight," thus denoting the measure of a tall, upright man, i. e. six feet, in general].

ὀρθός, ἡ, ὄν, adj. *Straight, upright, erect* [prob. akin to Sans. údha, "erect"].

ὀρ-θρος, θρον, m. [ὀρ-νύμι, in meaning of "to awaken"] ("That which awakens; the awakening time"; hence) *Dawn, early morn, the time just before day-break.*

ὀρ-ῖζω, (f. ὀρίσω, Attic ὀρίω, p. ὀρίκα), 1. aor. ὀρίσα, v. a. [ὀρ-ος, "a boundary"] ("To form a boundary to, to bound"; hence, "to mark out by boundaries"; hence) *To determine, appoint.*—Pass.: (ὀρ-ῖζομαι), p. ὀρίσομαι, 1. aor. ὀρίσθην, (1. fut. ὀρισθήσομαι).

ὀρῖ-ον, ον, n. [ὀρῖ-ος, "pertaining to a boundary"] ("That which pertains to a boundary"; hence) *Of a country*: 1. *A border, frontier, limit.*—2. *A country, district, region.*

ὀρκ-ῖζω, v. a. [ὀρκ-ος, "an oath"] ("To tender an oath to" a person; hence) *With Acc. of person and Acc. of that to which the oath relates: To adjure one by.*

ὀρκ-ος, ον, m. [for *Ἐργ-ος*;

fr. *Féry-ω* = *εργ-ω*, "to shut in, restrain" ("That which restrains"; hence, morally) *An oath* as restraining a person from violating his word, etc.

(*δρμ-άω -ῶ*, f. *δρμήσω*, p. *δρμηκα*), 1. aor. *δρμησα*, v. n. [*δρμ-ή*, in force of "a start, setting out" ("To make a start," etc.; hence) With accessory notion of impetuosity, etc.: *To rush violently or furiously*.

*δρμή*, ἡς, f. *An assault, attack, onset*.

*ῥοπο-θε-σία*, σίας, f. [*ῥοπος*, (uncontr. gen.) *ῥοπο-ος*, "a boundary"; *θε*, a root of *τιθη-μι*, "to place"] ("A placing, or fixing, of a boundary or of boundaries"; hence) *Boundaries, bounds, limits*.

*ῥοπος*, εὐς οὐς, n. *A mountain*.

*ὅς*, ἡ, δ, pron. demonstr. and rel.: 1. Demonstrative: = *οὗτος*, *This, that*:—*ὅς μὲν . . . ὅς δέ*, *some on the one hand . . . others on the other hand*, xxvii. 44.—2. Relative: *Who, which*:—for *παρ' οὗ* at xxiv. 8, see *παρελθόν*;—at xxiv. 18 the readings vary between *ἐν αἷς* (referring to *ἐλεημοσύνας* and *προσφοράς*) foll'd. by a comma, and *ἐν οἷς* follg. a full stop:—*οὗ* (supply *τόπου*), adverbial gen. of place, *where*, i, 13, etc.:—*ἕως οὗ*

(supply *χρόνου*), *up to what time, or the time that; until*, xxi. 26, etc.; so *ἄχρι*, or *ἄχρις*, *οὗ*, in same construction and force, xxvii. 33; vii. 18:—*ἀνθ' ὧν* (supply *χρημάτων*), (*in return for which things*; hence) *wherefore*, xii. 23:—*ἐν οἷς* (supply *χρημάτων*), (*in which things*; hence) *whereupon*, xxvi. 12; for xxiv. 18 see above.—At xxiv. 11 *ἡμέρας* (gen. sing.) is to be supplied with *ἡς* from preceding *ἡμέραι*.

—3. Particular constructions: a. By attraction the relative (a) *Is* put in the case of the antecedent, instead of that required by grammatical construction:—*περὶ πάντων . . . ὧν ἡρξάτο ποιεῖν* for *ἃ ἡρξάτο*, etc., i. 1:—*ἕως τῆς ἡμέρας, ἧς ἀνελήφθη*, for *ἥ ἀνελήφθη*, i. 22:—*ἐθνῶν, ὧν ἔξωσεν*, for *ἃ ἔξωσεν*, vii. 45:—*περὶ πάντων ὧν τέτακται σοι ποιῆσαι* for *ἃ τέτακται*, etc., xxii. 10.—(b) Takes the subst. of the demonstrative clause into its own clause and its own case:—*ἄγοντες παρ' ᾧ ξενισθῶμεν Μνάσωνι* for *ἄγοντες, παρ' ᾧ ξενισθῶμεν, Μνάσωνα*. To which it must be added that the two following words in apposition to *Μνάσωνι* in Text would strictly be in Acc., in apposition to *Μνάσωνα* the regular formation; xxi. 16.—(c) Takes the number of the word im-

plied in a collective noun instead of the grammatical number:—τὸ πλῆθος . . . φέροντες, *the multitude* (= many persons), *bringing*, v. 16.—(d) Takes the gender of the explanatory word, instead of the gender of the word to be explained.—b. When the relative refers to a word (or clause) which is to be explained, it is put in the neut. nom. sing. with ἐστὶ, λέγεται, or ἐρμηνεύεται:—Βαρνάβας . . . , ὃ ἐστὶ μεθερμηνευόμενον υἱὸς παρακλήσεως, iv. 36; cf. οὗτος.—c. The demonstrative pron. is frequently omitted before the relative:—ἃ προκατήγγειλε . . . , ἐπλήρωσεν, for ἐκεῖνα, ἃ, etc., iii. 18:—γινώσκεις ἃ ἀναγινώσκεις for ἐκεῖνα, ἃ, viii. 30:—ἐγὼ εἰμι, ὃν ζητεῖτε, for ἐκεῖνος, ὃν, x. 21; cf., also, xiii. 37:—οὐδέν ἐστιν, ὧν, for οὐδέν ἐστιν ἐκείνων, ἃ, xxv. 11; cf., also, no. 3, a, (a) above.—d. For ὃς ἄν, ὃς ἔάν, etc., see ἄν and 2. ἔάν.—e. Sometimes a demonstr. pron. is found in the same clause as a relative; and, when this is the case, the demonstrative is both emphatic and explanatory:—ἐφ' οὗς ἐπικέκληται τὸ ὄνομα μου ἐπ' αὐτούς, *upon whom my name is called—upon them, I mean*, xv. 17.—f. Sometimes the relative refers to a clause, and is then put in

the neut. sing. and the case required by the construction:—τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ Θεὸς, οὗ πάντες ἡμεῖς ἐσμέν μάρτυρες, ii. 32. Here οὗ refers to preceding clause, and is Gen. dependent on μάρτυρες; cf. iii. 15:—ἐναντία πρᾶξαι. Ὁ καὶ ἐποίησα. Here ὃ refers to ἐναντία πρᾶξαι, and is the Acc. dependent on ἐποίησα; xxvi. 9 at end and 10 at beginning.—g. The relative sometimes takes the gender of the persons, etc., denoted by the antecedent, and not its grammatical gender:—τὰ ἔθνη, ἐφ' οὗς, xv. 17; cf., also, xxvi. 17.—h. The relative is sometimes put for a copulative conj., and a demonstrative pron.:—ὃς = καὶ ἐκεῖνος, xiii. 31 [prob. akin to Sans. rel. pron. *ya*, “who, which”].

ῥεῖος, α, ον, adj.: 1. Of persons: *Holy, sinless, pure*.—As Subst.: ῥεῖος, ου, m. Of Christ: With Art.: *The Holy One*; ii. 27; xiii. 35.—2. Of things: *Holy, hallowed; sanctioned, or ordained, by divine law, etc.*—As Subst.: ῥεῖα, ων, n. plur. *Holy things*; xiii. 34, where it is a quotation from Isaiah lv. 3, and represents the Heberw word which means “mercies or benefits” bestowed by God.

ῥεος, η, ον, adj.: 1. Of

time: *As long as, how long.*

—2. Of number: *As many as, how many*;—for *δοι* *ἄν*, *δοα* *ἄν*, see *ἄν*, no. 2.—As Subst.: a. *δοι*, *ων*, m. plur. *As many as*.—b. *δοα*, *ων*, n. plur. *As many things as, how many things.*

—3. Of degree: *As much as, how much*.—N.B. The correlative *τόσος* ("so many") in its proper case, and whether as adj. or subst., is often omitted before *δοι*, etc.;—at iv. 6 supply *τόσους* before *δοι*;—at iv. 23 supply *τόσα* before *δοα*.

*δο-τις*, *ἡ-τις*, *δο-τι*, pron. indef., rel. and interrog. [*δο*, "who"; *τις*, "any"] 1. Indefinite: ("Any one who, anything which"; i. e.) *Whoever, whatever* person, or thing.—2. Relative: Referring to a definite person, or thing, but with a certain general notion attaching to it: *Who*;—at xvi. 12 *ἡτις* relates to *φίλοι*, but by attraction is put in the gender and number of the explanatory word *πόλις*; cf. *ις*, no. 3, a, (d)—3. Interrogative: *Who? What?*

*δοφύς*, *υός*, f. *The hip, the loins.*

*δο-αν*, adv. [*δο-τε*, "when"; *ἄν*, indefinite particle] With Subj., always in classical authors and mostly in Gr. Test.: *Whenever.*

*δοτε*, adv. *When.*

1. *δο,τι*, adv. [adverbial neut. of *δοτις*; see *δοτις*, no. 3] *For what reason, why, wherefore.*—N.B. This word is written *δο,τι* and *δο τι*, to distinguish it from *δοτι*, "that"; see following word.

2. *δοτι*, adv. and conj.: 1. Adv.: a. *That*.—b. Used after a verb, etc., denoting "speaking," etc., before the quoted words of another person. In this case it is equivalent to the inverted commas used in English, and is not to be rendered: *λέγοντες δοτι* . . . *εὑρομεν, saying, We found*, v. 23:—*Μωσῆς* . . . *εἶπεν δοτι προφήτην ὅμιν ἀναστήσει Κύριος, Moses* . . . *said, The Lord shall raise up unto you a prophet*, iii. 22; cf., also, ii. 13, etc.;—at xiv. 22 *δοτι* introduces a change from the preceding *oratio obliqua* to the *oratio recta*. Here, therefore, some such word as *λέγοντες* must be supplied.—2. Conj.: a. *Because*.—b. *Seeing that, inasmuch as, for that.*

1. *οὐ*, masc. and neut. gen. sing. of *δο*.

2. *οὐ*, as adv. *Where*; see *δο* no. 2.

3. *οὐ* (before a consonant; *οὐκ* before a soft vowel; before an aspirated vowel *οὐχ*), adv.: 1. *Not*:—*οὐ μή* (with Subj.), *not by any means, by no means*.—2. Imparting to a

word the very reverse of the meaning which such word has by itself:—*δύνᾰμαι*, to be able; *οὐ δύνᾰμαι*, to be unable; *θέλω*, to be willing; *οὐ θέλω*, to be unwilling; *ὀλίγοι*, few; *οὐκ ὀλίγοι*, not a few, i. e. many, several; *μετρίως*, moderately; *οὐ μετρίως*, not moderately, i. e. exceedingly, very greatly.

*οὐ-δέ*, conj. and adv. [*οὐ*, “not”; *δέ*, “and”] 1. Conj.: *And not, nor*:—*οὐδέ . . . οὐδέ*, neither . . . nor; *οὐ . . . οὐδέ*, not . . . nor.—2. Adv.: *Not even*.

*οὐδ-είς*, *οὐδε-μία*, *οὐδ-έν*, adj. [*οὐδ-έ*, “not even”; *είς*, “one”] *Not even one, not one*;—at v. 13 with Gen. of “thing distributed”:—*οὐδέν*, neut. in adverbial force: *Not at all, in no respect*.—As Subst.: a. *οὐδείς*, m. *No one, nobody*;—after a negative, *any one, anybody*.—b. *οὐδέν*, n. *Nothing*;—after a negative, *anything*.

*οὐδέ-ποτε*, adv. [*οὐδέ*, “not even”; *ποτε*, “at any time”] *Not even at any time, never at any time, never*.

*οὐδέ-πω*, adv. [*οὐδέ*, “and not”; “not even”; *πω*, “yet”] 1. *Not even yet, and not yet, not as yet*; see *οὐπω*.—2. *Not even yet, never as yet*;—after a negative, *ever as yet*.

*οὐκ*; see 3. *οὐ*.

*οὐκ-έτι*, adv. [*οὐκ*, “not”; *έτι*, “any longer”] *Not any longer, no longer, no more*;—after a preceding negative, *any longer, any more*.

*οὖν*, adv.: 1. *Then*.—2. *Therefore, consequently*.

*οὐ-πω*, adv. [*οὐ*, “not”; *πω*, “yet”] *Not yet, not as yet*;—at viii. 16 the readings vary between *οὐπω* and *οὐδέ-πω*.

*οὐράν-ιος*, *ιον* (also, *ιος*, *ια*, *ιον*), adj. [*οὐράν-ος*, “heaven”] *Of, or belonging to, heaven; heavenly*.

*†οὐράνό-θεν*, adv. [*οὐράνός*, (uncontr. gen.) *οὐρανό-ος*, “heaven”; suffix *θε* or *θεν* = “from”] *From heaven*.

*οὐράνός*, *οὐ*, m., sing. and plur. *Heaven, the heavens*.

*οὖς*, *ώτός*, n. *An ear*.

*οὐ-τε*, conj. [*οὐ*, “not”; *τε*, “and”] *And not, nor*:—*οὐτε . . . οὐτε*, neither . . . nor:—*οὐτε . . . οὐτε* . . . *οὐτε*, neither . . . nor . . . nor.

*οὗτος*, *αὕτη*, *τοῦτο*, pron. dem. *This*.—At xvii. 24 inserted after several intervening words in the case and gender of preceding Subject of the verb for the sake of emphasis.—Particular construction: When the demonstrative refers to a word (or clause) which is to be explained, it is put in the neut. nom. sing. with *έστι*:—*Ἀκελδαμά, τοῦτ' έστι χωρίον*

αἵματος, i. 19:—αἰς τὸν ἐρχόμενον . . . τοῦτ' ἐστὶν εἰς τὸν Χριστὸν Ἰησοῦν, xix, 4; cf. ὅς, no. 3, b.—As Subst.: a. Masc.: οὗτος, *This man*;—Plur.: *These men, these*.—b. Fem.: αὕτη, *This woman, she*; ix. 36.—c. Neut.: (a) τοῦτο, *This thing, this*.—(b) Plur.: ταῦτα, *These things*.

οὕτως (before a consonant οὕτω), adv. [οὗτος, "this"] *In this way or manner; thus, so*.

οὐχ; see οὐ.

οὐχί, a strengthened form of οὐχ.

ὀφείλω, (f. ὀφειλήσω, p. ὀφειλήκα), 1. aor. ὀφειλήσα, v. a.: 1. *To owe*.—2. With Inf.: (*I, etc.*) *ought to do, etc.*

ὀφθαλμός, θαλμού, m. [prob. akin to root ὄψ, "to see"] ("The seeing thing"; hence) *An eye*, whether actually or figuratively.

ὀφθαίς, εἶσα, ἐν, P. 1. aor. pass. of ὀράω.

ὀφθήσομαι, 1. fut. ind. pass. of ὀράω.

ὀψομαι, fut. ind. of ὀράω.

ὄχλ-έω -ώ, v. a. [ὄχλος, "a crowd"; hence, "noise or tumult of a crowd"; hence, "trouble or disturbance"] ("To cause ὄχλος" to one; hence) *To trouble, harass, etc.*—Pass.: ὄχλ-έομαι -οῦμαι.

†(ὄχλο-ποιέω-ποιῶ), 1. aor. ὄχλοποίησα, v. n. [ὄχλος,

(uncontr. gen.) ὄχλο-ος, in force of "disturbance" (see ὄχλέω at beginning); ποιέω, "to make"] *To make a disturbance or a riot*.

ὄχλος, ου, m.: 1. Of persons: *A crowd, multitude, number, great number, throng*.—2. *Disturbance, tumult, etc.*

†παῦ-ος, ου, m. [πήγνυμι, "to make fast," through root παγ] ("That which is made fast"; hence, "a firm-set rock"; hence) *A rocky hill*; see Ἀρείος.

†πάθ-ητός, ητή, ητόν, adj. [παθ, root of πάσχω (= πάθ-σχω), "to suffer"] ("That must suffer"; hence) *Destined to suffer*.

παιδ-εύω, (f. παιδεύσω, p. πεπαίδευκα), 1. aor. ἐπαίδευσα, v. a. [παῖς, παιδ-ός, "a child"] ("To treat as a παῖς"; hence, "to bring up, rear, a child"; hence) *To instruct, train, educate, etc.*—Pass.: παιδ-εύομαι, p. πεπαίδευμαι, 1. aor. ἐπαυδεύθην, (1. fut. παιδευθήσομαι).

παιδ-ίσκη, ίσκης, f. dim. [παῖς, παιδ-ός, "a child"] *A little, or young, female child; a little, or young, girl; a maiden*.

παῖς, παιδός, m. and f. *A child, whether boy or girl*.

πάλιν, adv.: 1. *Again, a second*.—2. *Again, back*



*strict command*;—often folld. by Dat. of person.

παρᾶ-γίνομαι, (f. παρᾶ-γενήσομαι), 2. aor. παρ-εγενόμην, v. mid. [παρά, "near"; γίνομαι, "to be"] ("To be near, to be at hand"; hence) *To arrive, come up, be present.*

παρᾶ-δέχομαι, f. παρᾶ-δέξομαι, v. mid. [παρά, "from"; δέχομαι, "to receive"] ("To receive from" one; hence) *To receive to one's self, accept, etc.*

παρᾶ-δίδωμι, (imperf. fr. a contracted form παρεδίδουν, xxvii. 1), f. παρα-δώσω, p. παρα-δέδωκα, pluperf. without augment παρα-δεδώκειν, 1. aor. παρ-έδωκα, 2. aor. παρ-έδων, v. a. and n. [παρά, "from"; δίδωμι, "to give"] ("To give from" one's self to another; hence) 1. *To hand down, transmit, deliver.*—2. a. *To give up, surrender.*—b. *To deliver up, betray.*—c. *To give, or hand, over a prisoner to the custody of another*;—at xxvii. 1 supply αὐτοί (i. e. οἱ δεσμοφύλακες, *the keepers of the prison*) as the Subject of παρεδίδουν.—3. With εἰς τὴν φυλακὴν: *To deliver up to a judge, etc., and throw into prison.*—4. In a good sense: *To commit, commend*; xiv. 26; xv. 40.—5. In a bad sense: *To give up, give over,*

*abandon*; vii. 42.—6. *To give up to peril; to expose, hazard*; xv. 26.—Pass.: παρᾶ-δίδομαι, p. παρα-δέδομαι, 1. aor. παρ-εδόθην, 1. f. παρα-δοθήσονται.

†παρᾶ-θεωρέω -θεωρῶ, v. a. [παρά, "beside"; θεωρέω, "to look"] ("To look beside" an object; hence) *To overlook, slight.*—Pass.: παρᾶ-θεωρόμαι -θεωροῦμαι.

†παρ-αινέω -αινῶ, (f. παρ-αινέσω and παρ-αινέσομαι, p. παρ-ήνεκα), v. a. [παρ-ά, in "strengthening" force; αἰνέω, in meaning of "to recommend"] 1. With Acc. of person and Inf.: *To recommend, advise, exhort* that one should be, etc.—2. Without Object: *To recommend, admonish.*

παρ-αιτέομαι -αιτούμαι, f. παρ-αιτήσομαι, 1. aor. παρ-ῆτησάμην, p.-pass. in mid. force παρ-ῆτημαι, v. mid. [παρ-ά, "from"; αἰτέομαι, "to ask for one's self"] ("To ask for one's self that something may be removed, etc., from one"; hence) *To deprecate* a thing.

παρᾶ-κἀλέω -καλῶ, f. παρακἀλῶ and later παρα-καλέσω, 1. aor. παρ-εκἀλεσα, v. a. [παρά, "to"; καλέω, "to call"] ("To call to" oneself; hence) 1. *To call for, send for, summon*;—at xxviii. 20 folld. by Acc. of person, and by Inf.



denoting "purpose or intention"; viz. *ιδεῖν καὶ προσλαλήσαι*, in order to see you and converse with you.—2. *To entreat, beg, pray, desire, beseech*; — at xxi. 12 *παρακαλοῦμεν* takes the person of its nearest Subject, viz. *ἡμεῖς*. —3. *To call upon, admonish, exhort, etc.*—4. *To comfort, console.* — Pass.: *πᾶρᾱ-κἀλέομαι -κἀλοῦμαι*, 1. aor. *παρακλήθην*, 1. fut. *παρα-κληθήσομαι*.

*πᾶρᾱκλη-σις, σεως*, f. [*παρακαλέω*, "to console," through verbal root *παρακλη* (i. e. *παρά*, and *κλη*, a root of *καλέω*)] ("A consoling"; hence) *Consolation*.

*πᾶρᾱ-λαμβᾶνω*, f. *πᾶρᾱ-λήψομαι*, 2. aor. *πᾶρ-ἐλάβον*, v. a. [*παρά*, "from"; *λαμβᾶνω*, "to take"] 1. *To take* from the hands, etc., of another.—2. *To take* to one's self, or with one, as a companion, witness, etc.—3. *To receive.*—Pass.: *πᾶρᾱ-λαμβᾶνομαι*, 1. fut. *πᾶρᾱ-ληφθήσομαι*.

†*πᾶρᾱ-λέγομαι*, v. mid. [*παρά*, "by the side of"; *λέγομαι*—in force of Lat. *legere* (oram, etc.)—"to sail along"] Of a coast, place, etc.: *To sail along by the side of, to coast along.*

*πᾶρᾱλελύμένος, η, ον*, P. perf. pass. of *πᾶρᾱ-λῦω*.—As Subst.: *πᾶρᾱλελύμένος, ου*,

m. *A paralysed person, a paralytic.*

*πᾶρᾱ-λῦω*, f. *πᾶρᾱ-λῦσω*, p. *πᾶρᾱ-λέλυκα*, v. a. [*παρά*, "beside, at the side"; *λῦω*, "to loosen"] ("To loosen at the side"; hence, "to disable at the side"; hence) *To paralyse.*—Pass.: (*πᾶρᾱ-λῦομαι*), p. *πᾶρᾱ-λέλυμαι*, (1. aor. *πᾶρ-ελύθην*).

†*πᾶρᾱνομ-έω -ω*, (f. *πᾶρᾱ-νομήσω*, p. *πᾶρᾱ-νενόμηκα*), v. n. [*πᾶρᾱνομ-ος*, "contrary to law"] ("To be *πᾶρᾱνομος*"; hence) *To transgress the law.*—See *ἀναστατόω* at end.

†(*πᾶρᾱ-πλέω*, f. *πᾶρᾱ-πλεύσομαι* and *πᾶρᾱ-πλευσοῦμαι*), 1. aor. *πᾶρ-έπλευσα*, v. a. [*παρά*, "past"; *πλέω*, "to sail"] *To sail past, to pass by in sailing.*

†*πᾶρᾱσημ-ον, ον*, n. [neut. of *πᾶρᾱσημ-ος*, in force of "conspicuous"] ("A conspicuous thing"; hence) Of a vessel: *A figure-head, sign.*

*πᾶρᾱ-σκευᾶζω*, (f. *πᾶρᾱ-σκευᾶσω*, 1. aor. *πᾶρ-εσκευᾶσα*), v. n. [*παρά*, in "strengthening" force; *σκευᾶζω*, "to prepare"] 1. *To prepare, make preparations.*—2. Mid.: (*πᾶρᾱ-σκευᾶζομαι*), 1. aor. *πᾶρ-εσκευᾶσῃ-μην*, *To prepare one's self, to make one's preparations*; see *ἐπισκευᾶζω*.

†*πᾶρᾱ-τείνω*, v. a. [*παρά*, "beside"; *τείνω*, "to stretch"]

("To stretch beside"; hence, "to stretch along or out"; hence) Of speech, *etc.*, as Object: *To protract, prolong, draw out to a great length.*

**πᾶρᾱ-τηρέω -τηρῶ**, 1. aor. **πᾶρ-ετήρησα**, v. a. [**παρά**, "beside"; **τηρέω**, "to watch"] ("To watch beside" one; hence) *To watch narrowly, observe closely.*

**πᾶρᾱ-τίθημι**, f. **πᾶρᾱ-θήσω**, 1. aor. **πᾶρ-έθηκα**, v. a. [**παρά**, "beside"; **τίθημι**, "to put or place"] 1. *To put, to place, beside a person when reclining in order to take a meal; to set before one.*—2. Mid.: a. Of a statement: *To put, or set, forth; to allege, etc.*—b. *To entrust, give in charge, to another.*—c. *To commend, commit, into another's hands.*—Mid.: **πᾶρᾱ-τίθεμαι**, f. **πᾶρᾱ-θήσομαι**, 2. aor. **πᾶρ-εθέμην**.

**†πᾶρᾱ-τυγχάνω**, (f. **πᾶρᾱ-τεύξομαι**, 2. aor. **πᾶρ-έτυχον**), v. n. [**παρά**, "beside"; **τυγχάνω**, "to happen to be"] ("To happen to be beside"; hence) *To happen to be near or present.*

(**πᾶρᾱ-χειμᾱῖζω**, f. **πᾶρᾱ-χειμᾱῖσω**), p. **πᾶρᾱ-κεχείμακα**, 1. aor. **πᾶρ-εχειμᾱσα**, v. n. [**παρά**, "at"; **χειμᾱῖζω**, "to winter"] *To winter at, or in, a place.*

**†πᾶρᾱ-χειμα-σῖα**, **σῖας**, f. *Acts.*

[for **πᾶρᾱ-χειμαδ-σῖα**; fr. **πᾶρᾱ-χειμᾱῖζω** (= **πᾶρᾱ-χειμᾱδ-σω**), "to winter at, or in," a place] *A wintering at, or in, a place.*

**πᾶρᾱ-χρήμα**, adv. [= **παρά τὸ χρήμα**, "beside the thing"] *On the spot, forthwith, immediately, straightway.*

**πᾶρ-εδίδουν**, 3. pers. plur. imperf. indic. of **πᾶρᾱδίδωμι**, as if fr. a contracted form **παραδιδώω**; xxvii. 1.

**πᾶρ-εἰμι**, f. **πᾶρ-έσομαι**, v. n. [**παρᾱ**, "by, beside"; **εἰμι**, "to be"] ("To be by, or beside," one, *etc.*; hence) Of persons: 1. *To be present, to have come.*—2. *To have arrived.*

**πᾶρ-εκτός**, adv. [**παρᾱ**, "from"; **εκτός**, in force of "except"] With Gen.: *Except from, or for, a thing.*

**πᾶρ-ελθών**, οὔσα, **όν**, P. 2. aor. of **πᾶρέρχομαι**. In chapter xxiv., verse 7 (**παρελθών . . . ἐπὶ σέ**) is omitted in some editions. When omitted, **οὗ**, verse 8, refers to **ἄνδρα** in verse 5; when received, **οὗ** refers to **αὐτοῦ** in verse 7.

**πᾶρ-εμβολ-ή**, **ἡς**, f. [for **πᾶρ-εμβᾱλ-ή**; fr. **πᾶρ-εμβάλ-λω**, in force of "to draw up in battle-order"] ("A drawing up in battle-order"; hence, "an encampment, camp"; hence, "soldiers' quarters or barracks"; hence) *A castle, or fortress, occupied by soldiers.*

**†πᾶρ-ενοχλέω -ενοχλῶ**, v. n.

[*παρ-ά*, in "strengthening" force; *ἐνοχλέω*, "to trouble"] With Dat. of person: *To trouble, harass, disturb, disquiet a person; to cause trouble, or uneasiness, to a person.*

*παρ-έρχομαι*, f. *παρ-ελεύσομαι*, p. *παρ-ελήλυθα*, 2. aor. *παρ-ἦλθον*, v. mid. [*παρά*; *ἔρχομαι*, "to come or go"] 1. [*παρά*, "past"] a. With Acc. dependent on prep. in verb: *To come, or go, past or by.*—b. With reference to time: *To pass by.*—2. [*παρά*, "near, beside"] *To come near or forward; to approach.*

*παρεστηκώς*, *ῥα*, *ὅς*, and *παρεστώς*, *ῶσα*, *ὡς* and *ὅς*, P. perf. of *παρίστημι*.

*παρ-έχω*, f. *παρ-έξω* (and *παρ-α-σχίσω*, p. *παρ-έσχηκα*), 2. aor. *παρ-έσχον*, v. a [*παρ-ά*, "beside"; *έχω*, "to have or hold"] ("To have, or hold, beside" a person, *etc.*; hence) 1. *To cause, occasion, bring.*—2. *To render, give*:—*ἡσυχίαν παρέχειν*, (*to render, i. e.*) *to keep silence*;—*φιλανθρωπίαν παρέχειν*, (*to render, i. e.*) *to show kindness*;—*πίστιν παρέχειν*, *to give a pledge or assurance.*—3 Mid.: *παρ-έχομαι*, (f. *παρ-έξομαι* and *παρ-α-σχίσομαι*), *To cause, occasion, bring as one's own act; to be the cause, or occasion, of*; xix. 24.

*παρθένος*, ου, f. *A maiden, virgin.*

†*Πάρθοι*, ων, m. plur. *The Parthi or Parthians*; a people of W. Asia. According to their own account, as recorded by Justin, they came originally from Scythia, inasmuch as in the Scythian language their name meant "Exiles." Modern research, however, has established their connexion with the Iranian tribes, and shown that their name is to be found in the Zend "*Pardu*" and the Sanscrit "*Pārata*" (which last word means primarily "Quick-silver"). As a nation they were more especially noted for their horsemanship and as archers;—at ii. 9 = Jews settled in Parthia.

*παρ-ίστημι*, f. *παρ-στήσω*, p. *παρ-έστηκα*, pluperf. *παρ-ειστήκειν*, 1. aor. *παρ-έστησα*, (2. aor. *παρ-έστην*), v. a. and n. [*παρ-ά*, "beside, before"; *ίστημι*, "to cause to stand;—to stand"] Act., in pres., imperf., 1. fut., and 1. aor.;—Nent., in perf., pluperf., and 2. aor.: 1. [*παρά*, "beside"] ("To cause to stand beside or near"; hence) a. Act.: (a) *To place, or set, some object beside or near one.*—(b) *To prove, show*;—at xxiv. 13 the Acc. is the demonstr. pron. *ἐκεῖνα*, which is omitted before

the follg. rel. ἄν.—(c) ("To place beside" one for some special purpose; hence) *To provide*;—at xxiii. 24 the construction changes at παραστῆσαι (1. aor. Inf.) to *oratio obliqua* from the preceding *oratio recta*.—b. Neut.: *To stand beside, by, or near*;—at iv. 26 the word is variously considered as meaning (a) ("To stand side by side" with the view of rendering mutual aid, etc.; and so) *To combine, enter into alliance*.—(β) ("To stand beside" a person with the view of opposing; and so) *To stand up in opposition; to withstand; oppose*;—this last meaning is in accordance with the Hebrew at Ps. ii. 2, whence the passage is quoted.—2. [παρά, "before"] a. Act.: ("To cause to stand before"; hence) (a) *To set or place before*.—(b) *To present to one*.—b. Neut.: *To stand before or in the presence of any one*.

† Παρμενᾶς, ᾱ, m. *Parmenas*; one of the deacons of the early Church; vi. 5.

παροικ-ία, ῖας, f. [παροικ-έω, "to sojourn"] *A sojourning, sojourn*.

παροικ-ος, ου, m. [id.] *A sojourner in a foreign land; a stranger, alien, foreigner*.

† (παρ-οίχομαι, f. παρ-οιχ-

ήσομαι, p. παρ-ήχηκα, and late) παρ-ήχημαι, v. mid. [παρ-ά, "past"; οίχομαι, "to be gone"] Of time: *To be gone past or by*.

(παρ-οξύνω, f. παρ-οξύνω, p. παρ-ώξυκα), v. a. [παρ-ά, in "strengthening" force; ὀξύνω, "to sharpen"; hence, "to goad to anger, to provoke"] *To provoke, exasperate, irritate*.—Pass.: παρ-οξύνομαι, (p. παρ-ώξυμαι, 1. aor. παρ-ωξύνθην, 1. fut. παρ-οξυνθήσομαι).

παροξυσ-μός, μου, m. [for παροξυν-μός; fr. παροξύν-ω, "to irritate"] ("An irritating"; hence) *Irritation, exasperation, contention*.

† (παρ-οτρύνω), 1. aor. παρ-ώτρυνω, v. a. [παρ-ά, in "strengthening" force; οτρύνω, "to stir up"] *To stir up, rouse, urge on*.

παρ-ρή-σια, σίας, f. [for παντ-ρε-σία; fr. πᾶς, παντ-ός, "all"; ρε, root of obsol. ῥέ-ω, "to say"] ("A saying all things or everything" that one pleases; hence) Of speech: *Freedom, boldness*.

παρρησι-αῖομαι, (f. παρρησιάζομαι), 1. aor. ἐπαρρησιάζαμην, (p. πεπαρρησιάζομαι), v. mid. [παρρησι-α, "freedom, or boldness, of speech"] ("To employ παρρησία"; hence) *To speak with freedom or boldness; to speak boldly*.

πᾶρρημένος, η, ον, P. perf. of παρόλχομαι.

πᾶς, πᾶσα, πᾶν, adj.: 1. Sing.: a. *All, the whole, the whole of*;—at x. 2; xxiv. 16 with διὰ παντός supply χρόνου, (*through all time*; i. e.) *continually, always, for ever*.—

b. *Every*.—As Subst.: (a) πᾶς, παντός, m. *Every one, each man*.—(b) πᾶν, παντός, n. *Everything*.—2. Plur.: *All*.

—As Subst.: a. πάντες, ον, m. plur. *All men or persons, all*.—b. πάντα, ον, n. plur. *All things*.—3. In a restricted or qualified force: *All*, in the meaning of a very large number of.—As Subst.: πάντες, ον, m. plur. *All men*; i. e. *very many men*.—4. *Any, any one, any whatsoever*.—

As Subst.: πᾶν, παντός, n. *Anything*; x. 14.—5. Position of πᾶς: a. When a subst., preceded by the article, is to be strongly marked, πᾶς is placed either before the Article or after the Subst.:—πᾶς ὁ λαός, *all THE PEOPLE*, iii. 11:—αἱ θύραι πᾶσαι, *all THE DOORS*, xvi. 26.—b. When the total number, etc., is to be especially pointed out, πᾶς is placed between the Article and the Subst.:—οἱ πάντες ἄνδρες, *ALL the men, THE WHOLE of the men*, i. e. their entire number, xix. 7; cf. αἱ πᾶσαι ψυχαί, xxvii. 37:—τὸν

πάντα χρόνον, *during THE WHOLE time* (Acc. of “Duration of time”), xx. 18.

\*Πάσχα, n. indecl. (“A passing over”; hence, “a sparing”) *The Passover*; i. e. the Jewish feast of seven days kept annually in commemoration of God’s deliverance of His people from Egyptian bondage.

πά-σχω, (f. πείσσομαι), p. πέπονθα, 2. aor. ἐπάθον, v. a. and n. irreg. [for πάθ-σχω, fr. root παθ] *To suffer* [akin to Sans. root BĀDH, “to press hard, torture,” etc.].

†Πάταρα, ον, n. plur. *Patara*; a maritime city on the S.W. coast of Lycia in Asia Minor. It was especially noted in early times for an oracle of Apollo held in almost equal honour with that at Delphi.

πᾶτάσσω, f. πᾶράξω, 1. aor. ἐπάταξα, v. a. *To strike, smite, wound*, esp. with a deadly blow.

πᾶ-τήρ, τέρος τρός, m. (“A protector”; also “a nourisher”) 1. *A father*, as one who protects, etc.—2. Of God, as *The Father* of Christ and Christ’s people [akin to Sans. pitri, fr. root PĀ, “to protect, to nourish”; cf. Lat. pater].

πατ-ῑά, ῑās, f. [πατήρ, πατρός, “a father”] (“A

thing pertaining to a father or ancestor"; hence) *A family, tribe*; etc.

πατρι-άρχ-ης, ου, m. [πατρί-δ, "a family or tribe"; ἄρχ-ω, "to rule"] ("Ruler of a family or tribe"; hence) *A head of a family or tribe; a patriarch.*

†πατρ-ῶς, ῶα, ῶον (or -ῶς, -ῶον), adj. [πατήρ, πατρ-ός, "a father"] *Of, or belonging to, (a father, or) fathers*; —in Acts only of the fathers or ancestors of the Jewish nation.

Παῦλος, ου, m. [Gr. form of Lat. Paulus, "Little"] 1. *Paulus or Paul*; the name borne by the great apostle of the Gentiles after his conversion; see Σαούλ.—2. †*Paulus (Sergius)*; the Roman governor of Cyprus; xiii. 7.

(παύω, f. παύσω, p. πέπαυκα), 1. aor. ἔπαυσα, v. a.: 1. Act.: *To make to cease; to restrain, etc.*—2. Mid.: παύομαι, f. παύσομαι, 1. aor. ἐπαυσάμην, ("To make one's self to cease"; hence) *To cease, stop, leave off*; —in Acts always folld. by part. in concord with Subject in the place of an Inf., except at xx. 1.

†Πάφος, ου, f. *Paphos*; the name of two towns in the S.W. extremity of Cyprus: a. Old Paphos (now "Kukla or Kouuklia") was built about

one mile and a quarter from the sea.—b. New Paphos (now "Baffa").—The two towns were between seven and eight miles apart. At xiii. 6 and 13 New Paphos is meant.

(πᾶχ-ύνω, f. πᾶχύνω, v. a. [πᾶχ-ύς, "thick"; hence, "fat"] ("To make fat, to fatten"; hence) *Morally: 1. To make gross or stupid.*—2.) Pass.: (πᾶχ-ύνομαι, p. πεπᾶχυσμαι), 1. aor. ἐπᾶχύνθην, *To be made, or become, gross or stupid; to wax gross.*

†πεζ-εύω, v. n. [πεζ-ός, "on foot"] *To go on foot, to walk.*

πειθαρχ-έω -ῶ, f. πειθαρχήσω, v. n. [πειθαρχ-ος, "obedient"] With Dat.: *To be obedient to, to obey.*

πείθω, f. πείσω, (p. πέπεικα), 1. aor. ἔπεισα, v. a.: 1. Act.: *To persuade.*—2. Mid.: πείθομαι, (f. πείσομαι), 2. p. πέποιθα: With Dat. of person: *To listen to, to obey.*—3. Pass.: πείθομαι, p. πέπεισμαι, 1. aor. ἐπείσθην, 1. fut. πεισθήσομαι, *To be persuaded or convinced.*

πειρ-ᾶζω, 1. aor. ἐπείρασά, v. a. [πειρ-α, "a trial or proof"] ("To make πείρα"; hence) 1. *To try, attempt.*—2. *To try, or tempt, God.*

πειρασ-μός, μου, m. [for πειραδ-μός; fr. πειρᾶζω (= πειράδ-σω) "to tempt"] *Temptation.*

(πειρ-άω -ῶ, f. πειρᾶσω, p. πεκείρᾱκα, v. a. [id.]) *To attempt, endeavour, try*.—Mid.: πειρ-άομαι -ῶμαι, (f. πειρᾶσομαι, 1. aor. ἐπειρᾶσᾱ-μην), *To attempt, endeavour, try* as one's own especial act.

πέλαγος, εὖς οὖς, n. *The sea; the open expanse of the sea*.

πέμπω, f. πέμψω, (p. πέ-πομψα), 1. aor. ἔπεμψα, v. a. *To send*.

πέντε, num. adj. indecl. *Five* [akin to Sans. *pañchan*, "five"].

πεντ-ή-κοντα, num. adj. indecl. *Fifty* [πέντ-ε, "five"; (η) connecting vowel; κον (= *can*, in Sans. *daśan*), "ten"; τα, suffix (= Lat. *tus*), "provided with"; and so, literally, "provided with five tens"].

πεντηκοστή, ἡς, f. [fem. of πεντηκοστός, "fiftieth," used as a Subst. (supply *ἡμέρα*)] *Pentecost*; as being the fiftieth day after the Pass-over.

πεπτωκώς, υἱά, ὅς, P. perf. of πίπτω.

περαιτέρω, comp. adv. [περαιτέρος, "further"] ("Further, beyond" in place; hence) *Further, beyond, in addition, besides*; see ἔτερος, no. 2, b.

+Πέργη, ἡς, f. *Pergē* or *Perga* (now the ruins of

"Eski-Kalesi"); an important city of Pamphylia; see Παμφύλια.

περί, prep. gov. gen. (dat.) and acc.: 1. With Gen.: ("Around, about"; hence) *About, concerning, respecting*.

—2. With Acc.: a. Locally: *Around, about*:—οἱ περὶ τὸν τόπον ἐκεῖνον, *those about that place*, i. e. dwelling around it, xxviii. 7:—for οἱ περὶ τὸν Παῦλον, xiii. 13, see δ, no. 7, b.—b. *About, respecting*.—c. Of time: *About, near*.

περὶ-ἄγω, imperf. περὶ-ἦγον, v. u. [περί, "around"; ἄγω, "to lead"] ("To lead" a person, etc., "around"; hence, in reflexive force, "to lead one's self around"; hence) *To go around or about*.

(περὶ-αἰρέω -αἰρῶ, f. περὶ-αἰρήσω), 2. aor. περὶ-εἶλον, v. a. [περί, "around"; αἰρέω, "to take away"] ("To take away" something "around or all round"; hence) 1. Of an anchor as Object: *To cut off*; xxvii. 40. By reference to preceding v. 29 it will be seen that the vessel had four anchors out at the stern.—2. Pass.: Of hope as Subject: *To be cut off or taken away*.—Pass.: περὶ-αἰρέομαι -αἰρ-οῦμαι, (p. περὶ-ῆρημαι, 1. aor. περὶ-ῆρέθην, 1. fut. περὶ-αἰρ-εθήσομαι).

†(περί-αστράπτω), 1. aor. περί-ήστραψα, v. n. [περί, "around"; ἀστράπτω, "to lighten"; hence, "to flash" like lightning] *To flash around like lightning; to shine dazzlingly around*;—at ix. 3 folld. by Acc. dependent on prep. in verb;—at xxii. 6 strengthened by follg. περί.

(περί-βάλλω), f. περί-βάλλω, 2. aor. περί-έβαλον, v. a. [περί, "around"; βάλλω, "to throw or cast"] 1. Act.: *To throw, or cast, something around one, etc.*—2. Mid.: (περί-βάλλομαι), f. περί-βαλοῦμαι, 2. aor. περί-εβάλομην, *To throw, or cast, something around one's, etc., self.*

περίεργα, ων; see περίεργος.

(περί-εργ-ος, ον, adj. [περί, in force of "excessively"; obsol. ἐργ-ω, "to do"] "Done excessively"; hence, "done with excessive, or especial, care"; hence, "elaborate, curious."—As Subst.:) περί-εργα, ων, n. plur. With Art., and with μαθήματα (plur.) in force of "learning, science" to be supplied: *The elaborate learning; the curious science or art; i. e. magic art, magic.*

περί-έρχομαι, 2. aor. περί-ἤλθον, v. n. [περί, "around, about"; ἔρχομαι, "to go"]

1. Of persons on board a ship:

*To go round, to coast along; xxviii. 13.*—2. *To go about from place to place, to wander about; xix. 13, where the part. pres. answers to the English "vagabond."*

περί-έχω (and περί-ίσχω, f. περί-έξω and περι-σχῆσω), 2. aor. περί-έσχον, v. a. [περί, "around"; ἔχω (in neut. force), "to be"] ("To be around" some object; hence, "to surround, encompass"; hence) *To comprise, contain.*

(περί-ζώννυμι, 1. aor. περί-έζωσα), v. a. [περί, "around"; ζώννυμι, "to gird"] 1. Act.: *To gird around.*—Pass.: (περί-ζώννυμαι), p. περί-έζωσμαι.—2. Mid.: (περί-ζώννυμαι), f. περί-ζώσομαι, 1. aor. περί-έζωσάμην, *To gird one's self, etc., around*;—at xii. 8 the readings vary between περί-ζωσαι and ζώσαι.

(περί-ίστημι), 1. aor. περι-έστησα, p. περι-έστηκα, v. a. and n.: 1. Act.: *To place around.*—2. Neut.: *To stand around.*—N.B. For the act. and neut. tenses of ἵστημι and its compounds see ἵστημι.

περί-κειμαι, (f. περι-κείσομαι), v. mid. [περί, "around"; κείμαι, "to lie"] ("To lie around"; hence) With Acc. of thing: *To have something around one, etc.; to wear, to be surrounded with.*

†περικρατ-ής, ές, adj. [περι-



κρατ-έω, "to master thoroughly, to have full command of"] With Gen.: *Having full command of; possessed of*: —περικρατεῖς γενέσθαι τῆς σκάφης, *to become possessed of the long-boat, i.e. to regain possession of it; see σκάφη.*

(περὶ-λάμπω), 1. aor. περὶ-έλαμψα, v. a. [περὶ, "around"; λάμπω, "to shine"] *To shine around a person, etc.*

†περὶ-μένω, (1. aor. περὶ-έμεινα), v. a. [περὶ, in "strengthening" force; μένω (act.), "to wait for"] *To wait for, await.*

†πέρι-ξ, adv. [strengthened form of περὶ, "around"] *Around*: —αἱ πέριξ πόλεις, *the surrounding, or neighbouring, cities*; see δ, no. 6, a.

†περίοχ-ή, ἥς, f. [for περὶ-εχ-ή; fr. περιέχ-ω, "to comprise, contain"] ("A comprising or containing"; hence, "that which is comprised or contained"; hence) *A passage contained in a book, etc.*

περὶ-πατέω -πατῶ, f. περι-πάτησα, 1. aor. περὶ-επάτησα, v. n. [περὶ, "around"; πατέω, "to walk"] 1. *To walk around, to walk about.*—2. *To walk*; i. e. *to follow a certain course of life, to live, etc.*; xxi. 21.

περίπεσών, οὔσα, ὄν, P. 2. aor. of περιπίπτω.

(περὶ-πίπτω, f. περὶ-πεσοῦμαι), 2. aor. περὶ-έπεσον, v. n.

[περὶ, "round about"; πίπτω, "to fall"] ("To fall round about"; hence) With εἰς and Acc. denoting "place": *To fall in with, light upon.*

περὶ-ποιέομαι -ποιούμαι, 1. aor. περὶ-εποιήσαμην, v. mid. [περὶ, in "intensive" force; ποιέομαι, "to make for one's self"] ("To make entirely for one's self"; hence) *To get, or acquire, for one's, etc., self.*

†(περι-ῤ-ῥηγνύμι, f. περι-ῤ-ῥήξω), 1. aor. περὶ-ῤ-ῥήξα, v. a. [περὶ, "around"; ῥήγνυμι, "to break," with the initial ῥ reduplicated] ("To break around"; hence) Of clothes as Object: *To tear all around; to rend off.*

περισσ-ένω, 1. aor. ἐπερίσσεισα, v. n. [περισσ-ός, "over and above"] ("To be over and above"; hence) With Dat.: *To abound, or increase, in; to be increased in.*

περισσ-ῶς, adv. [περισσ-ός, "exceeding"] ("After the manner of the περισσός"; hence) *Exceedingly, excessively, very much, etc.*

περὶ-τέμνω, 2. aor. περὶ-έτεμον, v. a. [περὶ, "around"; τέμνω, "to cut"] ("To cut around"; hence) *To circumscribe.*

περίτομ-ή, ἥς, f. [for περι-τεμ-ή; fr. περιτεμ, root of περιτέμνω, "to circumscribe"] *Circumcision.*

†περι-τρέπω, (f. περι-τρέψω), v. a. [περί, "around"; τρέπω, "to turn"] *To turn around.*

(περί-χωρ-ος, ov, adj. [περί, "around"; χωρ-ος, "a place or spot"] "Being, or that is, etc., around or round about a place."—As Subst. :) περί-χωρος, ου (supply γῆ), f. *Neighbouring country; country in the neighbourhood of or round about a place, etc.*

πεσών, οὔσα, όν, P. 2. aor. of πίπτω.

πετεινά, όν; see πετεινός.

(πετ-εινός, ειρή, ειρόν, adj. [πέτ-ομαι, "to fly"] "Flying, able to fly, winged."—As Subst. :) πετεινά, όν, n. plur. ("Flying, or winged, things"—i. e. here, "creatures"; hence) *Birds, fowls.*

Πέτρος, ov, m. [πέτρος, "a piece of rock, a stone"] *Peter*; the interpretation of *Cephas*, a name given by Christ to Simon the son of Jonas, and one of the twelve Apostles.

πηγή, ἡς, f. *A fountain, spring, etc.*

πηδάλιον, ov, n. *A rudder*;—as Greek vessels had two rudders, the word usually occurs (cf. xxvii. 40) in plur.

(πιᾶζω), 1. aor. ἐπιᾶσα, v. a. [a Doric and Hellenic form of πιέζω] 1. *To lay hold of, seize.*—2. With Acc. of person

and Gen. of part affected: *To lay hold of, or take, one by*; iii. 7.

πικρ-ία, ἰας, f. [πικρ-ός, "bitter"] ("The quality of the πικρός"; hence) *Bitterness*;—at viii. 23 in figurative force.

Πιλάτος, ov, m. [Gr. form of Lat. Pilātus] *Pilatus* or *Pilate* (Pontius); a Roman Procurator of Judæa, who came into office A.D. 26, and held it for ten years. His conduct during that time appears to have been very tyrannical; so much so, indeed, that it caused an insurrection at Jerusalem, and subsequently a rising of the people at Samaria, neither of which was suppressed without bloodshed. The Samaritans having laid a complaint against him before Vitellius, the governor of Syria, he was deprived of power and sent to Rome to answer for his conduct. There he arrived shortly after the death of Tiberius in March A.D. 37. Caligula, the successor of Tiberius, banished him into Gaul, and in that country he is said to have died by his own act, A.D. 41.

πλήμ-πλη-μι, f. πλήσω, p. πέπληκα, 1. aor. ἐπλησα, v. a. With Acc. and Gen.: *To fill a thing with something.*—In Pass. folld. by Gen. alone.—

PASS. : (p. πέπλησμαι), 1. aor. ἐπλήσθην, 1. fut. πλησθήσομαι [lengthened fr. root πλῆ, akin to Sans. root PRĀ, "to fill"].

(πίμ-πρη-μι, f. πρήσω, p. πέπρηκα, v. a. "To burn."—) PASS. : πίμ-πρᾶ-μαι, (p. πέπρησμαι, 1. aor. ἐπρήσθην, 1. fut. πρησθήσομαι), ("To be burned"; hence) *To be inflamed, to be swollen with inflammation* [lengthened fr. root πρη, akin to Sans. root PRUSH, "to burn"].

πῖ-νω, f. πίομαι, p. πέπωκα, 2. aor. ἐπίον, v. a. *To drink* [roots πι and πο, akin to Sans. roots Pī and PĀ, "to drink"].

πιπράσκω, p. πέπρᾱκα, v. a. *To sell*.—PASS. : πιπράσκομαι, p. πέπρᾱμαι, 1. aor. ἐπράθην, (f. πρᾶθήσομαι).

πίπτω, f. πεσοῦμαι, p. πέπτωκα, 2. aor. ἔπεσον, v. n. *To fall* [reduplicated fr. root πετ, akin to Sans. PAT, "to fly"; also "to fall down"].

†Πισιδ-ία, ἰας, f. [Πισιδ-αι, "The Pisidæ"; a people dwelling in the S. of Asia Minor] *The country of the Pisidæ; Pisidia*.

πιστ-εύω, f. πιστεύσω, p. πεπίστευκα, pluperf. (without reduplication, xiv. 23) πεπιστεύκειν, 1. aor. ἐπίστευσα, v. n. [πίστ-ις, "belief"] ("To have πίστις"; hence) 1. *To believe or credit*.—2. *To believe, have faith*.—3. With Dat. of per-

son: *To believe, etc., a person*.

πίσ-τις, τews, f. [for πίθ-τις; fr. πίθ, root of πείθω, "to persuade"; Pass., "to be persuaded, to believe or trust"] ("A believing or trusting"; hence) 1. *Belief, trust, faith*.—2. The doctrine of faith or belief.—3. *Assurance, pledge, proof*; xvii. 31.

πισ-τός, τή, τόν, adj. [for πίθ-τός; fr. πίθ, root of πείθω, "to persuade"; Pass., "to be persuaded; to believe or trust"] 1. *Believing trusting*.—2. *Faithful, trusty*.—3. Of things: *To be believed or trusted; certain, sure*.

πλάτεια, as, f. [fem. of adj. πλατύς, "broad," used as a Subst.] *A broad road or way*, as opposed to ῥύμη, *a street*; see ῥύμη.

πλείων (πλέων), on; see πολύς.

πλευρά, âs, f. ("A rib"; hence) *A side of a person, etc.*

πλέω, (f. πλεύσομαι, πλευσοῦμαι, and later πλεύσω, p. πέπλευκα, 1. aor. ἐπλευσα), v. n. Of persons: *To sail; to go, or be, on the sea, etc.*;—at xxvii. 2 folld. by Acc. of place to which motion is directed [akin to Sans. root PLU, "to swim, to navigate"].

πληγ-ή, ἥs, f. [πληγ, a root of πλῆσσω, "to strike"]

("A striking"; hence) *A stroke, blow, stripe*, etc.

πλήθ-ος, εος οὖς, n. [πλήθ-ω, "to fill"] ("A filling"; Concrete, "that which fills"; hence) 1. *A great number, a multitude*;—at xxv. 24 regarded as a noun of number, and joined with a plur. verb; cf., also, xv. 12, where it is used with sing. verb (ἐστῆγησε), and also with a plur. verb (ἤκουον);—at iv. 32 τῶν πιστευσάντων is not dependent on, but in logical concordance with, τοῦ πλήθους, this latter word being at once a noun of number and denoting, in the present passage, persons.—2. With Art.: *The multitude*, i. e.: a. *The whole assembly or council*; xxiii. 7.—b. *The body of the disciples*; vi. 25, etc.

(πλήθ-υνω), v. n. and a. [πλήθ-ω, "to fill"] 1. Neut.: ("To be full"; hence) *To abound; to be multiplied or increased*.—2. Act.: a. *To fill, make full*.—b. *To multiply, increase*.—Pass.: πλήθ-υνομαι, 1. aor. ἐπλήθύνθη.

πλήν, adv.: 1. With Gen.: *Except*.—2. *But, but however*.

πλή-ρης, ρες, adj.: 1. *Filled, full*.—2. With Gen.: *Filled with, full of* [akin to Sans. root PRĀ, "to fill"].

πληρ-όω -ῶ, f. πληρώσω, p. πεπλήρωκα, 1. aor. ἐπλήρωσα, v. a. [πλήρ-ης, "full"] ("To

make" a thing, etc., "πλή-ρης"; hence) 1. *To fill*.—2. *To fulfil, accomplish*.—3. *To complete*.—Pass.: πληρ-όμαι -οῦμαι, p. πεπλήρωμαι, 1. aor. ἐπληρώθη, 1. fut. πληρωθήσομαι.

πλησίον, adv. [adverbial neut. of πλησίος, "near"] 1. With Gen.: *Near, nigh*.—2. With Art. prefixed: *A neighbour*; see l. δ, 6, b.

πλοῖον, ου, n. [i. e. πλό-ιον, for πλέ-ιον, fr. πλέ-ω, "to swim or float"] ("The swimming or floating thing"; hence) *A vessel, ship*, etc.; esp. one for commerce; a *merchant-man*.

†πλοῦς, πλοός (Attic form of πλό-ος, πλό-ου), m. [for πλέ-ος; fr. πλέ-ω, "to sail"] *A sailing; a voyage*.

πνεῦ-μα, μάτος, n. [πνευ, lengthened form of πνε, root of πνέω, "to blow or breathe"] ("That which blows or breathes"; hence, "the air" we breathe; "breath"; hence, "spirit, life"; hence) 1. *Spirit, disposition*.—2. *A spirit, spiritual being*:—when used of an evil spirit mostly with some attributive adj.;—at xvi. 16 folld. by dependent Gen.—3. With or without the art., and also sometimes with ἅγιον: *The Spirit, the Holy Spirit*.—4. *Spirit, inspiration*, imparted by the Holy

Spirit; vi. 10.—5. A person's *spirit*, or *soul*.—6. One's *soul* or *spirit*, as the residence, etc., of one's mind, feelings, etc.

πνέω, (f. πνεύσομαι, πνευσούμαι, and in late poets πνεύσω, p. πέπνευκα), 1. aor. ἔπνευσα, v. n. *To blow, breathe.*

πνέων, οὔσα, ον, P. pres. of πνέω.—As Subst.: πνέονσα, ης (sc. αἶρα, "air"), f. With Art.: ("The blowing air"; i. e.) *The breeze, the wind*; xxvii. 40.

†πνικ-τός, τή, τόν, adj [for πνιγ-τός; fr. πνίγ-ω, "to strangle"] *Strangled*.—As Subst.: πνικτόν, οὔ, n. *A strangled thing or animal*;—at xv. 20 and 29; xxi. 25 used of animals killed without bloodshed; see Levit. xvi. 13.

†πνο-ή, ἥς, f. [for πνε-ή; fr. πνέ-ω, "to blow, to breathe"] 1. ("A blowing"; hence) *Wind, a blast of air*.—2. ("A breathing"; hence) *Breath*.

ποιέω -ῶ, f. ποιήσω, p. πεποίηκα, 1. aor. ἐποίησα, pluperf. without augment πεποίηκειν, v. a. and n.: 1. Act.: a.: (a) *To make*, in the fullest acceptance of the term:—ἔξω ποιεῖν, (to make outside; i. e.) *to put forth or remove*, v. 34.—(b) With second Acc.: *To make* an object that which

is denoted by the second Acc.; ii. 36.—(c) *To make, cause, produce, bring about, effect*, etc.—b.: (a) *To do, perform*;—at ii. 22 οἷς ἐποίησε = ἀ ἐποίησε; see δς, no. 3, a;—at xxi. 19 ὃν ἐποίησε = ἀ ἐποίησε, there being an ellipse after preceding ἕκαστον of the demonstrative ἐκείνων, to which ὃν is attracted.—(b) With Acc. of verbal Subst.: *To do, perform, execute*, etc.; in combination with it being tantamount to the verb from which such subst. is derived:—ποιεῖν ἐκδίκησιν τινί, *to execute the avenging for one* = ἐκδικεῖν τινα, *to avenge one*, vii. 24.—(c) With Acc. of thing and Acc. of person: *To do something to one*.—(d) Of a miracle: *To do, perform*.—(e) Of God's will, commandment, etc.: *To do, accomplish*, etc.—(f) Of the Law: *To do, carry out, obey*, etc.—(g) Of sin, sinful acts, etc.: *To do, commit*.—(h) Of a festival, etc.: *To keep, celebrate, hold*; xviii. 21.—(i) Of time, etc.: *To pass, spend*, etc.; xv. 33; xviii. 23;—at xx. 3 ποιήσας is a Nom. Abs., the sentence being an instance of *Anacoluthon*. Had the grammatical requirements been followed, ἔγνω (3. pers. sing. of ἔγνω, 2. aor. of γινώσκω) would have been given instead

of ἐγένετο γνώμη.—2. Neut.: *To do, or act, in any way:—καλῶς ἐποίησας, thou hast done well, x. 33.*—3. Mid.: ποιέομαι -οὔμαι, (f. ποιήσομαι), 1. aor. ἐποίησάμην, *To make for one's self or by one's own act; to cause, etc.*

ποιη-τής, τοῦ, m. [for ποιε-τής; fr. ποιέ-ω, "to make"] ("A maker"; hence) *A poet, as a maker or composer of verses.*

ποιμαίνω, f. ποιμαίνω, 1. aor. ἐποίμανα, v. a. *To herd, tend, sheep, etc.; to feed, whether actually or figuratively [like ποιμήν, "a shepherd," akin to Sans. root Pâ, "to nourish, protect"].*

ποιμν-ιον, ἱον, n. [for ποιμέν-ιον; fr. ποιμήν, ποιμένος, "a shepherd"] ("A thing belonging to a ποιμήν"; hence) *A flock;—in Acts used figuratively of Christ's people.*

ποιός, α, ον, adj.: 1. *Of what sort or kind, what kind of, etc.*—2. *What, which.*

πόλ-ις, εως, f.: 1. *A city.*—2. *The people of a city; the citizens [akin to Sans. pur-a, "a town or city"].*

†πολιτ-άρχ-ης, ου, m. [πολιτ-ης, "a citizen"; αρχ-ω, "to rule"] ("Citizen-ruler"; i. e.) *A ruler of a city; a magistrate.*

πολίτε-ια (quadrisyll.), ιας, f. [πολίτε-ύω (quadrisyll.), "to

be a πολίτης or citizen"] ("The being a citizen"; hence) *Citizenship; freedom of a city.*

πολιτ-εύομαι, (f. πολιτεύσομαι, 1. aor. ἐπολίτευσάμην), p πεπολίτευμαι, v. mid. [πολιτ-ης, "a citizen"] ("To live as, or be, a citizen"; hence) *To pass one's life, live.*

πολ-ιτης, ιτου, m. [πόλ-ις, "a city"] ("One who does something in, or is made for, a city"; hence) *A dweller in a city, a citizen.*

πολλ-ᾶκις, adv. [πολύς, πολλοῦ, "much"; plur. "many"] *Many times, oftentimes, frequently.*

πολύς, πολλή, πολύ, adj.: 1. Pos.: a. Of number or quantity: (a) Sing.: *Much, large, great.*—(b) Plur.: *Many;—at xxvi. 10, etc., with Gen. of "Thing Distributed."*—As Subst.: (a) πολλοί, ὧν, m. plur. *Many persons, many.*—(β) πολλά, ὧν, n. plur. *Many things.*—b. Of degree, etc.: *Much, great; xxvi. 24.*—As Subst.: πολύ, πολλοῦ, n. *That which is much, much;—for ἐν πολλῷ see ἐν, no. 11.*—Adverbial neut.: Sing.: πολύ, *Much, greatly.*—c. Of time: *Great, long.*—As Subst.: πολύ, πολλοῦ (sc. διάστημα), n. *A long interval or space;—at xxvii. 14 with preceding negative, no long*

*interval*, i. e. *a short interval*; see 3. οὐ, no. 2:—for ἐπὶ πολὺ see ἐπὶ, no. 3, f.—2. Comp.: πλείων (πλείων), ον: a. Of number or quantity: *More*:—for ellipse of ἤ (*than*) after the neut. sing. or plur. of πλείων or πλείων, see ἤ, no. 2.—As Subst.: πλείους, ὄνων, m. plur.: (a) *More persons, more*.—(b) With Art.: *The more, the greater number, the majority*.—b. Of time: (a) *More, longer*:—for ἐπὶ πλείον, xk. 9; xxiv. 4, see ἐπὶ, no. 3, f.—(b) As a modified superl.: *Very many, several*; xxiv. 17; xxv. 14, etc.—c. Of degree or extent: *More*:—for ἐπὶ πλείον, iv. 17, see ἐπὶ, no. 3, f. ~~see~~ Sup.: πλείστos.

πονη-ῖα, ἱας, f. [πονηρ-ός, “wicked”] (“The quality or condition of the *πονηρός*”; hence) *Wickedness*;—at iii. 26 in plur. to denote various forms of wickedness.

πονη-ρός, ρά, ρόν, adj. [lengthened fr. *πονε-ρός*; fr. *πονέ-ω*, in force of “to feel, or suffer, pain”] (“Feeling, or suffering, pain”; hence, “painful”; hence, “in sorry plight, bad”; hence) Morally: *Bad, evil, wicked*.

†Ποντικός, οὔ; see Πόντος.

Πόντιος, ου; see Πιλάτος.

Πόντος, ου, m. [πόντος, “sea”] *Pontus*; a country in

the N.E. of Asia Minor. It derived its name from its bordering on the Pontus Euxinus (Black Sea).—Hence, (†Ποντ-ικός, ἰκή, ἰκόν, adj. *Of, or belonging to, Pontus*.—As Subst.:) Ποντικός, οὔ, m. *A man of Pontus*.

†Πόπλιος, ου, m. [Gr. form of Lat. “Publius”] *Poplios* or *Publius*; the chief man in the island of Melita (now Malta), at the time of Paul’s shipwreck; xxviii. 7.

(πορ-εύω, f. πορεύσω, 1. aor. ἐπόρευσα, v. a. [πόρ-ος, “a way,” etc.; also, “a going,” etc.] 1. Act.: “To make, or cause, to go.”—2. Mid.:) πορ-εύομαι, f. πορεύσομαι, (1. aor. ἐπορευσάμην), 1. aor. pass. in mid. force, ἐπορεύθην, (“To make one’s self to go”; i. e.) *To go, proceed*, etc.;—at i. 25 πορευθῆναι denotes the aim or object; cf. λαμβάνω, no. 2;—at viii. 39 ἐπορεύετο is folld. by Acc. of “Motion along.”

πορθ-έω -ῶ, (f. πορθήσω), 1. aor. ἐπόρθησα, v. a. [collateral form of *πέρθω*, “to destroy”] Of persons as Object: *To destroy, despoil, slay, make havoc of*.

†Πόρκιος, ου, m. [Gr. form of Lat. “Porcius,” i. e. “One pertaining to *porcus* or pig; Pig-man”] *Porkios* or *Porcius*; a Roman prænōmen; see Φῆστος.

πορνε-ία (trisyll.), *ias*, f. [πορνε-ύω, "to fornicate"] *A* *fornicating, fornication.*

†πορφύρ-ό-πωλ-ις, *idos*, f. [πορφύρ-α, "a purple-fish"; hence, "purple dye" obtained from the fish; hence, "a purple garment"; (ο) connecting vowel; πωλ-έω, "to sell"] *A* *female seller of purple garments; a dealer in purple.*

πόσ-ος, *η, ον*, adj. *How much*;—Plur.: *How many* [akin to Sans. *kas*, "who?" cf. Ionic and Æolic pron. κόσ-ος].

ποτ-ᾶμός, αμοῦ, m. [ποτ-όν, "drink"] ("That which pertains to drink"; hence) *A* *river, as being drinkable water.*

†Ποτίοιοι, *ων*, m. plur. [Gr. form of Lat. Puteoli, "Little Wells"] *Potoli* or *Puteoli* (now *Pozzuolo*); a city on the coast of Campania, opposite Baiæ. It had mineral springs, and was a favourite resort of the Romans.

πούς, ποδ-ός, m. ("The going thing"; hence) *A* *foot* [for ποδ-ς; akin to Sans. *pād*, or *pad*, "a foot," fr. root *PAD*, "to go"; cf. Lat. *pes*, *pēd-is*; also, English *foot*].

πραγ-μα, μάτος, n. [πραγ, root of πράσ-σω, "to do"] 1. *That which is done; a deed, act, etc.*—2. *A thing; a matter, an affair.*

πραθéis εἶσα, ἐν, P. 1. aor. pass. of *πράσσω*.

πραيتώριον, *ον*, n. [Gr. form of Lat. *prætorium*] (*The prætorium*; i.e. the official residence of a Roman Prætor, or Governor, in his province; hence) 1. *A* *Governor's palace.*—2. *A judgment-hall* in a Governor's palace.

πραξις, *ews*, f. [for *πράγ-σις*; fr. *πραγ*, root of *πράσσω*, in force of "to do"] ("A doing"; hence) *Action, act, deed.*

πράσ-σω (πράτ-τω, f. *πράξω*), p. *πέπραχα*, 1. aor. *ἐπραξα*, v. a. and n. [for *πράγ-σω*; fr. root *πραγ*] 1. Act.: a. *To do, perform.*—b. Of injury, etc., as Object: *To do, commit*; xvi. 28.—2. Neut.: *To do, act, etc.*:—*εἰδ* *πράξετε, ye shall do well*, xv. 29.—Pass.: (*πράσσομαι, πράττομαι*), p. *πέπραγα*, (1. aor. *ἐπράχην*, 1. fut. *πραχθήσομαι*).

πρεσβύτερ-ιον, *ίου*, n. [*πρεσβύτερ-ος*, "an elder"] ("A thing pertaining to a *πρεσβύτερος*"; hence) *A council of the elders; a presbytery.*

πρεσβύτερ-ος, *ου*, m. [*πρεσβύτερ-ος*, "older"; comp. adj. formed from *πρέσβυς*, "an old man"] 1. Sing.: *An elder.*—2. Plur.: a. *Ancestors, fathers.*—b. *Elders*, i.e. the Seniors or Senators, who were members of the Sanhedrim; mostly in



connexion with ἀρχιερεῖς and γραμματεῖς, and preceded by the art.

†πρηνής, ἐς, adj. *With the face downwards, head-foremost*: — πρηνὴς γενόμενος, (*having become with the face downwards*; i. e.) *having fallen on his face*; not, as rendered in the English Version, “having fallen head-long,” i. 18.

πρίν, adv.: 1. *Before*.—2. *With (or without) ἤ: Before that*.

Πρίσκιλλα, ἡς, f. [Gr. form of Lat. Priscilla, the diminutive of Prisca, “Ancient”] *Priscilla*, the wife of Aquila.—At Rom. xvi. 3; 2 Tim. iv. 19 she is called Πρίσκα.

πρό, prep. gov. gen. *Before*.

προ-ἄγω, f. προ-άξω, 2. aor. προ-ἤγαγον, v. a. [πρό, “forth”; ἄγω, “to lead, bring,” etc.] 1 *To lead, bring, conduct forth* from a place; *to bring out*; xvi. 30.—2. *To bring forth* a prisoner from a prison, *before* a judge, etc.; xii. 6; xxv. 26.

προ-βάλλω, (f. προ-βάλλω, p. προ-βέβληκα), 2. aor. προ-έβαλον, v. a. [πρό, “forwards”; βάλλω, “to cast”] (“*To cast forwards*”; hence) *Of a person as Object: To put forwards, bring forwards*.

πρό-βᾶ-τον, του (mostly plur.), n. [πρό, “forwards”;

βα, root of βαίνω, “to go”] (“*That which goes, or walks, forwards*”; and so, an animal that walks as opposed to one that flies, etc.; hence, esp. of small cattle) *A sheep*.

(προ-βιβάζω, f. προ-βιβᾶσω and προ-βιβῶ), 1. aor. προ-εβίβασα, v. n. [πρό, “forwards”; βιβάζω, “to make to go”] *To make to go forwards*; *to lead, or put, forwards or on*.

προ-γινώσκω, (f. προ-γινώσσομαι), 2. aor. προ-έγνων, v. a. [πρό, “before” in time; γινώσκω, “to know”] *To know before or previously*.

προδο-της, του, m. [προ-δίδωμι, “to betray,” through verbal root προδο (i. e. πρό, and δο, a root of δίδωμι)] *A betrayer, traitor*.

προ-εἶδον, 2. aor. (with no pres. in use, προ-οράω being used instead of it), v. a. [πρό, “before” in time; εἶδον, “to see”] *To foresee*.

(προ-εἶπον, f. προ-ερέω and προ-εῶ), p. προ-εἶρηκα, v. a. [πρό, “before” in time; εἶπον, “I said”]:—root ἐρ, “to say”] Second aor. without pres., the other tenses being used as its fut. and perf.: (“*To say before or previously*”; hence) *To foretell*, etc.

προ-έρχομαι, f. προ-ελεύσομαι, (p. προ-ελήλυθα and προ-ἤλυθα), 2. aor. προ-ἦλθον [πρό,

"forwards"; *ἔρχομαι*, "to come or go"] *To come, or go, forwards*;—at xii. 10 folld. by Acc. of "Space of place."

*πρό-θε-σις*, *σεως*, f. [*πρό*, "forth, before"; *θε*, a root of *τί-θη-μι*, "to put"] ("A putting forwards"; hence, mentally, "a purpose, or end proposed"; hence) *Purpose, disposition, determination, design*.

*προθύμ-ια*, *ίας*, f. [*πρό-θύμ-ος*, "ready, willing"] ("The quality of the *πρόθύμ-ος*"; hence) *Readiness, willingness, alacrity*.

*προϊδών*, *ούσα*, *όν*, P. of *προείδον*.

(*προ-κάταγγέλλω*), 1. aor. *προ-κάτήγγειλα*, v. a. [*πρό*, "before" in time; *κάταγγέλλω*, "to announce"] *To announce before or previously; to foretell*; see *καταγγέλλω*.

(*προ-κηρύσσω* and *προ-κηρύττω*), 1. aor. *προ-εκήρυξα* [*πρό*, "before" in time; *κηρύσσω*, "to proclaim" as a herald does] ("To proclaim before or previously"; hence) *To preach before or first*.—Pass.: (*προ-κηρύσσομαι* and *προ-κηρύττομαι*), p. *προ-κεκήρυγμαι*; see *προχειρίζω*.

*πρόνο-ια* (trisyll.), *ίας*, f. [*προνο-έω*, "to think of beforehand"] ("A thinking of beforehand"; hence) *Providence, care, prudence*.

*Acts*.

†(*προ-οράω -ορῶ*, f. *προ-όψομαι*), p. *προ-εώρακα*, v. a. [*πρό*, "before" in time; *οράω*, "to see"] 1. *To see before or previously*.—2. Mid.: *To foresee*.—Mid.: *προ-οράομαι -ορώμαι*.

(*προ-ορίζω*), 1. aor. *προ-ώρισα*, v. a. [*πρό*, "beforehand"; *ορίζω*, in force of "to determine"] *To determine beforehand; to pre-determine, predestinate*.

*προ-πέμπω*, (f. *προ-πέμψω*), 1. aor. *προ-έπεμψα*, v. a. [*πρό*, "forwards"; *πέμπω*, "to send"] *To send forwards, to forward*.—Pass.: (*προ-πέμπομαι*), 1. aor. *προ-επέμφθην*.

*προ-πετ-ής*, *ές*, adj. [*πρό*, "forwards"; *πετ*, a root of *πίπτω*, "to fall"] ("Falling forwards"; hence) *Precipitate, rash, inconsiderate*.

(*προ-πορεύομαι*), f. *προ-πορεύσομαι*, v. mid. [*πρό*, "before"; *πορεύομαι*, "to go"] With Gen. of person: *To go before*.

*πρός*, prep. gov. gen. (dat. and) acc.: 1. With Gen.: ("From" a place; hence, in reference to aid, etc., proceeding from a person, "on the side of, for"; hence) *In favour of; for the advantage, or benefit, of*; xxvii. 34, which is the only passage in Gr. Test. where this prep. is folld.

U

by Gen.—2. With Acc.: a. Locally: (a) *To, unto, towards*.—(b) *At, over, against*.—(c) *Near, beside*.—(d) *Before* a person, *etc.*; at a person's feet.—b. Of addressing, praying, testifying, *etc.*: *To, unto*.—c. Of speaking, *etc.*: *In reply to, as to, to*.—d. *In reference to, in respect to*.—e. In comparisons: *To, unto*.—f. Of a purpose, *etc.*: *For, for the purpose of, etc.*—g. *Against*; ix. 5.—h. *To, with*; iii. 25.—i. *Respecting, concerning, about*.

προσ-ἄγω, (f. προσ-άξω), 2. aor. προσ-ήγαγον, v. a. [πρός, "to"; ἄγω, "to lead"] ("To lead—a person, *etc.*—to" one; hence) 1. *To lead, or bring, up; to bring*.—2. With ellipse of reflexive pron.: ("To bring one's self, itself, *etc.*, to"; hence) *To approach, draw nigh*:—προσᾶγει χώρα, *land approaches*, a seemingly nautical phrase denoting that a ship or person "is drawing near to land," xxvii. 27.

†(προσ-ἁπειλέομαι -ἁπειλοῦμαι), 1. aor. προσ-ἠπειλησάμην, v. n. [πρός, "in addition, besides"; ἁπειλέομαι, "to threaten," as one's own especial act] *To threaten in addition or besides; to utter further threats*.

†προσ-δέομαι, (f. προσ-δεήσομαι, 1. aor. προσ-εδεήσθην),

v. mid. [πρός, "in addition, besides"; δέομαι, "to need"] With Gen.: *To need something in addition or besides*.

προσ-δέχομαι, (f. προσ-δέξομαι), 1. aor. προσ-εδεξάμην, v. mid. [πρός, in "strengthening" force; δέχομαι, "to expect, await"] *To expect, await, wait for*, with an implied notion of earnestness.

προσ-δοκάω -δοκῶ, (f. προσ-δοκήσω), v. a. and n. [πρός, in "strengthening" force; obsol. δοκάω, "to expect";—or to be divided προσ-δοκ-άω; for προσ-δεκ-άω; fr. πρós, in strengthening force; δέχ-ομαι, Ionic δέκ-ομαι, in force of "to expect, await"] 1. Act.: *To expect, look for, await, wait for*.—2. Neut.: *To be in expectation, to expect*.

προσδοκ-ῖα, ῖας, f. [προσ-δοκ-άω, "to expect"] *An expecting, expectation*.

προσδραῖμῶν, οὔσα, ὄν, P. 2. aor. of προστρέχω.

†προσ-εάω -εῶ, v. a. [πρός, "towards"; εἶω, "to suffer, allow"] ("To allow" one to go "towards"; hence) *To suffer, or allow, a person to approach*:—μὴ προσεῶντος ἡμᾶς τοῦ ἀνέμου, *the wind not allowing us to approach*, i. e. keeping us off, xxvii. 7.

προσ-έρχομαι, (f. προσ-ελεύσομαι), p. προσ-ελήλυθα,

2. aor. προσ-ἦλθον, v. mid. [πρός, "to"; ἔρχομαι, "to come"] 1. With Dat.: *To come to or near to; to come up to, approach.*—2. Alone: *To come up, draw near.*

προσευχ-ή, ἡς, f. [προσεύχομαι, "to pray to"] ("A praying to" God; hence) 1. *Prayer, supplication.*—2. *A place, or house, of prayer.*—Josephus, in his *Antiquities*, cites a decree of the Halicarnassians which gives the Jews permission to build a *προσευχή* by the sea-side, according to their national custom.

προσ-εύχομαι, imperf. προσ-ηυχόμεν, f. προσ-εύχομαι, 1. aor. προσ-ηυξάμην, v. mid. [πρός, "to"; εὐχομαι, "to pray"] ("To pray to" God; hence) Without nearer Object: *To offer up prayers, to pray;*—at xi. 5 ἡμην προσ-ευχόμενος = προσηυχόμεν;—at xii. 12 ἦσαν προσευχόμενοι = προσήχοντο; see εἰμί, no. 4.

προσ-έχω, (f. προσ-έξω), p. προσ-έσχηκα, v. a. and n. [πρός, "to"; ἔχω, "to hold"] 1. Act.: With or without νοῦν: ("To hold the mind to or towards"; hence) With Dat.: *To pay heed to, to attend to.*—2. Neut.: With Dat. of reflexive pron.: ("To turn the attention to one's self," etc.; hence) *To take heed to one's self, etc.*

προσ-ἡλύτ-ος, ου, in. [for προσ-ἐλύθ-ος; fr. πρόσ, "to"; ἔλυθ, root of ἡλύθ-ον, ἐλήλυθ-α, ἡλυθ-α, ἐλεύσομαι, the 2. aor., perf., 1. aor., and fut. of ἔρχομαι, "to come"] ("One coming to" (the Jewish) religion; hence) *A convert, proselyte.*

προσήνεκα, 1. aor. of προσ-φέρω.

(προσ-κἀλέω -κἀλῶ, f. προσ-καλέσω, v. a. [πρός, "to"; καλέω, "to call"] "To call" a person "to" one's self.—Mid.:) προσ-καλέομαι -καλοῦμαι, 1. aor. προσ-εκαλεσάμην, perf. pass. in mid. force, προσ-κκλημαι: 1. *To call to one's self, etc.;* v. 40.—2. With Acc. of person, and Acc. dependent on prep. in verb: *To call one to an office, etc.;* xiii. 2.—3. With Acc. of person and Inf.: *To call to, or unto, one to do, etc., something;* xvi. 10.

προσ-καρτερέω -καρτερῶ, f. προσ-καρτερήσω, v. n. [πρός, "at or near"; καρτερέω, "to be steadfast," etc.] ("To be steadfast at or near" something; hence) 1. With Dat. of person: *To be continually near at hand to, to attend constantly on.*—2. With Dat. of thing: *To attend constantly to; to persevere in; to continue constant, or steadfast, in.*—3. With ἐν: *To continue constantly in a place;* ii. 46.

†(προσ-κληρώω -κληρῶ, v. a. [πρός, "to"; κληρώω, "to allot"] "To allot to, to assign by lot to."—Pass.: (προσ-κληρόομαι -κληροῦμαι), 1. aor. προσ-εκληρώθην, "To be allotted to"; hence) With Dat. of person: *To be associated with; to join, or attach, one's self to as a companion, etc.*

†(προσ-κλίνω, v. a. [πρός, "to or towards"; κλίνω, "to make to bend"] "To make to bend to or towards"; hence, "to make to lean against."—Pass.: προσ-κλινόμαι, p. προσ-κέκλιμαι), 1. aor. προσ-εκλήθην, ("To be made to lean against"; hence) With Dat.: *To be inclined towards; to be attached to; to side with; see προσκολλάω.*

(προσ-κολλάω -κολλῶ, v. a. [πρός, "to"; κολλάω, "to glue"] "To glue to or on to."—Pass.: προσ-κολλάομαι, -κολλῶμαι), f. προσκολληθήσομαι, 1. aor. προσεκολλήθην, ("To be glued to or on to"; hence) With Dat.: *To be united, or joined, to or on to.*—at v. 36 the readings vary between προσεκολλήθη and προσεκλήθη and προσετίθη.

προσ-κυνέω -κυνῶ, f. προσ-κυνήσω, 1. aor. προσ-εκύνησα, v. n. [πρός, "to or towards"; κυνέω, "to kiss"] ("To kiss—the hand—to or towards

one as a mark of respect or homage; hence) 1. With Dat.: a. *To pay homage to, to do obeisance to.*—b. *To fall down before, to prostrate one's self before, as do the Orientals to this day before a superior.*—2. Either alone (or with Dat.): *To worship.*

†προσ-λαλέω -λαλῶ, 1. aor. προσ-ελάλησα, v. n. [πρός, "to"; λαλέω, "to speak"] With Dat.: *To speak to, converse with;—at xxviii. 20 supply ὑμῖν after προσλαλήσαι.*

(προσ-λαμβάνω, f. προσ-λήψομαι), 2. aor. προσ-έλαβον, v. a. [πρός, "to"; λαμβάνω, "to take"] *To take to one.*—Mid.: προσ-λαμβάνομαι, 2. aor. προσ-ελάβομην: 1. *To take to one's self, to associate with one's self.*—2. *To receive with hospitality.*

προσ-μένω, 1. aor. προσ-έμεινα, v. n. [πρός; μένω, "to remain"] 1. [πρός, "near"] ("To remain near"; hence) a. With Dat. of person: *To continue with one.*—b. With Dat. of thing: *To abide, or continue, in; to persevere in.*—2. [πρός, "in addition"] *To wait in addition; to wait further or longer;—at xviii. 18 folld. by Acc. of "Duration of time."*

†πρόσ-πειν-ος, ον, adj. [πρός, in "intensive" force; πείν-α, "hunger"] (Pertain-

ing to great hunger"; hence)  
*Very hungry.*

†(προσ-πήγνυμι or προσ-πηγνύω, f. προσ-πήξω), 1. aor. προσ-έπηξα, v. a. [πρός, "to"; πήγνυμι, "to fasten"] ("To fasten to or on to"; hence, with reference to the cross)  
*To crucify.*

προσ-πίπτω, (f. προσ-πεσ-οῦμαι), 2. aor. προσ-έπεσον, v. n. [πρός, "near"; πίπτω, "to fall"] With Dat. of person: *To fall down near one, or in one's immediate presence; to fall down before one.*

(προσ-τάσσω or προσ-τάττω), 1. aor. προσ-έταξα, v. a. and n. [πρός, "at"; τάσσω, "to arrange, set in order"] ("To arrange or set in order at; to post at"; hence) 1. *To enjoin, command, order.*—2. *To appoint, fix, etc.*;—at xvii. 26 the readings vary between προστεταγμένους and προτεταγμένους.—Pass.: (προσ-τάσσομαι or προσ-τάττομαι), p. προσ-τέταγμαι, (1. aor. προσ-ετάχθην).

(προσ-τίθημι, f. προσ-θή-σω), 1. aor. προσ-έθηκα, 2. aor. προσ-έθην, v. a. [πρός; τίθημι, "to put or place"] 1. [πρός, "to"] ("To put to"; hence) With πρὸς: a. *To put, or lay, beside or with.*—b. *To join on to.*—2. [πρός, "in addition"; hence] With Dat. of person:

*To add to.*—Pass.: (προσ-τίθεμαι), 1. aor. προσ-ετίθην, 1. f. προσ-τεθήσομαι; see προσ-κολλάω.

προσ-τρέχω, (f. προσ-δράμ-οῦμαι), 2. aor. προσ-έδραμον, v. n. [πρός, "to, up to"; τρέχω, "to run"] *To run up to one.*

†προσφάτ-ως, adv. [πρόσ-φάτ-ος, in force of "new"] ("After the manner of the πρόσφατος"; hence) In time: *Newly, lately, recently.*

προσ-φέρω, (f. προσ-οίσω), p. προσ-ειήνοχα, 1. aor. προσ-ήνεγκα, 2. aor. προσ-ήνεγκον, v. a. [πρός, "to"; φέρω, "to bring"] With Acc. of nearer Object and Dat. of remoter Object: *To bring to.*

προσφορ-ά, ās, f. [for προσφερ-ά; fr. προσφέρ-ω, "to bring to"; hence, "to offer" as an oblation, etc.] *An offering.*

προσ-φωνέω-φωνῶ, (f. προσ-φωνήσω), 1. aor. προσ-εφώνησα, v. n. [πρός, "to"; φωνέω, "to speak"] With Dat. of person: *To speak to, address, accost;*—at xxi. 40 supply αὐτοῖς after προσεφώνησε; cf. xxii. 2, where αὐτοῖς is given.

†προσωπο-λήπτης, λήπτου, m. [πρόσωπον, (uncontr. gen.) προσώπο-ος, "a face"; hence, "a person"; λήπτης, "one who accepts, an acceptor"] *An acceptor, or respecter, of persons.*

**πρόσ-ωπ-ον**, ου, n. [for **πρόσ-οπ-ον**; fr. **πρός**, "towards"; root **δπ** (whence **δψομαι** = **δπ-σομαι**, used as fut. of **δρᾶω**), "to see"] ("That which looks towards" an object; hence) 1. *A face, countenance*:—**κατὰ πρόσωπον**, *before the face, face to face*, xxv. 16:—so with follg. Gen., *before the face of, in the presence of*, iii. 13.—2. Of the earth: *Face, surface*.—3. *A person*.—4. Put pleonastically vii. 45; xiii. 24.

†(**προ-τάσσω** or **προ-τάττω**, f. **προ-τάξω**, v. a.) [**πρό**, "before" in time, "previously"; **τάσσω**, "to arrange"] ("To arrange previously"; hence) *To appoint, or determine, before or beforehand*.—Pass.: (**προ-τάσσομαι** or **προ-τάττομαι**), p. **προ-τέταγμα**; see **προ-τάσσω**.

†(**προ-τείνω**), 1. aor. **προ-έτεινα**, v. a. [**πρό**, "forwards"; **τείνω**, "to stretch"] *To stretch forwards, to stretch out*:—**ὡς δὲ προέτειναν αὐτὸν τοῖς ἱμᾶσιν**, *and when they stretched him forwards (or out)*—i. e. by binding him to a post or pillar—for the thongs (or scourges)—i. e. so that his back might be more readily exposed to them.

†(**προ-τρέπω**, f. **προ-τρέψω**, v. a. [**πρό**, "forwards"; **τρέπω**, "to turn"] "To turn for-

wards, urge forwards").—Mid. (**προ-τρέπομαι**), 1. aor. **προ-ετρεψάμην**, *To urge forwards as one's own especial act; to exhort*, etc.

**προ-ὑπάρχω**, (f. **προ-ὑπάρξω**), v. n. [**πρό**, "before"; **ὑπάρχω**, folld. by part. = **τυγχάνω**, "to happen or chance"] Folld. by a case of part. **ὄν** in concord with Subject of verb: *To happen, or chance, to be before or previously*.

**προὑπῆρχον**, imperf. ind. of **προὑπάρχω**.

**πρόφα-σις**, σεως, f. [prob. for **πρόφαν-σις**; fr. **προφαίνω**, "to show forth," through **πρό**, and **φαν**, root of **φαίνω**] ("A showing forth," as an ostensible cause or reason; hence, in a bad sense) *A pretext, pretence, simulation*.—N.B. Sometimes this word is assigned to **πρό**, "beforehand"; and **φα**, a root of **φημί**, "to speak"; in this case it must be divided **πρό-φᾶ-σις**, and means, according to its origin, "a speaking beforehand."

**προφητ-εύω**, f. **προφητεύσω**, 1. aor. **προεφήτευσα** and **ἐπροφήτευσα** (see **ἀναστατών** at end), v. n. [**προφήτ-ης**, "a prophet"] ("To be a prophet"; hence) *To prophesy*; i. e., a. To speak, or teach, under the inspiration of the Holy Spirit.—b. To foretell, predict.

**προ-φή-της**, του, m. [**πρό**, in force of "for, instead of"; **φη**, a root of **φη-μί**, "to speak"] ("One who speaks for, or instead of," another, esp. (in Gr. Test.) for God, and interprets His will, etc.; hence) *A prophet*; i. e., a. An inspired teacher, or preacher, of God's will, etc.—b. One who foretells, or predicts, future events.

†(**προ-χειρίζομαι**, f. **προ-χειριούμαι**), 1. aor. **προ-εχειρίσῃμην**, p. pass. **προ-κεχείρισμαι**, v. mid. [**πρό**, "without force"; **χειρίζομαι**, "to take in one's hand"] ("To take in one's hand, to handle"; hence, "to make ready, prepare"; hence) 1. *To appoint, choose*, etc.—2. With second Acc.: *To appoint*, etc., one as that which is denoted by the second Acc.; xxvi. 16.

†(**προ-χειρίζω**, f. **προ-χειρίω**, v. a. [**πρό**, "before" in time; **χειρίζω**, "to handle, take in hand"] "To take before in hand; to prepare before or previously."—Pass.) P. perf. **προκεχειρισμένος**, *Prepared, appointed, or destined before or previously*;—at iii. 20 the readings vary between **προκεχειρισμένον** and **προκεκηρυγμένον**.

†(**προ-χειροτονέω** -**χειροτονῶ**, v. a.) [**πρό**, "before" in

time; **χειροτονέω**, "to elect"] ("To elect before or previously"; hence) *To appoint, choose, or select beforehand; to pre-ordain*.—Pass.: P. perf. **προ-κεχειροτονημένος**.

†**Πρόχορος**, ου, m. *Prochorus*; one of the seven deacons of the early Church at Jerusalem; vi. 5.

**πρύμν-α**, as, f. [**πρυμν-ός**, "last, hindermost"] ("That which is last or hindermost"; hence) Of a vessel: *The hinder part, poop, stern*.

**πρωτ**, adv. [akin to **πρό** "before"] *Early in the morning, at dawn or day-break*:—for **ἀπὸ πρωτ** see **ἀπό**, no. 7.

†**πρώρα**, as, f. [id.] *The fore-part of a ship, the prow*.

**πρώτον**, adv. [adverbial neut. of **πρώτος**, "first"] *In the first place, first of all, first*.

**πρώτος**, η, ου, sup. adj. [contracted fr. **πρό-ατος**, syncopated fr. **πρό-τάτος**; fr. **πρό**, "before," with superlative suffix **τάτος**] ("Most before," in place, rank, time, etc.; hence) 1. *First, in time, order, etc.*—2. In rank: *First, principal, chief*.—As Subst.: a. Sing.: **πρώτος**, ου, m. *First, principal, or chief man*.—b. Plur.: **πρώτοι**, ων, m. *First, principal, or chief men*.

†**πρωτο-στά-της**, του, m. [**πρώτος**, (uncontr. gen.) **πρώτο-**



ος, "first"; στα, a root of ἵστημι (neut.), "to stand" ("He who stands first"; hence) *A leader, or chief, of a party, sect, etc.*

†Πτολεμ-αῖς, αἶδος, f. [Πτόλεμ-ος, "Ptolemy" (= "War")] *Ptolemais*, i. e. "the city of Ptolemy"; the name given to Acē (called *Accho* at Judges i. 31, and by the Arabs *Akka*) when Ptolemy Sōtēr held possession of Cœlē-Syria. In the reign of the Emperor Claudius it became a Roman colony, and was styled Colonia Claudii Cæsaris Ptolemais, or merely Colonia Ptolemais. Eventually it came into the possession of the knights of St. John of Jerusalem, and is now known as *St. Jean d'Acre*, or simple *Acre*.

†Πύθων, ὤνος, m. [explained by the lexicographer Hēsychius by δαιμόνιον μαντικόν, i. e.] *A divining demon*; — cf. Luke iv. 33, πνεῦμα δαιμονίου ἀκαθάρτου, "a spirit of an unclean demon."

†πυκνότερον, comp. adv. [adverbial neut. of πυκνότερος, comp. of πυκνός, "close"; hence, "frequent"] *More frequently, oftener.*

πύλ-η, ης, f. *A gate*, whether actual or figurative.

πυλ-ών, ὤνος, m. [πύλ-η, "a gate"] ("That which has a πύλη"; hence) 1. *A gateway,*

*gate-tower*, which was often separated from the house.—2. *A gate, door.*

πυ(ν)θ-άνομαι, f. πεύσομαι, p. πέψυμαι, 2. aor. ἐπυθόμην, v. mid. irreg.: 1. *To hear, learn, understand* by asking or inquiry.—2. *To ask, inquire* [root πυθ, akin to Sans. root BUDH, "to understand"].

πῦρ, πυρός, n. ("The purifying thing"; hence) *Fire*, as meaning originally that which purifies, etc.; used both in a literal and figurative meaning [akin to Sans. root पृ, "to purify"].

†πῦρ-ά, ἄς, f. [πῦρ, πῦρ-ός, "fire"] ("A thing pertaining to πῦρ"; hence, any "place where fire is kindled," e. g. "a funeral pile, an altar," etc.; hence, "fire burning on an altar," etc.; hence) *Fire* in general.

πῦρ-ετός, ετοῦ, m. [πῦρ, πῦρ-ός, "fire"; hence, "fever heat"] ("That which pertains to πῦρ"; hence) *A fever.*

πωλέω -ῶ, (f. πωλήσω), 1. aor. ἐπώλησα, v. a. *To sell.*

1. πῶς, interrog. adv. *In what way? how?* [akin to Sans. kas, "who?" cf. πόσος].

2. πῶς, enclitic adv. *In any way, at all, by any means* [id.].

ῥαβδ-ίζω, v. a. [ῥάβδ-ος, "a rod"] *To beat with a rod; to scourge, etc.*

†**ῥαβδούχ-ος**, ου, m. [for **ῥαβδό-εχ-ος**; fr. **ῥάβδος**, (uncontr. gen.) **ῥάβδο-ος**, “a rod”; **ἔχ-ω**, “to have or hold”] (“One who has, or holds, a rod or staff”; hence) *A magistrate's attendant; a beadle or serjeant.*

†**ῥαδιούργη-μα**, μάτος, n. [for **ῥαδιούργε-μα**; fr. **ῥαδιουργέ-ω**, “to do wrong”] (“That which is done wrong”; hence) *A wicked deed, crime, etc.*;—at xviii. 14 strengthened by adj. **πονηρόν**.

†**ῥαδιουργ-ία**, ἱας, f. [**ῥαδιουργέ-ω**, “to do wrong”] (“The doing wrong”; hence) *Wickedness, want of principle, etc.*

†**Ῥεμφάν**, m. indecl. *Remphan*; a heathen deity whom the Israelites worshipped in the wilderness. The passage at vii. 43 refers to Amos v. 25, where the deity is called “Chiun” (a name signifying probably “Statue or Pillar”). Chiun is supposed to be the same as the planet Saturn.

†**Ῥήγιον**, ου, n. *Rhegium*; a city near the S. extremity of the Bruttian peninsula in S. Italy, and very nearly opposite to Messāna in Sicily. Various etymologies have been assigned by ancient writers for the name; but the most generally received one is that it was derived from the “breaking

asunder” of the coasts of Italy and Sicily at this point — **ῥηγ**, root of **ῥήγνυμι**, “to break asunder.”

**ῥηθεῖς**, εἶσα, ἐν, P. 1. aor. pass. of **εἶπω**.

**ῥῆ-μα**, μᾶτος, n. [root **ῥη**, a lengthened form of root **ῥε**, whence **ῥέω** = **ἔρ-ω**, “to say or speak”] (“That which is said or spoken”; hence) 1. *A word, saying, declaration, etc.* — 2. *A thing, matter.*

†**ῥῆ-τωρ**, τορος, m. [id.] (“A speaker”; hence) *A public speaker; a pleader, advocate.*

**ῥιπτέω -ω**, v. a.; a collateral form of **ρίπτω**; found only in the pres. and imperf. tenses of the various moods, and in the participles, both in act. and pass. voices; see **ρίπτω**.

**ρίπτω**, (f. **ρίψω**, p. **ῥέριφα**), 1. aor. **ῥέριψα**, v. a. *To throw, cast.*

†**Ῥόδη**, ης, f. [prob. for **Ῥοδῆ**, contr. fr. **Ῥοδέα**, “a rose-tree”] *Rhodē or Rhoda*; the name of the portress mentioned at xii. 13.

†**Ῥόδ-ος**, ου, f. [**ῥόδ-ον**, “a rose”] (“That which appertains to **ῥόδον**”) *Rhodes*, or “Isle of Roses.”

**ῥύμη**, ης, f. *A street, or quarter, of a city*;—at xii. 10 **ῥύμην** is Acc. of “Space of place.”

**Ῥωμαῖοι**, ων; **Ῥωμαῖος**, α,

ον; Ῥωμαῖος, ον; see Ῥώμη.

Ῥώμη, ης, f. [Gr. form of Lat. "Roma"] *Rome*; the chief city of Italy, and capital of the Roman Empire.—Hence, Ῥωμ-αῖος, αἰα, αἰον, adj. *Of, or belonging to, Rome; Roman*—As Subst.: a. Sing.: Ῥωμαῖος, ον, m. *A Roman*.—b. Plur.: Ῥωμαῖοι, ων, m. plur. *Romans*.

†(ῥώ-ννῦμι, f. ῥώσω, 1. aor. ἔρρωσα, v. a. [root ῥω] "To make strong, to strengthen."—Pass.: ῥώ-ννῦμαι, p. ἔρρωσμαι, (1. aor. ἔρρωσθην, 1. fut. ῥωσθήσομαι): 1. *To be made strong*.—2. Perf. in pres. force: *To have strength or might*:—ἔρρωσο, ἔρρωσθε, 2. pers. sing. and plur. imperat., (Have strength or might =) *Farewell*; the usual formula employed at the end of a letter; xxiii. 30; xv. 29.

\*σαββάτον, ον (Dat. plur. σαββάσι), n. ("Rest, day of rest") Sing. and Plur.: 1. *Sabbath-day, sabbath*:—σαββάτου ὁδός, a *Sabbath-day's journey*, is generally reckoned at two thousand cubits = about one English mile.—2. *Week*.

\*Σαδδουκαῖοι, ων, m. plur. (prob. "Just Ones") *The Sadducees*; a Jewish sect whose tenets were mainly as

thus:—an acceptance of the law of Moses and of the Prophets, but a rejection of the traditions held by the Pharisees; a denial of the Resurrection, of a future state of rewards and punishments, of the existence of good angels and of evil spirits, and of the providence of God. The Jewish historian Josephus states that they were very rigid in the administration of justice, and possessed great influence with their countrymen.

†Σαλαμίς, ἱρος, f. *Salamis*; a city on the E. coast of Cyprus, not far from the site of the modern Famagousta.

σάλ-εύω, (f. σαλεύσω), 1. aor. ἐσάλευσα, v. a. [σάλ-ος, "a tossing motion"] ("To impart a tossing motion to" an object; hence) 1. Act.: a. *To shake, make to totter, cause to reel*.—b. *To agitate, stir up, the populace, etc.*—2. Pass.: (σαλ-εύομαι), p. σε-σάλευμαι, 1. aor. ἐσαλεύθην, 1. f. σαλευθήσομαι: a. *To be shaken or tossed about, whether actually or figuratively*.—b. *To be shaken, to totter*.

†Σαλμώνη, ης, f. *Salmōnē*; the E. promontory of Crete.

\*Σαμάρεια, ας, f. ("Guard, Watch") *Samaria*: 1. The city of that name (Hebrew *Shōmēron*, now *Schemrun*), in the tribe of Ephraim, built

by Omri, king of Israel, who named it after Shemer, the former owner of the hill on which it stood; see 1 Kings xvi. 24. It was the capital of the ten tribes; see, also, 2. *Σεβαστός* at end.—2. The country round the city of Samaria. — Hence, *Σαμαρείτης, του, m.* *A man of Samaria; a Samaritan*;—Plur.: *Samaritans*.

*Σαμαρείτης, ου*; see *Σαμάριαι*.

†*Σαμο-Θράκη, ης, f.* [*Σάμος*, (uncontr. gen.) *Σάμο-ος*, "Samos" (see *Σάμος*); *Θράκη, η*, "Thrace"] ("Samos of Thrace, or Thracian Samos") *Samothrace* (now *Samothraki* and, corruptly, *Samandraki*); an elevated island in the N. of the Ægean Sea (now the Archipelago), lying about thirty-eight miles from the coast of Thrace. In more ancient times it was called *Dardania* and *Leucosia*.—N.B. By the ancient Greeks it was also named *Σάμος Θρηϊκή*.

†*Σάμος, ου, f.* [said to be an old word signifying "a height"; especially one by the sea-shore] *Samos* (now called *Samo* by the Greeks, and by the Turks *Susam Adassi*) a large and elevated island in that part of the Ægean Sea (now the Archipelago) called the Icarian

Sea, and next to Rhodes the most important of the *Σποράδες* (i. e. "Scattered") Islands.

\**Σαμουήλ, m.* indecl. ("Heard of God," i. e. "Granted by God") *Samuel*; the great prophet and judge of Israel; cf. 1 Sam. i. 20, etc.

*σανδάλ-ιον, ιου, n.* (dim. in form only) [*σάνδαν-ον*, "a flat piece of wood or leather" placed under the sole of the foot, and fastened by straps of leather or hide passing from side to side across the instep; "a sandal"] *A sandal*.

†*σάνις, ιδος, f.* *A board, plank*.

†\**Σαούλ, m.* indecl. ("Asked for or Desired") *Saul*: 1. The first king of Israel.—2. The original name of St. Paul; see *Παῦλος*.

†\**Σάπφειρα, as* (Ionic *ης*), *f.* ("Fair or Beautiful") *Sapphira*; the wife of Ananias, who like her husband was struck dead for lying to the Holy Ghost.

*σάρξ, σαρκός, f.*: 1. *Flesh*. —2. *Flesh* for *human nature*. —3. *Flesh* for *a person, human being*:—*πάντα σάρξ, all flesh*, i. e. *all men, every human being*.

†\**Σάρων, ωνος, f.* ("A plain") *Saron* or *Sharon*; the coast of the Holy Land lying between Carmel and

Joppa, celebrated for its fertility.

\*Σάτανᾱς, ᾱ, m. ("Adversary") *Satan*; the chief of the rebellious fallen spirits, the adversary of God and man.

†Σαῦλος, ου, m. [Gr. form of Hebrew Σαούλ]; see Παῦλος and Σαούλ.

σε-αυτοῦ, αὐτῆς, αὐτοῦ (only in sing. number), reflexive pron. of 2. person [σύ, "thou or you"; αὐτοῦ, gen. of αὐτός, "self"] *Of thyself or yourself*, etc.

σέβασ-μα, μᾶτος, f. [for σέβαδ-μα; fr. σεβάζομαι = σεβάδ-σμαι, in force of "to worship or adore"] ("That which is worshipped or adored"; hence) *An object of worship*, i. e. *a deity*.

†1. Σεβαστός, ῆ, ὄν; see 2. Σεβαστός.

†2. Σεβαστός, οῦ, m. [σεβαστός, "venerable, august"] ("Venerable or August One") *Sebastös*, the Gr. equivalent for the Lat. *Augustus*, the family name of the imperial family of the Cæsars after the time of Octavianus, who was the first who bore it. At xxv. 21 and 25 it denotes the Emperor Nero.—Hence, Σεβαστός, ῆ, ὄν, adj. *Of, or belonging to, Augustus; Augustan*;—the distinguishing epithet of a band of Roman soldiers,

given to it in honour of the Emperors; xxvii. 1. — By some the term is supposed to have been given to a cohort raised at Samaria, which city Herod called Σεβαστή (= *Augusta*) in honour of Augustus, the second Roman Emperor, who had granted it to him on the death of Antony and Cleopatra. In his history of the Jewish War, Josephus makes mention of a cohort called Σεβαστή being stationed at Cæsarea. If the words at xxvii. 1 mean the cohort (called) *Sebastë*, it will be necessary to regard the former of them as a proper name, and to write it with a capital letter, viz. Σπείρης.

σέβ-ομαι, (f. σεβήσομαι), v. mid. *To worship, adore* [akin to Sans. root SAP, "to worship"].

σει-σμός, σμοῦ, m. [σει-ω, "to shake"] ("A shaking"; hence, of the earth) *An earthquake*.

†Σεκοῦνδος, ου, m. [Gr. form of Lat. *Secundus*] *Secundus*; a man's name; xx. 4.

†Σελεύκ-εια, είας, f. [Σέλευκος, "Seleucus"] ("The city of Seleucus") *Seleucia*; a city on the sea-coast of Syria, about sixteen miles from Antioch, of which it practically formed the port. It was built by Seleucus I., whose family

reigned at Antioch from the death of Alexander the Great to the close of the Roman republic.

σελ-ήνη, ἡνης, f. [σέλ-ας, "bright light, brightness"] ("That which has σέλας"; hence) *The moon*;—cf. Lat. *lūna* fr. *lūcēo*, "to shine."

†Σέργιος, ου, m. [Gr. form of Lat. *Sergius*] *Sergius*; a Roman prænomen; see 2. Παῦλος.

σημαίνω, (f. σημανῶ, p. σεσήμαγκα), 1. aor. (ἐσήμηνα and) ἐσήμᾱνα, v. a. [akin to σῆμα, "a sign, signal"] *To signify, point out, declare.*

σημεῖον, ου, n. [akin to σῆμα, "a sign"] 1. *A sign, token, etc.*—2. *A miraculous sign.*

σ-ήμερ-ον, adv. *To-day, on this same day*:—τῇ σήμερ-ον ἡμέρᾱ, (on the to-day day; i. e.) *on this very day, on this present day*, Dat. of time "when," xx. 26; see δ, no. 6, a [fr. ἡμέρ-α, "a day"; the σ is prob. the representative of the Sans. *sa*, "the same," used as prefix].

σιγ-άω -ῶ, (f. σιγήσομαι and later σιγήσω, p. σεσίγηκα), 1. aor. ἐσίγησα, v. n. [σιγ-ή, "silence"] *To keep silence, hold one's peace, be silent.*

σιγή, ῆς, f. *Silence.*

σιδηρ-οῦς, ᾱ, οὖν (contr. fr. σιδήρ-εος, ἑα, εον), adj. [*σίδηρ-*

*os*, "iron"] *Of, or made of, iron; iron-*.

\*Σιδών, ὠνος, f. ("Fishing or Fishery") *Sidon* (now *Said* or *Saida*); the most celebrated city of Phœnicia, on the borders of the Holy Land. According to Josephus, the Jewish historian, it was named after Sidon (in Hebrew, Tzidon), the first-born son of Canaan; see Gen. x. 15. Probably, however, it obtained its name from its early inhabitants having mainly followed the occupation of fishermen.—Hence, Σιδών-ιος, ἱα, ἴον, adj. *Of, or belonging to, Sidon; Sidonian*.—As Subst.: †Σιδώνιοι, ων, m. plur. With Art.: *The men of Sidon; the Sidonians.*

†Σιδωνῖοι, ων; see Σιδών.

†σικάρῖος, ου, m. [Gr. form of Lat. *sicārius*, "one having a *sica*, or dagger; a daggerman"; hence] *An assassin, murderer.*

†Σίλας, α, m. [an abbreviation of Σιλουανός, the Greek form of Lat. *Silvānus*] *Silas*; styled at xv. 22 "a chief man among the brethren." Subsequently he became a companion of the Apostle Paul in his missionary journeys.

†σιμικίνθιον, ου, n. [Gr. form of Lat. *semi-cinctium*] ("A semi-girdle"; hence) *A narrow girdle or apron.*

\*Σίμων, *ωνος*, m. ("A hearing") *Simon*: 1. The original name of Peter, the brother of Andrew, and son of Jonas.—2. Surnamed the Cananite or the Zealot, brother of Thaddæus; i. 13—3. Surnamed Magus (or Magician); viii. 9, *etc.*—4. The tanner; ix. 43, *etc.*

\*Σινᾶ, n. indecl. (prob. "Pointed or Having peaks") *Sina*; a mountain of Arabia, where God gave the Law to Moses.

σίτῆρ-τον, *του*, n. (dim. only in form) [σίτ-ος, "corn"] 1. *Corn, grain*; see σίτος.—2. *Food, victuals.*

σίτος, *ου*, m. (irreg. plur. σίτα, *ων*, n.): 1. *Wheat, corn, grain*;—at vii. 12 the readings vary between σίτα and σιτία.—2. *Food, victuals.*

σίωπ-άω -ῶ, (f. σιώπησω and σιώπησομαι, p. σιείωπηκα), 1. aor. ἐσιώπησα, v. n. [σίωπ-ή, "silence"] *To be in silence, to be silent, to hold one's peace.*

τσαῖφ-η, *ης*, f. [σκαφ, a root of σκάπτω, "to dig"] ("A thing dug or scooped out"; hence) 1. *A boat, skiff.*—2. *A long-boat or jolly-boat* carried on board a vessel, to be lowered and used as occasion required. From the language at xxvii. 16 the σκαφή of Paul's ship had been blown,

or washed, overboard, and was with difficulty recovered.

σκενή, *ῆς*, f. Of a ship: *Tackle, or tackling.*

σκεῦος, *εος ους*, n.: 1. *A vessel, or implement*, of any kind, whether actual or figurative:—for σκεῦος ἐκλογῆς, see ἐκλογή.—2. With Art.: *A collective term for the tackling of a ship.*

σκη-νή, *νῆς*, f. ("A covering thing"; hence) *A tent or tabernacle*:—ἡ σκηνὴ μαρτυρίου, *the tabernacle of witness or testimony*, i. e. the Mosaic tabernacle erected by God's appointment, and containing within it the ark and the two tables of stone. It thus bore abiding testimony to the nature and will of God; vii. 44; cf. Num. ix. 15; xvii. 7; xviii. 2; Exod. xxv. 16, 21; xxxi. 18:—ἡ σκηνὴ τοῦ Μολόχ, *the tabernacle of Moloch*, i. e. a tabernacle which the idolatrous Israelites dedicated to Moloch; vii. 43:—ἡ σκηνὴ Δαυὶδ, *the tabernacle of David*, i. e. the throne of David thus represented as placed beneath a tent, or else his throne. In either case the passage, which is cited from Amos ix. 11, represents the household and church of God (ruled over by the Messiah); xv. 16 [for σκαδ-νή; fr. Sans. root CHHAD

(original form SKAD), "to cover"].

†σκη-ν-ο-ποι-ός, οὔ, m. [σκη-ν-ή, "a tent"; (ο) connecting vowel; ποι-έω, "to make"] *A tent-maker*;—at xviii. 3 τέχνην is Acc. of "Respect" after σκηνοποιοί. The present passage leads to the remark that every Jewish boy was trained to the exercise of some craft.

σκήνω-μα, μάτος, n. [for σκήνο-μα; fr. σκηνό-ω, "to pitch a tent"] ("The pitching a tent"; hence, "a tent"; hence) *A habitation, abode*; cf. 1 Kings viii. 17; Ps. cxxxii. 5.

σκιά, ἄς, f. *Shade, shadow*, whether actual or figurative [akin to Sans. *chhāyā*, "shade"].

σκληρός, ὁ, ὄν, adj. ("Hard"; hence, figuratively) *Hard, difficult, grievous*, etc.;—at ix. 5 σκληρόν is predicated of πρὸς κέντρα λακτίζειν; cf. xxvi. 14.

†σκληρο-τράχηλ-ος, ον, adj. [σκληρός, (uncontr. gen.) σκληρό-ος, "hard"; hence, "stiff"; τράχηλ-ος, "a neck"] *With a stiff neck, stiff-necked*;—at vii. 51 in figurative force = "stubborn, perverse, intractable."

σκληρ-ῶν, v. a.: 1. [σκληρός, "hard"] *To make hard, to harden*.—2. Pass.: σκληρ-

ῶνομαι, (p. ἐσκληρυνμαι and ἐσκληρυσμαι), 1. aor. ἐσκληρύνθη, *To be made, or to become, hard*;—at xix. 9 used in figurative force.

σκολιός, ὁ, ὄν, adj. *Crooked*;—at ii. 40 used in figurative force = "not straightforward, deceitful," etc.

σκότ-ος, εὖς οὖς, n. ("The covering thing"; hence) *Darkness* [fr. same root as σκηνή; see σκηνή].

†σκόληκ-ό-βρω-τος, τον, adj. [σκόληξ, σκόληκ-ος, "a worm"; (ο) connecting vowel; βρω, root of βι-βρώ-σκω, "to eat"] *Eaten by worms*.

\*Σολομών, ὄνος, m. ("Pacific") *Solomon*; the son and successor of king David. He reigned over Judah and Israel for forty years from 1015 to 975 B.C.; see 1 Kings xi. 42.

σ-ός, ἡ, ὄν, possess. pron. [σ-ύ, "thou or you"] *Belonging to thee, thy, thine, your*.

σουδάριον, ον, n. [Gr. form of Lat. *sudarium*, "a cloth for wiping off perspiration"; hence, generally] *A napkin*.

σοφ-ία, ἰας, f. [σοφ-ός, "wise"] ("The quality of the σοφός"; hence) *Wisdom*.

(σπάω, σπῶ, f. σπάσω, p. ἐσπάκα, 1. aor. ἐσπάσα, v. a. *To draw, to draw out or forth*, a sword from its scabbard.—Mid.: σπάομαι, σπῶμαι, f. σπάσομαι), 1. aor. ἐσπασάμην,



To draw out, etc., as one's own especial act.

**σπείρα**, as (Ionic ης), f. ("A coil, fold, twist") *A body of soldiers; a cohort.*

**σπέρ-μα**, μάτος, n. [σπερ, a root of σπείρω, "to sow"] ("That which is sown"; hence) Of persons: *Seed, offspring, children.*

†(**σπερμ-ο-λόγ-ος**, ον, adj. [for σπερματ-ο-λόγ-ος (which also is found), and that for σπερματ-ο-λέγ-ος; fr. σπέρμα, σπέρματ-ος, "a seed"; (ο) connecting vowel; λέγ-ω, "to pick"] "Picking seeds, picking up seeds," an epithet of birds; hence, of persons, "picking up scraps of knowledge"; hence, as Subst.:) **σπερμολόγος**, ον, m. *One picking up and retailing scraps of knowledge; an idle, or empty, babbler.*

**σπεύδω**, (f. σπεύσω, p. ἔσπευκα), 1. aor. ἔσπευσα, v. n. *To hasten, make haste, etc.* [akin to Sans. root CHUD, "to speed, impel"].

**σπλάγχνον**, ον (mostly plur.), n. ("The inward parts, the inwards," collectively; hence) *The bowels.*

**σπυρίς**, ἶδος, f. *A round plaited basket.*

**στᾶθεις**, εἶσα, ἐν, P. 1. aor. pass. of ἵστημι.

**στᾶ-σις**, σεως, f. [ἵστημι (as v. n.), "to stand," through

root **στα**] ("A standing"; hence, as a standing against constituted authority) 1. *Sedition, revolt, rising.*—2. *Contention, dissension, dispute.*

**σταυρ-όω -ῶ**, f. σταυρώσω, 1. aor. ἐσταύρωσα, v. a. [σταυρός, "a cross"] *To fasten, or nail, to a cross; to crucify.*

†**στέμ-μα**, μάτος, n. [for στέφ-μα; fr. στέφ-ω, "to encircle, wreath, or crown"] ("That which encircles," etc., the head; hence) *A wreath, garland, crown of flowers or leaves.*

**στεναγ-μός**, μοῦ, m. [στενᾶζω (= στενάγ-σω), "to groan"] ("That which groans"; hence) *A groan, a groaning.*

†(**στερε-όω -ῶ**, f. στερεώσω), 1. aor. ἐστερέωσα, v. a. [στερεός, "firm, strong"] 1. *To make firm or strong; to strengthen; iii. 7, 16.*—2. *To confirm, establish, etc.*—Pass: **στερε-όμαι -οῦμαι**, 1. aor. ἐστερεώθην; xvi. 5.

†**Στέφανος**, ον, m. [στέφᾶν-ος, "a wreath, garland," etc.] *Stephānos or Stephen; one of the deacons of the Church at Jerusalem (vi. 5), and the first Christian martyr; vii. 59.*

**στοά**, ᾱς, f. ("That which stands" upright, etc.; hence) *A porch, colonnade* [like ἵστημι, akin to Sans. root **STHĀ**, "to stand"].

**στοιχ-έω -ῶ**, (f. *στοιχῆσω*),  
1. aor. *ἔστοιχῆσα*, v. n. [*στοῖχ-ος*, "a row"] ("To go in a row"; hence) *To walk*.

**στόμα**, ἄρος, n. *A mouth*.

**στράτευ-μα**, μάτος, n. [*στρατεύ-ω*, "to take the field"] ("That which takes the field"; hence) 1. *An army*.—2. *An armed or military force; a body of soldiers*.

**στρατ-ηγ-ός**, οὔ, m. [for *στρατ-αγ-ός*; fr. *στρατ-ός*, "an army"; ἄγ-ω, "to lead"] 1. *A leader or commander of an army; a general*.—2. *A civil magistrate or ruler*; xvi. 20 sqq.—3. Ὁ *στρατηγὸς τοῦ ἱεροῦ*, *The ruler, or captain, of the Temple*; a Jewish officer who had the control of the numerous Priests and Levites who attended the Temple in a prescribed order.—Plur.: *The rulers, or captains, of the Temple*, officers acting under the authority of, and in subordination to, the *στρατηγός*.

**στράτ-ιά**, ἱάς, f. [*στρατ-ός*, "an army"] *A collected army or force; a host*, etc.

**στρατῖ-ώτης**, ὄτου, m. [*στρατῖ-ά*, "an army"] ("One made for an army"; hence) *A soldier*.

†**στρατοπεδ-άρχ-ης**, ου, m. [*στρατόπεδ-ον*, "a camp"; hence, the "Castra Prætoriana" at Rome; ἀρχ-ω, "to command"] ("Commander of

the *Castra Prætoriana*"; hence, in Gr. Test.) *Præfect, or commander, of the Prætorian cohorts*.

**στρέφω**, (f. *στρέψω*, p. *ἔστροφά*), 1. aor. *ἔστρεψα*, v. a. *To turn*;—at vii. 42 as v. n., and in figurative force.—Mid.: *στρέφομαι*, 2. aor. pass. in mid. force, *ἐστράφην*, *To turn one's self, to turn or turn round*.

**στρω-νύω -νῦμι**, (f. *στρώσω*, p. *ἔστρωκα*), 1. aor. *ἔστρωσα*, v. a. *To spread*;—at ix. 34 supply τὸ κράββατον after *στρώσον*; see preceding verse [akin to Sans. root *STRI*, to "spread"].

†(*στω-ικός*, ἱκῆ, ἱκόν, adj. [for *στο-ικός*; fr. *στο-ά*, "a colonnade, portico"] "Of, or belonging to, a colonnade or portico"; hence, from the school of philosophy founded by Zēnō of Citium, about B.C. 280, who taught in the painted portico (ἡ ποικίλη στοά) at Athens) *Stoic*.

**σύ, σοῦ** (plur. ὑμεῖς, ὑμῶν), pron. pers. *Thou, you*;—the gen., dat., and acc. sing. are used enclitically [akin to Sans. *yush-mad*].

**συγγέν-εια**, εἶας, f. [*συγγεν-ής*, "akin"] ("The quality, or condition, of the *συγγενής*"; hence, "relationship"; hence) *Relations, kinsfolk, kinsmen*, etc.

**συγ-γεν-ής**, *és*, adj. [for *συν-γεν-ής*; fr. *σύν*, "with"; *γεν*, root of *γίγνομαι*, "to be born"] ("Born with" another or others; i. e. from the same parents or stock; hence) *Of the same family, akin, related*. —As Subst.: **συγγενής**, *és* *oûs* (mostly plur.), m. *A kinsman, relative, relation*.

**συγ-κάθηναι**, v. mid. [for *συν-κάθηναι*; fr. *σύν*, "together with"; *κάθηναι*, "to sit down"] *To sit down together with another or others*.

**συγ-κἀλέω** -*κἀλῶ*, (f. *συγ-καλέσω*), 1. aor. *συν-εκάλεσα*, v. a. [for *συν-καλέω*; fr. *σύν*, "together"; *καλέω*, "to call"] 1. Act.: *To call together, assemble, etc.*—2. Mid.: **συγ-κἀλόμαι** -*κἀλοῦμαι*, 1. aor. *συν-εκαλεσάμην*, *To call together, or collect, to one's self*.

†(**συγ-κἀτὰβαίνω**, f. *συγ-κἀτὰβήσομαι*), 2. aor. *συγ-κατέβην*, v. n. [for *συν-κἀτὰβαίνω*; fr. *σύν*, "together or with"; *κἀτὰβαίνω*, "to go down"] *To go down together:—or to go down together with a person*. If the last force be assigned to the word at xxv. 5, *ἐμοί* must be supplied after *συγκἀτὰβάντες*.

†(**συγ-κἀταψηφίζομαι**, p. *συγ-κἀτεψήφισμαι*), 1. aor. *συγ-κἀτεψηφίσθην*, v. pass. [for *συν-κἀταψηφίζομαι*; fr.

*σύν*, "together with"; *κἀταψηφίζομαι*, in force of "to be voted in affirmation; to be affirmed"] ("To be affirmed together with"; hence) *To be reckoned, or numbered, together or along with some other persons;—at i. 26 folld. by μετά and Gen.*

†(**συγ-κινέω** -*κινῶ*), 1. aor. *σύν-εκίνησα*, v. a. [for *συν-κινέω*; fr. *σύν*, in "intensive" force; *κινέω*, "to move"] ("To move exceedingly"; hence) In bad sense: *To stir up, excite, etc.*

†(**συγ-κομίζω**, f. *συγ-κομίσω*), 1. aor. *σύν-εκόμισα*, v. a. [for *συν-κομίζω*; fr. *σύν*, "together"; *κομίζω*, "to carry"] ("To carry together"; hence) *To help, or take part, in carrying to burial;—also* (as defined by the Lexicographer Phavorinus) = *θάπτω*, *to bury*.

†**συγ-χέω**, (f. *συγ-χεύσω*, p. *συγ-κέχυκα*, 1. aor. *σύν-έχευα*), v. a. [for *συν-χέω*; fr. *σύν*, "together"; *χέω*, "to pour"] ("To pour together"; hence) *To confuse, confound, disturb, throw into confusion*.—Pass.: p. *συγ-κέχυμαι*, 1. aor. *συν-εχύθην*.

†**συγ-χύνω**, late form of *συγ-χέω*; ix. 22; see above.

†**σύγχυ-σις**, *σεως*, f. [*συγ-χέω*, "to confuse," through a verbal root *συγχυ*] ("A

confusing"; hence) *Confusion, disturbance.*

**συ-ζητέω -ζητῶ**, v. a. [for *συν-ζητέω*; fr. *σύν*, "together"; *ζητέω*, "to seek, to search or examine, together"; hence) With Dat., or *πρός* with Acc., and with accessory notion of debate, etc.: *To dispute, debate, argue with one, etc.*

**†συζήτη-σις**, *σεως*, f. [for *συζήτε-σις*; fr. *συζητέω*, "to dispute"] *A disputing, debating, etc.*; see *ζήτησις*.—In some editions verse 29 (*καὶ ταῦτα . . . συζητήσιν*) of chapter xxviii. is omitted.

**συν-λαλέω -λαλῶ**, 1. aor. *συν-ελάλησα*, v. n. [for *συν-λαλέω*; fr. *σύν*, "with"; *λαλέω*, "to talk"] With *μετὰ* with Gen.: *To talk, or converse, with.*

**συν-λαμβάνω**, f. *συν-λήψομαι*, p. *συν-είληφα*, 2. aor. *συν-έλαβον*, v. a. [for *συν-λαμβάνω*; fr. *σύν*, in "augmentative" force; *λαμβάνω*, "to take"] 1. Act.: ("To take firm hold of"; hence) *To seize, arrest, apprehend, etc.*—2. Mid.: (*συν-λαμβάνομαι*), 2. aor. *συν-ελαβίμην*, *To seize, etc.*, as one's own especial act.—3. Pass.: (*συν-λαμβάνομαι*, p. *συν-είλημμαι*), 1. aor. *συν-ελήφθην*, (1. fut. *συν-ληφθῶσομαι*).

**συν-βαίνω**, (f. *συν-βήσομαι*), p. *συν-βέβηκα*, 2. aor. *συν-έβην*,

v. n. [for *συν-βαίνω*; fr. *σύν*, "together"; *βαίνω*, "to go"] ("To go together"; hence) Of events, etc.: 1. *To come to pass, happen, etc.*—2. Impers.: *συνέβη*, *It came to pass*;—at xxi. 35 *συνέβη* has for its Subject the clause *βαστάζεσθαι αὐτὸν . . . τοῦ ὄχλου*.

**συν-βάλλω**, (f. *συν-βάλλω*, p. *συν-βέβληκα*), 2. aor. *συν-έβαλον*, v. a. and n. [for *συν-βάλλω*; fr. *σύν*, "together"; *βάλλω*, "to throw"] ("To throw together"; hence) 1. Act.: With *λόγους* expressed or understood: ("To throw words together"; i. e.) *To talk, converse, or consult together; to confer together*;—at iv. 15 folld. by *πρός* and Acc. of person;—at xvii. 18 with Dat. of person; cf. Lat. *conferre sermōnes*, or simply *conferre*.—2. Neut.: *To fall in with, meet with*;—at xx. 14 folld. by Dat. of person dependent on prep. in verb.—3. Mid.: (*συν-βάλλομαι*), 2. aor. *συν-εβαλόμην*, ("To contribute"; hence, with accessory notion of benefit) With Dat. of person: *To profit, benefit, help, aid, etc.*

**συν-βιβάζω**, 1. aor. *συν-εβίβασα*, v. a. [for *συν-βιβάζω*; fr. *σύν*, "together"; *βιβάζω*, "to make to go"] ("To make to go together"; hence) 1. *To prove, show, evince, by laying*

arguments together; ix. 22.—  
2. *To infer, gather, conclude*  
from laying circumstances to-  
gether; xvi. 10.

**συμ-βουλεύω**, (f. **συμ-βου-  
λεύω**), 1. aor. **συν-εβούλευσα**,  
v. a. [for **συν-βουλεύω**; fr.  
**σύν**, "with"; **βουλεύω**, "to  
take counsel"] *To take counsel*  
*with another, i. e. to consult*  
*one.*—Mid.: (**συμ-βουλεύο-  
μαι**), 1. aor. **συν-εβουλευσάμην**,  
("To take counsel with one's  
self"; i. e.) *To deliberate,*  
*consult, etc.*

**συμβουλ-ῖον**, ἱου, n. [**σύμ-  
βουλ-ος**, "a counsellor"] ("A  
thing pertaining to a **σύμ-  
βουλος**"; hence) *A council, or*  
*assembly of counsellors.*

\***Συμεών** (a fuller form of  
**Σίμων**), m. indecl. ("A Hear-  
ing") *Symeon*: 1. = **Σίμων**,  
no. 1.—2. See **Νίγερ**.

(**συμ-πᾶράλαμβάνω**), 2. aor.  
**συμ-πᾶρέλαβον**, v. a. [for **συν-  
πᾶράλαμβάνω**; fr. **σύν**, "with";  
**πᾶράλαμβάνω**, "to take to  
one's self"] ("To take to and  
with one's self"; hence) *To*  
*take as a companion, etc.*

†**συμ-πᾶρειμι**, v. n. [for  
**συν-πᾶρειμι**; fr. **σύν**, "with";  
**πᾶρειμι**, "to be present"]  
With Dat. of person: *To be*  
*present with.*

†(**συμ-περίλαμβάνω**), 2.  
aor. **συν-περιέλαβον**, v. a. [for  
**συν-περίλαμβάνω**; fr. **σύν**, "at  
the same time"; **περίλαμβάνω**

(= **περί**, "around"; **λαμβάνω**,  
"to take"), "to take, or  
seize, around"; hence, "to  
embrace"] *To embrace at the*  
*same time.*

(†**συμ-πίνω**, f. **συμ-πίομαι**),  
2. aor. **σύν-έπιον**, v. a. [for  
**συν-πίνω**; fr. **σύν**, "with";  
**πίνω**, "to drink"] With Dat.  
of person: *To drink with.*

(**συμ-πληρώω** -**πληρῶ**, f.  
**συμ-πληρώσω**), v. a. [for **συν-  
πληρώω**; fr. **σύν**, denoting  
"completeness"; **πληρῶω**, "to  
fill"] ("To fill completely";  
hence) Of time: 1. *To fulfil,*  
*accomplish.*—2. Pass.: *To be*  
*fully come, to arrive.*—Pass.:  
**συμ-πληρόομαι** -**ροῦμαι**, (p.  
**συμ-πεπλήρωμαι**).

**συμ-φέρω**, f. **συν-όλω**, p.  
**συν-ενήνοχα**, v. a. and n. [for  
**συν-φέρω**; fr. **σύν**, "together";  
**φέρω**, "to bring"] 1. Act.:  
*To bring together, to collect*;  
xix. 19.—2. Nent.: *To be of*  
*use; to be profitable or ad-  
vantageous.*

(**συμφέρων**, οὔσα, ον, P.  
pres. of **συμφέρω**.—As Subst.:)  
**συμφέροντα**, ων, n. plur. With  
Art.: *The things that are*  
*profitable or advantageous*;  
cf. **συμφέρω**, no. 2.

**συμ-φωνέω** -**φωνῶ**, f. **συμ-  
φωνήσω**, 1. aor. **συν-εφώνησα**  
[for **συν-φωνέω**; fr. **σύν**; **φων-  
έω**, "to sound"] 1. [**σύν**,  
"together"] ("To sound to-  
gether, or agree in sound";

hence) a. *To agree together.*

—b. Impers. 1. aor. Pass.: **συνεφωνήθη**: With Dat. of regent: (*It*) *hath been agreed together by*; i. e. *an agreement has been made by*;—at v. 9 the Subject of **συνεφωνήθη** is the clause **πειράσαι τὸ πνεῦμα Κυρίου**.—2. [**σύν**, “with”] (“To sound with”; hence) *To agree, or coincide, with.*

†(**συμ-ψηφίζω**), 1. aor. **συνεψήφισα**, v. a. [for **συν-ψηφίζω**; fr. **σύν**, “together”; **ψηφίζω**, “to reckon or count” by means of pebbles] *To reckon together, to count up.*

**σύν**, prep. gov. dat. only. *With, together with*:—for **οἱ σύν αὐτῷ**, etc., see 1. δ, no. 7.

**σύν-ἄγω**, f. **σύν-άξω**, 2. aor. **σύν-ἤγαγον**, v. a. [**σύν**, “together”; **ἄγω**, “to lead”] (“To lead together”; hence) 1. Act.: a. *To collect, gather.*—b. *To gather together, gather, assemble, etc.*, a body of persons.—2. Pass.: **σύν-ἄγομαι**, p. **συν-ἦγμαι**, 1. aor. **σύν-ήχθην**, *To be collected or gathered together; to come, or go, together in a body.*

**σύν-ἄγ-ωγ-ή**, ἡς, f. [for **συν-αγ-αγ-ή**; fr. **σύν**, “together”; **ἀγ** (root of **ἄγ-ω**, “to lead”) reduplicated] (“A leading, or gathering, together”; hence, “that which is gathered together”; hence, “an assembly”; hence, “a

place of assembly”; hence) Of the Jews: *A synagogue*, i. e. the place where they assembled for their religious services.

(**σύν-αθροίζω**, f. **σύν-αθροίσω**), 1. aor. **σύν-ἤθροισα**, v. a. [**σύν**, “together”; **ἀθροίζω**, “to collect”] *To collect together, assemble.*—Pass.: (**συν-αθροίζομαι**), p. **συν-ἤθροισμαι**, (1. aor. **συν-ἠθροίσθην**, 1. fut. **συν-αθροισθήσομαι**).

†(**σύν-ἁλίζω**, 1. aor. **σύν-ἤλισα**, v. a. [**σύν**, in “strengthening” force; **ἁλίζω**, “to gather together, assemble”] “To gather together, assemble.”—Mid.:) **συν-ἁλίζομαι**, *To gather together or assemble to one’s self or as one’s own act*;—at i. 4 supply **αὐτοὺς** after **συνἁλίζόμενος**.

†(**σύν-αλλάσσω** (or **σύν-αλλάττω**, f. **σύν-αλλάξω**, 1. aor. **σύν-ἤλλαξα**), v. a. [**σύν**, in “strengthening” force; **ἀλλάσσω**, “to change, alter”] (“To change, alter”; hence) With reference to previous contention: *To reconcile, etc.*:—with follg. **εἰς**, *to reconcile and bring into*; see **συνελαύνω**.

(**σύν-ἀνᾶβαινω**), 2. aor. **σύν-ἀνέβην**, v. n. [**σύν**, “together with”; **ἀνᾶβαίνω**, “to go up”] With Dat. of person: *To go up to a place together with one.*

(**σύν-αντάω -αντώ**), f. **σύν-**

αντήσω, (p. σύν-ήντηκα), 1. aor. σύν-ήντησα [σύν, in "strengthening" force; ἀντάω, "to meet"] With Dat.: 1. *To meet*.—2. *To happen to, befall* one.

(σύν-αρπάξω, f. σύν-αρπάσω, p. σύν-ήρπάκα), pluperf. σύν-ηρπάκειν, v. a. [σύν, in "strengthening" force; ἀρπάξω, in force of "to seize," etc.] 1. *To seize, seize upon*, etc.—2. Pass.: Of a ship: *To be caught* by a storm, etc.—Pass.: (σύν-αρπάζομαι), 1. aor. σύν-ηρπάσθην.

σύνδε-σμος, σμον, m. [συνδέω, "to bind together"] ("That which binds together"; hence) *A bond*;—at viii. 23 used figuratively.

†συνδρομ-ή, ἥς, f. [for συνδράμ-ή; fr. συμτρέχω, "to run together," through a verbal root συνδραμ.] *A running together*.

συνέδραμον, 2. aor. of σύν-τρέχω.

συνέδρι-ον, ου, n. [συνεδρία, "a sitting together" in council] ("A thing pertaining to συνεδρία"; hence) *A council* consisting of persons sitting together in deliberation, etc. In Gr. Test., a. *A council* of the elders, etc., in each city for the purpose of deciding lesser matters.—b. *The great council* of the nation in which sat the High Priest, those who had

filled the office of High Priest, and the chief priests, together with certain Scribes and others as their assessors. It took cognizance of all important causes, whether civil or religious. The High Priest was at its head, and those associated with him were seventy in number; so that the whole council consisted of seventy-one members.

συνεῖδ-ησις, ἡσews, f. [συνιδ-εῖν, "to know with one's self"; i. e. "to be conscious"] ("A being conscious"; hence) *Conscience*.

συνειδώς, υῖα, ός, P. of σύν-οῖδα.

σύν-ειμι, imperf. συν-ῆν, (f. συν-έσσομαι), v. n. [σύν, "with"; εἰμί, "to be"] With Dat. of person: *To be with* one.

(σύν-έκδημος, έκδημον, adj. [σύν, "together with"; έκδημος, "away from one's people"; hence, "away from home, on a journey, travelling"] "Away from home with" one; "on a journey, or travelling with" one.—As Subst.:) σύνέκδημος, ου, m. *A fellow-traveller, a companion in travel*.

†(σύν-ελαύνω, f. σύν-ελάσω, p. σύν-ελάῃα), 1. aor. σύν-ήλασα, v. a. [σύν, in "augmentative" force; ελαύνω, "to drive"] ("To drive greatly"; hence) *To urge earnestly; to*

*compel* by persuasion;—at vii. 26 the readings vary between *συνήλασεν* and *συνήλασεν*; see *συναλλάσσω*.

†(*συν-ἐπιτίθεμαι*), 2. aor. *συν-επεθέμην*, v. mid. [*σύν*, “together with”; *ἐπιτίθεμαι* (mid.), “to throw one’s self upon”] (“To throw one’s self upon together with” another or others; hence) *To make a joint attack; to join in an attack*;—at xxiv. 9 the readings vary between *συνεπέθεντο* and *συνέθεντο*: in the former case the Jews are represented as uniting with Tertullus in his accusation; in the latter as assenting to what he said.

†*συν-έπομαι*, imperf. *συν-ειπόμην*, v. mid. [*σύν*, “together with”; *έπομαι*, “to follow”] (“To follow together with” one; hence) With Dat.: *To accompany*.

*συν-έρχομαι*, (f. *συν-ελεύσομαι*), p. *συν-εληλύθα*, plup. *συν-εληλύθειν*, 2. aor. *συν-ἦλθον*, v. n. [*σύν*, “together,” also “with”; *έρχομαι*, “to come or go”] 1. *To come, or go, together; to assemble, etc.*—2. With Dat. or *σύν* with Dat.: *To go, or come, with; to accompany, etc.*;—at xxi. 16 the Subject of *συν-ἦλθον* is *τινές* which is to be supplied before the partitive Gen. *τῶν μαθητῶν*, and with which *ἄγοντες* agrees.

*συν-εσθίω*, v. n. [*σύν*, “with”; *έσθίω*, “to eat”] With Dat.: *To eat with or in the company of*.

*σύνε-τός, τή, τόν*, adj. [for *συνί-τός*; fr. *συνί-ημι*, “to understand”] (“Understanding”; hence) *Prudent, intelligent, sagacious*.

*συν-ευδοκέω -ευδοκῶ*, v. n. [*σύν*, “with”; *εύδοκέω*, “to be well pleased”] 1. With Dat. of thing: *To be well pleased with, consent to, approve of*.—2. Alone: *To consent, assent, approve*; xxii. 20.

†(*συν-εφίστημι*, f. *συν-επιστήσω*, 1. aor. *συν-επέστησα*), 2. aor. *συν-επέστην*, v. (a. and) n. [*σύν*, “together”; *έφίστημι* (as v. n.), “to stand up”] (“To stand up together”; hence) In a bad sense: *To rise up in a violent way*; xvi. 22.

*συν-έχω*, f. *συν-έξω*, 2. aor. *συν-έσχον*, v. a. [*σύν*, “together”; *έχω*, “to have or hold”] (“To hold together”; hence) 1. *To hold fast, hold*:—*συνέσχον τὰ ὦτα*, held, or stopped, their ears, vii. 57.—2. Pass.: a. *To be taken, or seized, with a disease, etc.*; xxviii. 8.—b. *To be constrained, urged, pressed*.—Pass.: *συν-έχομαι*, (1. aor. *συν-εσχέθην*, 1. fut. *συ-σχεθήσομαι*).



συνῆκα, 1. aor. ind. of συν-  
ἵημι.

συνῆν, 2. aor. ind. of συν-  
ἵημι.

†συν-θρύπτω, v. a. [σύν,  
in "augmentative" force;  
θρύπτω, "to break to pieces"]  
*To break utterly to pieces; to  
crush.*

συνῖδών, οὔσα, όν, P. 2. aor.  
of συνοράω.

συνιέναι, inf. pres. of συν-  
ἵημι.

σύν-ἵημι, f. σύν-ήσω (and  
σύν-ήσομαι, p. σύν-εἶκα), 1. aor.  
σύν-ῆκα, 2. aor. συνῆν, v. a.  
and n. [σύν, "together";  
ἵημι, "to send"] ("To send,  
or bring, together"; hence,  
with reference to the mind or  
mental powers) *To perceive,  
understand, comprehend.*

συνῖῶσι, 3. pers. plur. pres.  
subj. of συνιῆμι.

†σύν-οδεύω, v. n. [σύν,  
"with"; ὁδεύω, "to journey"]  
With Dat. of person: *To  
journey, or travel, with.*

σύν-οἶδα, perf. without  
pres. and in pres. force, v. n.  
[σύν, "with"; οἶδα, "to  
know"] ("To know with, or  
in common with" another;  
hence) *To be privy to a  
thing.*

†σύν-ομιλέω -ομιλῶ, v. n.  
[σύν, in "strengthening" force;  
ομιλέω, "to be with"; hence,  
"to hold converse with"]  
With Dat. of person: *To hold*

*converse with; to converse,  
or talk, with.*

†σύν-ομορέω -ομορῶ, v. n.  
[σύν, "with"; ὁμορέω, "to  
have the same border or  
boundary"] ("To have the  
same border, or boundary,  
with" something; hence)  
With Dat. of thing: *To ad-  
join; to be close or adjoining  
to.*

(σύν-οράω -ορῶ, f. σύν-  
όψομαι, p. σύν-εώρακα, 2. aor.  
σύν-εἶδον, v. n. and a. [σύν;  
όρῶω] 1. Neut.: [σύν, "to-  
gether"; όρῶω, "to see"]  
("To see together; to take a  
general view or glance";  
hence) *To consider, reflect.*—  
2. Act.: [σύν, in "strengthen-  
ing" force; όρῶω, "to per-  
ceive"] *To perceive, to be-  
come acquainted with, to be  
aware of;*—at xiv. 2 supply  
τοῦτο as the Object of συν-  
ἰδόντες.

συν-τελέω -τελῶ, f. συν-  
τελέσω, 1. aor. σύν-ετέλεσα,  
v. a. [σύν, in "strengthening"  
force; τελέω, "to bring to an  
end"] *To bring quite to an  
end; to finish, end.*—Pass.:  
συν-τελέομαι -τελοῦμαι, 1.  
aor. σύν-ετελέσθην.

(συν-τίθημι, f. συν-θήσω,  
v. a. [σύν, "together"; τί-  
θημι, "to put"] "To put, or  
place, together").—Mid.: (συν-  
τίθεμαι), 2. aor. σύν-εθέμην,  
("To put together for one's

self" with some one else; hence) *To agree*, etc., about doing something:—*συνέθεντο τοῦ ἐρωτῆσαι*, *they agreed for the purpose of asking*, i. e. *to ask*; xxiii. 20, see *δ*, no. 3, a; for xxiv. 9 see *συνεπιτίθημι*.

†*συν-τόμ-ως*, adj. [*σύντομος*, "concise"] ("After the manner of the *σύντομος*"; hence) *Concisely*, *briefly*.

*συν-τρέχω*, (f. *συν-τρέξομαι*, 2. aor. *σύν-έδραμον*, v. n. [*σύν*, "together"; *τρέχω*, "to run"] *To run together*.

†(*σύντροφος*, ov, adj. [for *σύντρεφ-ος*; fr. *συντρέφ-ω* (= *σύν*; *τρέφω*), "to feed with" another;—pass., "to be brought up, or reared, with" another] "Brought up, or reared, with" another.—As Subst.): ("One brought up, etc., with" another; hence) 1. *A foster-brother*.—2. *A youthful companion, play-fellow*.

†*σύνωμ-οσία*, *οσίας*, f. [for *συνωμ-οσία*; fr. *συνόμ-νύμι*, "to swear together"; hence, in bad sense, "to conspire"] ("A conspiring"; hence) *A conspiracy, league*.

†*Συρακοῦσαι*, ὤν, f. plur. *Syracuse* (now *Siragossa*); the chief city of Sicily.

*Συρ-ία*, *ίας*, f. [*Σύρ-οι*, "the Syrians"] *The country of the Syrians; Syria*.

†*Σύρτις*, *εως*, f.: 1. *A sand-bank in the sea*.—2. *Syrtis Major* (now *Sidra*), near Cyrenaica; and *Syrtis Minor* (now *Cabes*), near Byzacênê;—at xxvii. 17 the *Syrtis Major* is intended.

*σύρω*, (f. *σύρῶ*, p. *σέσυρκα*), v. a. *To draw, drag*.

(*συν-στέλλω*, p. *σύν-έσταλκα*), 1. aor. *σύν-έστειλα*, v. a. [for *σύν-στέλλω*; fr. *σύν*, "together"; *στέλλω*, "to arrange"] ("To arrange together"; hence) *To wrap*, or *wind up, closely*; *to shroud*.

(*συν-στρέφω*, f. *συν-στρέψω*), 1. aor. *σύν-έστρεψα*, v. a. [for *συν-στρέφω*; fr. *σύν*, "together"; *στρέφω*, "to twist, turn"] ("To twist, or turn, together"; hence) *To roll together* or *up*; *to collect, gather*.

†*συστροφ-ή*, ἥς, f. [for *συστρεφ-ή*; fr. *συστρέφ-ω*, "to twist together, roll up"] ("A twisting together, a rolling up";—pass., "that which is twisted together or rolled up"; hence, "a body, or crowd, of persons; hence) In a bad sense: 1. *A seditious meeting, a mob*.—2. *A band of conspirators*:—*ποιεῖν συστροφὴν*, *to make a band of conspirators*; i. e. *to band together*.

†*Συχέμ*, m. indecl. ("Back or Ridge") *Sychem* or *She-*

*chem*: 1. A city of Samaria, in the land of Ephraim, between Mount Ebal and Mount Gerizim. Its modern name is *Nablus* = Νεάπολις, "New Town"; see Σαμάρεια, no. 2.—2. *The son of Emmor* or *Hamor*; vii. 16; cf. Gen. xxxiv. 2.

σφαγ-ή, ἥς, f. [σφαζω, "to slay," through root σφay] *A slaying* or *slaughtering*; *slaughter*.

†σφαγ-ιον, ιου, n. [id.] ("That which is slain"; hence) *A sacrificial victim*.

σφόδρ-α, adv. [adverbial neut. plur. of σφοδρ-ός, "excessive"] *Excessively, exceedingly, very greatly*.

†σφοδρ-ως, adj. [σφοδρ-ός, "excessive"] ("After the manner of the σφοδρός"; hence) *Excessively, exceedingly, very greatly*.

†σφῦρόν, οὔ, n. *An ankle*.

σχεδόν, adv. *Nearly, almost*.

σχίζω, (f. σχίσω), 1. aor. ἐσχισα, v. a. ("To cut, cleave, split"; hence, "to rend, cleave, split asunder"; hence) *To part, divide*;—at xiv. 4; xii. 25 in figurative force.—Pass.: σχίζομαι, (p. ἐσχισμαι), 1. aor. ἐσχίσθην [akin to Sans. root CHHID (σχίζω = σχιδ-σω), "to cut"].

σχοιν-ιον, ιου, n. dim. [σχοιν-ος, "a rush"; hence,

"a rope or cord" made of twisted rushes; hence) *A small rope* or *cord*; also, *a rope*, or *cord*, generally.

†σχολή, ἥς, f. ("Leisure"; hence, as that in which leisure is employed, "a learned discussion, disputation"; hence, of the place in which such discussions were held) *A school*.

σωζόμενος, η, ον, P. pres. pass. of σώζω. — As Subst.: σωζόμενοι, ον, m. plur. With Art.: *The saved, the partakers of salvation*; ii. 47.

σώ-ζω, f. σώσω, p. σέσωκα, 1. aor. ἔσωσα, v. a. [σῶ-ς, "safe"] ("To make safe"; hence) *To save*, in the fullest meaning of the term; — at xvi. 31 σωθήσῃ takes the person of its nearest Subject, viz. σὺ. — Pass.: σώ-ζομαι, p. σέσωσμαι, 1. aor. ἐσώθην, 1. f. σωθήσομαι.

σῶμα, ἄτος, n. *A body*.

†Σῶπατρος, ου, m. *Sōpatrōs* or *Sōpāter*; a Bercean, one of Paul's companions; xx. 4.

Σωσθένης, εος ους, m. *Sōsthēnes*; "the chief ruler of the synagogue" at Corinth, who was beaten by the Greeks before Gallio's judgment-seat. It is held by some that he was subsequently converted to Christianity. The name, however, was a common one, and there is

nothing to identify him with the Sosthēnes mentioned at 1 Cor. i. 1.

**σω-τήρ**, τῆρος, m. [σώ-ζω, "to save"] ("One who saves"; hence) *A saviour*.

**σωτηρ-ία**, ίας, f. [σωτήρ, "a saviour"] ("The thing pertaining to a σωτήρ"; hence) *Salvation*.

**σωτήριον**, ου; see σωτήριος.

**σωτήρ-ιος**, ία, ιον, adj. [σωτήρ, "a saviour"] ("Pertaining to a σωτήρ"; hence) *Bringing salvation*.—As Subst.: **σωτήριον**, ου, n. ("The thing pertaining to a σωτήρ"; hence) *Salvation*; xxviii. 28.

**σώφρο-σῦνη**, σῦνης, f. [for σώφρον-σῦνη; fr. σώφρων, σώφρον-ος, "sound in mind"] ("The quality of the σώφρων"; hence) *Soundness of mind, discreetness, soberness*.

**Ταβέρναι**, ὧν, f. plur. [Gr. form of Lat. Tābernæ, "Taverns"] With τρεῖς: *Three Taverns*; the name of a place on the Appian Way in Italy.

†\***Ταβιθά**, f. indecl. *Tabitha*; see Δορκάς.

†**τακ-τός**, τῆ, τόν, adj. [for ταγ-τός; fr. τάσσω, in force of "to appoint," through root ταγ] *Appointed, set, fixed, settled*.

**ταπεινοφρο-σῦνη**, σῦνης, f. [for ταπεινοφρον-σῦνη; fr.

ταπεινόφρων, ταπεινόφρον-ος, "lowly in mind"] ("The quality of the ταπεινόφρων"; hence) *Lowliness of mind, humility*.

**ταπεινώ-σις**, σεως, f. [lengthened fr. ταπεινο-σις; fr. ταπεινώ-ω, in pass. "to be humble"] ("A being humble"; hence) *Humility, lowliness*.

**τάρασσω** (τάραττω), (f. τάρᾶξω), 1. aor. ἐτάραξα, v. a. *To disturb, trouble*, whether physically or mentally.—Pass.: **τάρασσομαι** (τάραττομαι), p. τετάραγμαi, 1. aor. ἐταράχθην, (1. f. παραχθήσομαι) [akin to Sans. root TRAS, "to tremble"; — in causative force, "to cause to tremble, to frighten"].

†**τάρᾶξ-ος**, ου, m. [for ταρᾶγ-ος; from τάρασσω, "to stir up," through verbal root ταρᾶγ] ("A stirring up"; hence) *Confusion, tumult, disturbance, stir*.

†**Ταρσεύς**, έός; see Ταρσός.

†**Ταρσός**, ου, f. *Tarsös*; the chief city of Cilicia in Asia Minor, the birth-place of St. Paul.—Hence, **Ταρσ-εύς**, έός, m. *A man of Tarsös*.

**τάσσω** (τάττω, f. τᾶξω, p. τέτᾶχα), 1. aor. ἔταξα, v. a. [for τάγσω; fr. root ταγ] ("To order, set in order, arrange"; hence, "to appoint" to a military office; hence) 1.: a. With Objective clause: *To appoint, order, determine, de-*

*cide* that a person should do, etc., or that something should be done, etc.—b. Impers. Pass.: **τέτακται**, (*It*) *has been appointed*;—at xxii. 10 the Subject of **τέτακται** is the clause **ὡν ποιῆσαι**, where **ὡν** is attracted to the case of the antecedent **πάντων**, i. e. to the Gen., instead of being in Acc. (δ) as required by the rules of grammatical construction.—2. With **εἰς** and Acc.: a. *To assign, or ordain, to a thing.*—b. *To dispose, or adapt, for a thing.*—3. Mid.: **τάσσομαι** (**τάττομαι**), f. **τάξομαι**, 1. aor. **ἐταξάμην**, *To appoint, arrange, fix, etc., for one's self, etc., or as one's own act*; xxviii. 23.—4. Pass.: **τάσσομαι** (**τάττομαι**), p. **τέταγμαι**, (1. aor. **ἐτάχθην**, f. **ταχθήσομαι**) [akin to Sans. root **TAKSH**, in force of “to prepare, form”].

**ταῦρ-ος**, ου, m. *A bull* [akin to Sans. *sthūr-in*, “a beast of burden”].

1. **ταῦτα**, nom. and acc. neut. plur. of **οὗτος**.

2. **ταὐτά**, contr. fr. **τὰ αὐτά**; see **αὐτός**.

**τάχιστα**; see **τάχύ**.

**τάχ-ος**, εος ους, n. [**ταχ-ύς**, “swift”] (“A being swift”; hence) *Swiftness, speed*;—adverbial expression: **ἐν τάχει**, *speedily, with speed*.

**τάχύ**, adv. [adverbial neut.

of **τάχύς**, “quick”] 1. *Quickly, speedily, with speed or haste.*—2. Sup.: *Most quickly or speedily*:—for **ὡς τάχιστα**, xvii. 15, see **ὡς**, no. 7. (Comp.: **τάχ-ιον**); Sup.: **τάχιστα**.

**τέ**, conj. *And*:—**τέ . . . τέ**, also, **τέ . . . καί**, *both . . . and* [like Lat. *que*, akin to Sans. *cha*, “and”].

**τεθῆναι** (for **τεθνηκέναι**), perf. inf. of **θνήσκω**.

**τεθνηκώς**, **υῖα**, **ός**, P. perf. of **θνήσκω**.

**τείχος**, εος ους, n. *A wall of a town, etc.*

**†τεκμήριον**, ου, n. *A sure sign or token; a positive proof*.

**τέκ-νον**, νου, n. [**τεκ**, a root of **τίκτω** (of a female parent), “to bring forth”] (“That which is brought forth”; hence) *A child*, whether male or female.

**τελει-ώω -ῶ**, (f. **τελειώσω**), p. **τετελείωκα**, 1. aor. **ἐτελείωσα**, v. a. [**τέλει-ος**, “perfect”] (“To make **τέλειος**”; hence) *To complete, accomplish, fulfil*.

**τελευτ-άω -ῶ**, (f. **τελευτήσω**), p. **τετελεύτηκα**, 1. aor. **ἐτελεύτησα**, v. a. [**τελευτ-ή**, “an end”] (“To bring to an end; to end”; hence, with ellipse of **τὸν βίον**, “the life”; so always in Gr. Test.) *To bring one's life to an end, to die*.

τελ-έω -ῶ (f. τελέσω, Attic τελέω), p. τετέλεκα, 1. aor. ἐτέλεσα, v. a. [τέλ-ος, "an end"] ("To bring to an end, to finish"; hence) *To accomplish, fulfil.*

τέρας, ἄτος, n. *A wonder, marvel, portent.*

†Τέρτυλλος, ου, m. [Gr. forin of Lat. Tertullus] *Tertullus*; an advocate employed by the Jewish rulers to accuse Paul before Felix; xxiv. 1. 2.

τεσσαρ-ά-κον-τα, num. adj. indecl. [τέσσαρ-ες, "four"; (α) connecting vowel; κον (= *can* in Sans. *da-can*), "ten"; τα, suffix (= Lat. *tus*, "provided with"; and hence, literally, "provided with four tens"] *Forty*; —at xiii. 21 *τεσσαράκοντα ἔτη* is Acc. of "Duration of time."

†τεσσαρακοντα-ετ-ῆς, ἐς, adj. [*τεσσαράκοντα*, "forty"; ἔτ-ος, "a year"] *Of, pertaining to, or extending over, forty years.*

τέσσαρ-ες (τέττᾱρ-ες), a, num. adj. plur. *Four*. — As Subst.: τέσσαρες, ων, m. plur. *Four men* [akin to Sans. *chatur*, "four"].

†τέσσαρες - και - δέκατος, δεκάτη, δέκατον, adj. [τέσσαρ-ες, "four"; και, "and"; δέκατος, "tenth"] ("Four and tenth") *Fourteenth*:

—τεσσαρεσκαίδεκάτην ἡμέραν προσδοκῶντες, *looking for the fourteenth day*, xlvii. 33. The fourteenth day of a storm is said to have been regarded by the ancients as its crisis, i. e. the time at which it would either subside, or else, increasing in force, destroy those exposed to it.

τέταρ-τος, τη, τον, num. adj. *Fourth* [akin to Sans. *chatur-tha*, "fourth"; cf. Lat. *quar-tus*].

†τετραδ-ιον, ιου, n. [τετράς, τετραδ-ος, "the number four"] ("A thing pertaining to τετράς"; hence, "a number of four persons"; hence) For Lat. "quaternio": Milit. t. t.: *A band of four soldiers, quaternion.*

τετρακισ-χιλῖοι, χιλῖαι, χιλία, num. adj. plur. [τετρά-κισ, "four times"; χιλῖοι, "a thousand"] ("Four times a thousand"; i. e.) *Four thousand.*

τετρ-α-κόσ-ιοι, ἰαι, ἰα, num. adj. plur. *Four hundred* [τέττᾱρες (in composition τετρ), "four"; (α) connecting vowel; κοσ = κατ fr. Sans. *cat-a*, "a hundred"; see διακόσιοι].

τετρ-ᾱ-πους, πουν, adj. [τέττᾱρες (in composition τετρ), "four"; (α) connecting vowel; πούς, "a foot"] *Having, or with, four feet; four-*

footed. — As Subst.: τετρα-  
ποδα, ων, n. plur. *Four-  
footed beasts, quadrupeds.*

τετρ-άρχ-ης, ου, m. [τέσσαρ-  
ες (in composition τετρ),  
“four”; ἀρχ-ω, “to command  
or rule over”] (“A ruler over  
one out of four parts of a  
country or kingdom which was  
beforetime under a single  
sovereign”; but, in Gr. Test.,  
of one who rules over any  
portion of a country, and is  
nearly equivalent to “king”)  
*A tetrarch.*

τέχ-νη, νης, f. [for τέκ-νη;  
fr. τίκτω, “to beget; to bring  
forth”; hence, generally, “to  
produce, bring about,” etc.,  
through root τεκ] (“A pro-  
ducing or bringing about”;  
hence) 1. *Skill, art, craft in  
workmanship, etc.*—2. *An art,  
craft, trade.*

τεχν-ίτης, ιτου, m. [τέχ-ν-η,  
“an art”] (“One who  
exercises a τέχνη”; hence)  
*An artificer, craftsman, work-  
man.*

τηρ-έω -ῶ, f. τηρήσω, p.  
τετήρηκα, 1. aor. ἐτήρησα, v. a.  
[τηρ-ός, “a watch or guard”]  
1. *To watch, guard, keep,  
preserve.*—2. *To keep, keep  
back, retain.*—3. Of a com-  
mand, etc.: *To observe, keep,  
perform, obey.*—Pass.: τηρ-  
έομαι -οῦμαι, (p. τετήρημαι),  
1. aor. ἐτηρήθην, (1. fut.  
τηρηθήσομαι).

τήρη-σις, σεως, f. [for τήρε-  
σις; fr. τηρέ-ω, “to watch,  
guard”] (“A watching or  
guarding”; hence) 1. *Custody,  
hold.*—2. *A place of custody,  
a prison.*

τί-θη-μι, f. θήσω, p. τέθεικα,  
1. aor. (found only in indic.)  
έθηκα, 2. aor. έθην, v. a.: 1.  
*To put, place, set.*—2. With  
second Acc.: *To render,  
make, etc., an object that  
which is denoted by the second  
Acc.*—3. With εις and Acc.:  
*To constitute, appoint, ordain  
for something; xiii. 47.*—4.  
Mid.: a. *To put, place, set as  
one's own especial act.*—b.  
With second Acc.: *To make,  
or appoint (by one's own  
especial act), an object that  
which is denoted by the  
second Acc.; xx. 28.*—c. *To  
intend, purpose; xix. 21.*—d.  
Folld. by βουλήν: *To give  
counsel or advice; to coun-  
sel, advise.*—Mid.: (τίθεται,  
f. θήσομαι), 2. aor. έθέμην.—  
Pass.: τί-θε-μαι, (p. τέθειμαι),  
1. aor. έτέθην, (1. f. τεθήσομαι)  
[lengthened and strengthened  
fr. root θε, akin to Sans. root  
DHĀ, “to put”].

τιμ-άω -ῶ, f. τιμήσω, (p.  
τετίμηκα), 1. aor. έτίμησα, v. a.  
[τιμ-ή, “honour”] *To honour.*  
τι-μή, μής, f. [τί-ω, “to  
honour”; also, “to value”]  
1. (“That which honours”;  
hence) *Honour.*—2. (“A

valuing"; hence) *Value*, *price* of a thing.

τιμ-ιος, *ia, ion*, adj. [τιμ-ή, "honour"; also, "value"] ("Pertaining to τιμή"; hence) 1. *Honourable*; held in honour.—2. *Valuable, precious, dear*;—at xx. 24 in figurative force.

Τιμ-ό-θεος, *θέου*, m. [τιμ-άω, "to honour"; (o) connecting vowel; Θεός, "God"] ("One honouring God") *Timotheus* or *Timothy*; a man's name; cf. xvi. 1.

†Τιμ-ων, *ωνος*, m. [τιμ-ή, "honour"] ("One having honour") *Timōn*; one of the deacons of the early Church at Jerusalem; vi. 5.

†τιμωρ-έω -ῶ, (f. τιμωρήσω, p. τετιμώρηκα), v. a. [τιμωρ-ός, "an avenger"] ("To be a τιμωρός"; hence) *To punish*.—Pass.: (τιμωρ-έμαι -οῦμαι, p. τετιμώρημαι), 1. aor. ἐτιμωρήθην, (1. fut. τιμωρηθήσομαι).

1. τις, τι (Gen. τίνος), indef. pron.: 1. *Some, any*.—2. *A certain person or thing*.—As Subst.: a. Masc.: (a) *Some one, a certain person, any one*.—(b) Plur.: *Some persons, some*.—b. Neut.: (a) Sing.: *Something, anything*.—(b) Plur.: *Certain things*.

2. τίς, τί (Gen. τίνος), interrog. pron.: 1. *Who, which, what?*—Adverbial neut.: τί,

*Why? wherefore?*—As Subst.: a. Masc.: τίς, *Which person, what person? who?*—b. Neut.: τί, *What thing? what?*—2. *Which, or whether, of the two*.—As Subst.: τί, *Which, or whether, of two things*.

τοιούτος, τοιαύτη, τοιοῦτο, (Gen. τοιούτου, τοιαύτης, τοιούτου, etc.), dem. pron. *Of such kind, nature, or quality; such*.—As Subst.: a. τοιούτος, ου, m. *Such a person, such an one*.—b. τοιούτοι, ων, m. plur. *Such persons, such*.—c. τοιαῦτα, ων, n. plur. *Such things, such like things*.

†τοιῖχος, ου, m. *A wall of a house*.

τολμ-άω -ῶ, f. τολμήσω, (p. τετόλμηκα), 1. aor. ἐτόλμησα, v. n. [τόλμα-α, "courage, daring"] ("To have τόλμα"; hence) 1. *Alone: To take courage*.—2. *With Inf.: To dare, venture, etc., to do, etc.*

τόπος, ου, m.: 1. *A place, spot*:—ὁ ἅγιος τόπος, *the holy place*, i. e. the temple at Jerusalem.—2. *Room, place, opportunity*.—3. *Place of abode, place*.—4. *Place, region, district, etc.*

τοσ-οῦτος, αὐτή, οὗτο, dem. pron. [a lengthened form of τόσ-ος, "so great, so many"] 1. *Of amount, etc.: So great, so vast*.—2. *Of value: So much*:—τοσούτου, *for so much*; Gen. of value; v. 8.



τότε, adv. *At that time, then.*  
 τρ-ᾱ-πέζα, πέζης, f. [prob. shortened fr. τετρ-ᾱ-πέζα, i. e. τετρ-ᾱ-πέδ-σα = τετρ-ᾱ-ποδ-σα; fr. τετρ (see τετράρχης), "four"; (a) connecting vowel; πούς, ποδ-ός, "a foot"] ("A thing with four feet"; hence) *A four-footed table; a table in general.*

(τραυμάτ-ιζω, p. τετραυμάτ-ικα), 1. aor. ἐτραυμάτισα, v. a. [τραῦμα, τραύματ-ος, "a wound"] *To wound.*—Pass.: (τραυμάτ-ιζομαι), p. τετραυμάτισμαι, (1. aor. ἐτραυματίσθην).

τράχηλος, ου, m. *Throat, neck.*

τραχ-ύς, εἶα, ύ, adj. *Rough, rugged, etc.*;—at xxvii. 29 τόποι τραχεῖς means "rocky places."

1. τρεῖς, τρία (Gen. τριῶν, Dat. τρισί), num. adj. plur. *Three* [akin to Sans *tri*, "three"].

2. Τρεῖς Ταβέρναι; see Ταβέρναι.

τρέ-μω (only in pres., imperf., and part. pres.), v. n. [τρέ-ω, "to tremble"] *To tremble.*

τρέφω, (f. θρέψω, p. τέτροφα), 1. aor. ἔθρεψα, v. a. *To nourish, support, feed, maintain.*—Pass.: (τρέφομαι), p. ἑθραμμαι, (1. aor. ἐθρέφθην).

τρίετ-ία, ἱας, f. [τριέτ-ης, "of three years"] ("The state

of the τριέτης"; hence) *A space of three years*;—at xx. 31 τριετίας is Acc. of "Duration of time."

τρί-ς, adv. [τρεῖς, τρι-ῶν, "three"] *Three times, thrice.*

†τρι-στεγ-ος, ου, adj. [τρεῖς, τρι-ῶν, "three"; στέγ-η, in force of "a story" of a house] *Of, or pertaining to, three stories.*—As Subst.: τριστεγ-ον, ου, n. (sc. οἰκημα) ("An erection pertaining to three stories"; i. e.) *A third story of a house.*

†τρις-χίλιοι, χιλῖαι, χιλῖα, num. adj. plur. [τρίς, "thrice"; χίλιοι, "a thousand"] ("Thrice a thousand"; i. e.) *Three thousand.*

τρι-τος, τη, τον, adj. [τρεῖς, τρι-ῶν, "three"] ("Provided with three"; hence) *Third*;—at x. 40 τῇ τρίτῃ ἡμέρᾳ is the Dat. of the time "when": —ὥρα τρίτῃ τῆς ἡμέρας, *third hour of the day*; i. e. nine o'clock A.M. —As Subst.: τρίτῃ, ης (sc. ἡμέρα), f. *The third day*;—at xxvii. 19, etc., τῇ τρίτῃ is the Dat. of the time "when."

τρόπ-ος, ου, m. [for τρέπ-ος; fr. τρέπ-ω, "to turn"] ("A turning, turn"; hence) *A way, manner, mode.*—Adverbial expression: ὃν τρόπον (for τὸν τρόπον, ἐν ᾧ), *after the manner in which, after which manner, as.*

(τροπο-φορέω -φορῶ), 1. aor. ἐτροποφόρησα, v. a. [τρόπος, (uncontr. gen.) τροπο-ος, in force of "a way" of life; a "manner, custom"; φορέω, "to bear"] With Acc. of person: *To bear, or put up with, the ways, etc., of*; xiii. 18, where the readings vary between ἐτροποφόρησεν and ἐτροφοδόρησεν; see τροφοφορέω.

τροφ-ή, ἡς, f. [for τρεφ-ή; fr. τρέφ-ω, "to nourish"] ("That which nourishes"; hence) *Food*;—at xxvii. 33 τροφῆς depends on μετᾱλλάβεῖν; ii. 46; xxvii. 34.

Τρόφιμος, ου, m. [τρόφιμος, (act.) "nourishing"; as Subst., "a master of a family," as one who nourishes or supports his household;—(pass.), "nourished"; as Subst., "a nursling or foster-child"] *Trophimos* or *Trophimus*; an Ephesian, one of Paul's companions; xxi. 29; xx. 4.

†(τροφο-φορέω -φορῶ), 1. aor. ἐτροποφόρησα, v. a. [τροφ-όν, (uncontr. gen.) τροφ-ος, "that which nourishes, food"; φορέω, "to bring"] With Acc. of person: *To bring food to; to support, sustain*; see τροποφορέω.

Τρωάς, ἄδος, f. [Τρώας, "of or belonging to Troy," the founder of Troy; hence, "in the Trojan country or Troad"] *Troas*, a city on the E. coast

*Acts.*

of Mysia in Asia Minor. It was built by Antigōnus, from whom it received the name of "Antigoneia Troas," i. e. "the city of Antigonus in the Troad." Subsequently it was embellished by Lysimachus, who renamed it "Alexandreia Troas," i. e. "the city of Alexander in the Troad." It is sometimes called simply *Alexandreia*, and sometimes, as in the Gr. Test., *Troas*.

†Τρωγύλλιον, ου, n. *Trogylion* or *Trogylidium*; a promontory on N.E. coast of Caria in Asia Minor, opposite to Samos; see Σάμος.

τυ(γ)χ-ἄνω, (f. τεύχομαι), p. τέτευχα (and τετύχηκα), 2. aor. ἐτύχον, v. a. irreg. With Objective Gen.: *To get, obtain*.—N.B. In the Acts of the Apostles this verb is not used in the force of "to be."

τύπ-ος, ου, m. [τύπ-τω, "to strike"] ("That which is struck"; hence, "a blow"; hence) 1. As the effect of striking with a hammer, etc.: *Anything wrought in metal or stone; a figure, image*.—2. *A pattern, model, example*.—3. Of a writing: *Form; general meaning or tenour*.

τύπ-τω, (f. τύψω, p. τέτυφα, 1. aor. ἐτύψα), v. a. *To beat, strike, smite*.—Pass.: τύπ-τομαι, (p. τέτυμμαι, 1. aor. ἐτύφθην, 2. fut. τιπήσομαι)

Υ

[akin to Sans. root *TUP*, "to hurt"].

†**Τύραννος**, ου, m. [*τύραννος*, "an absolute monarch, despot"] *Tyrannus*; a man living at Ephesus, in whose school Paul preached the Gospel for two years; xix. 9.

†**Τύριοι**, ων; see *τύρος*.

\***τύρος**, ου, f. ("Rock") *Tyre* (now *Sur*); the celebrated port and emporium of Phœnicia, on the coast of the Mediterranean.—Hence, †**τύριοι**, ων, m. plur. *The people of Tyre; the Tyrians*.

**τυφ-λός**, λή, λόν, adj. [*τυφ-ος*, "smoke, mist"] ("Pertaining to *τύφος*"; hence, "obscured by smoke or mist"; hence) With regard to the sight: *Blind*.

**τυφών-ικός**, ική, ικόν, adj. [*τύφών*, *τύφών-ος*, "Typhon"; another name of the giant *Τυφωεύς*, fabled to have been struck with lightning by Jove, and to have been buried under Mount Etna; hence, "a furious whirlwind or storm; a typhoon"] ("Of, or belonging to, *Τυφών*"; hence) *Stormy, tempestuous, furious*.

**τυχεῖν**, 2. aor. inf. of *τυγχάνω*.

†**Τυχικός**, οῦ, m. [*τύχικός*, "casual, fortuitous"] *Tychikos* or *Tychicus*; a native of Asia, and a companion of St. Paul; xx. 4.

**τύχων**, οὔσα, ον: 1. P. 2. aor. of *τυγχάνω*.—2. As Adj. (through *τυγχάνω* in the force of "to meet with, or light upon, by chance"): *Common, ordinary*, etc.:—οὐ *τύχων*, not common, i. e. *special*, xix. 11; xxviii. 2; see 3. οὐ. no. 2.

**ὕβρι-ζω**, (f. *ὕβρισω*, p. *ὕβρικα*), 1. aor. *ὕβρισα*, v. a. [*ὕβρις*, "insult"; also, "wanton violence"] 1. *To insult by word, to reproach*, etc.—2. *To act with wanton violence towards, to shamefully treat; to outrage, maltreat*, etc.

**ὑβρις**, εως, f. *Loss at sea*; xxvii. 10, 21. In this sense the word is also used by Pindar.

**ὕγ-ής**, ἱές, adj. *Strong in health, healthy, whole* [prob. akin to Sans. root *VAJ*, "to strengthen"].

**ὕδωρ**, ἄνυς, n. *Water* [akin to Sans. *udan*, "water"].

**ὕ-ετός**, ετοῦ, m. [*ὑ-ω*, "to rain"] *Rain*;—at xiv. 17 in plur.

**υ-ίος** (dissyll.), ιοῦ, m. ("One begotten or brought forth"; hence) 1. *A son*:—ὁ υἱὸς τοῦ ἀνθρώπου, *the son of man*, i. e. Christ as to his human nature, vii. 56:—ὁ υἱὸς τοῦ Θεοῦ, *the son of God*, i. e. Christ as to his divine nature, viii. 37; so, at xiii. 33 Christ

is called by the Father *υἱός μου*.—2. With Gen.: To denote some affinity of character or condition with that indicated by such Gen.: *Son, child*:—*υἱὸς παρακλήσεως, son of consolation*, i. e. a comforter or consoler, iv. 36:—*υἱὸς διαβόλου, a son of the devil*, i. e. one partaking of the sinful nature of the devil, xiii. 10:—*υἱοὶ τῶν προφητῶν καὶ τῆς διαθήκης, sons of the prophets and of the covenant*, i. e. the persons interested in, or the objects of, the prophecies and the covenants, iii. 25.—3. Plur.: *Sons = Descendants*, etc. [akin to Sans. root *sv*, “to beget”; also, “to bring forth”].

*ὑμεῖς, ὑμῶν, ὑμῖν, ὑμᾶς*, plur. of *σύ*.

*ὑμ-έτερος, ετέρα, έτερον*, pron. poss. [*ὑμ-εῖς*, “ye, you”] (“Of, or belonging to, you”) *Yours, yours*.

*ὑμν-έω -ῶ, f. ὑμνήσω*, (p. *ὑμνηκα*), 1. aor. *ὑμνησα*, v. a. [*ὑμνος*, “a song in praise of a deity”; hence, in Gr. Test., “a hymn in praise of God”] With Acc. of person: *To sing a hymn, or praises, to*.

*ὑπ-ακούω*, (f. *ὑπ-ακούσσομαι*), 1. aor. *ὑπ-ήκουσα*, v. n. [*ὑπ-ό*, “under”; *ακούω*, in force of “to listen”] (“To listen under” the door as a slave did to ascertain who was

there; hence) 1. Of a servant: *To listen, hearken*.—2. With Dat.: *To obey, be obedient, yield obedience to*.

*ὑπαρξίς, εως*, f. [for *ὑπαρχ-σις*; fr. *ὑπάρχ-ω*, “to belong to” one] (“A belonging to” one; hence) (Sing. and) Plur.: *Property, substance, goods*.

*ὑπ-άρχω*, imperf. *ὑπ-ἤρχον*, (f. *ὑπ-ἄρξω*, 1. aor. *ὑπ-ἤρξα*), v. n. [*ὑπ-ό*, “without force”; *ἄρχω*, “to begin”] (“To begin, make a beginning”; hence, “to begin to be”; hence) 1. *To be*.—2. With Dat. of person: *To belong to one*.

*ὑπάρχων, οὔσα, ον*, P. pres. of *ὑπάρχω*.—As Subst.: *ὑπ-άρχοντα, ων*, n. plur. With Art.: *The things belonging to one; i. e. one's possessions, property, etc.*

*ὑπέρ*, prep. gov. gen. and acc. (“Above”; hence) 1. With Gen. (from the notion of standing above one to afford protection) *For, in behalf of*.—2. With Acc.: *Above, beyond, in a higher degree than*; xxvi. 18.

*ὑπερβιβάν, οὔσα, όν*, P. 2. aor. of *ὑπερβαίνω*.

*ὑ(ὑπερ-οράω -ορῶ, f. ὑπεροφθαίμαι)*, 2. aor. *ὑπερ-εἶδον*, v. a. [*ὑπέρ*, “over”; *οράω*, “to look”] (“To look over”; hence) *To overlook, take no notice of, pass over*.

*ὑπερφῶν, ου*; see *ὑπερφῶς*.

(ὑπερ-φως, φᾶ, φον, adj. [ὑπέρ, "above"] "That is above."—As Subst. :) †ὑπερ-φον, ον, n. ("That which is above"; hence) Of a house: *An upper story or room.*

ὑπήκο-ος, ον, adj. [for ὑπάκο-ος; fr. ὑπακο-ύω (see ἀκούω at end), "to obey"] With Dat.: *Obedient to.*

†ὑπηρατ-έω -ῶ, (f. ὑπηρετήσω), 1. aor. ὑπηρέτησα, v. a. [ὑπηρέτ-ης, "a servant"] ("To be a ὑπηρέτης"; hence) With Dat.: *To serve, minister unto, assist.*

ὑπ-ηρέτης, ηρέτου, m. [lengthened fr. ὑπ-ερέτης; fr. ὑπό, "under"; ἐρέτης, "a rower"] ("An under-rower, an under-seaman"; hence) *A servant, attendant, etc.*

ὑπ-νος, νου, m. *Sleep* [akin to Sans. root SVAP, "to sleep"].

ὑπό, prep. gov. gen. and acc.: 1. With Gen.: *a. Under, beneath.*—*b. Of the Agent: By.*—*c. Under the hands of, from.*—2. With Acc.: *Under, beneath*, whether actually or figuratively [akin to Sans. upa, "under"].

†(ὑπο-βάλλω, f. ὑπο-βᾶλω), 2. aor. ὑπ-έβαλον, v. a. [ὑπό, in force of "underhand, secretly"; βάλλω, "to throw or cast"] ("To throw, or cast, underhand or secretly"; hence) Of persons as Object:

*To urge on in an underhand way; to incite, or instigate, secretly; to suborn.*

(ὑπο-δείκνυμι), f. ὑπο-δείξω, 1. aor. ὑπ-έδειξα, v. a. [ὑπό, denoting "secretly"; δείκνυμι, "to show, to point out"] ("To point out secretly"; hence) *To indicate, show, make known, reveal.*

ὑπο-δέχομαι, (f. ὑπο-δέξομαι), 1. aor. ὑπ-εδέξαμην, p. ὑπο-δέδεγμαι, v. mid. [ὑπό, "under"; δέχομαι, "to receive"] ("To receive under" a thing; hence) *To receive under one's roof or into one's house; to receive hospitably, to welcome.*

(ὑπο-δέω, f. ὑποδήσω), 1. aor. ὑπέδησα, p. perf. pass. ὑποδεδ-εμένος, v. a. [ὑπό, "beneath"; δέω, "to bind"] Of sandals: *To bind beneath the foot; to bind, or put, on.*

ὑπόδη-μα, μάτος, n. [lengthened fr. ὑπόδε-μα; fr. ὑποδέ-ω, "to bind beneath"] ("That which is bound beneath" the foot; hence) *A sandal.*

ὑποδράμων, οὔσα, ὄν, P. 2. aor. of ὑποτρέχω.

ὑπόζω-μα, μάτος, n. [ὑπο-ζώννυμι, "to undergird," through verbal root ὑποζω] ("That which undergirds"; hence) Plur.: *Ropes, or braces*, passed under the hull of a crazy vessel so as to undergird her and hold her

together.—By some it is said that these ropes were not passed under the vessel, but from stem to stern. If, however, a vessel's planks ran lengthwise, the bracing must have been across.

†*ὑπο-ζωννῦμι*, (f. *ὑπο-ζώσω*), v. a. [*ὑπό*, “under”; *ζώννυμι*, “to gird”] Of a ship as Object: *To undergird* for the purpose of making sea-worthy.

*ὑπο-λαμβάνω*, f. *ὑπο-λήψομαι*, 2. aor. *ὑπ-έλαβον*, v. a. [*ὑπό*, “under”; *λαμβάνω*, “to take”] (“To take by getting under”; hence) 1. *To take up*.—2. (“To take up” a notion; i. e.) *To suppose, imagine, etc.*

*ὑπο-μένω*, f. *ὑπο-μενῶ*, p. *ὑπο-μεμένηκα*, 1. aor. *ὑπ-έμεινα*, v. n. [*ὑπό*, “under”; *μένω*, “to remain”] (“To remain under”; hence) *To remain behind, stay, abide, etc.*

†*ὑπο-νοέω -νοῶ*, v. a. [*ὑπό*, “secretly”; *νοέω*, “to think”] (“To think secretly”; hence) *To suppose, imagine, conjecture.*

(*ὑπο-πλέω*, f. *ὑπο-πλεύσομαι*), 1. aor. *ὑπ-έπλευσα*, v. a. [*ὑπό*, “under”; *πλέω*, “to sail”] *To sail under.*

†(*ὑπο-πνέω*, f. *ὑπο-πνεύσω*), 1. aor. *ὑπ-έπνευσα*, v. n. [*ὑπό*, signifying “a little”; *πνέω*, “to blow”] (“To blow a

little”; hence) Of the wind: *To blow gently or softly.*

*ὑπο-πόδ-ιον*, *ιον*, n. [*ὑπό*, “beneath”; *πούς*, *ποδ-ός*, “a foot”] (“A thing pertaining to beneath the foot or feet”; hence) *A footstool.*

*ὑπο-στέλλω*, (f. *ὑπο-στελῶ*, p. *ὑπ-έσταλκα*), v. a. [*ὑπό*, “under”; *στέλλω*, “to send”] (“To send” an object “under” something; hence, “to draw back, withdraw”).

—Mid.: (*ὑπο-στέλλομαι*, f. *ὑπο-στελοῦμαι*), 1. aor. *ὑπ-εστείλαμην*, (“To draw one's self back; to draw back for one's self or as one's own act”; hence) a. With *τοῦ* and Inf.: *To draw one's self, etc., back from; to abstain from; to shun or decline the doing, etc.*;—at xx. 27 the negative force in *ὑπεστείλαμην* is strengthened by the follg. negative adverb *μή*.—b. With Acc. of thing: *To hold, or keep, back; to suppress*; xx. 20.

*ὑπο-στρέφω*, f. *ὑπο-στρέψω*, 1. aor. *ὑπ-έστρεψα*, v. n. [*ὑπό* (as adv.), “behind”; *στρέφω*, “to turn”] (“To turn behind”; i. e.) *To turn back again, to return.*

†(*ὑπο-τρέχω*, f. *ὑπο-τρέξομαι* and *ὑπο-δράμομαι*, p. *ὑπο-δεδρόμηκα* and *ὑπο-δέδρομα*), 2. aor. *ὑπ-έδραμον*, v. a. [*ὑπό*, “under”; *τρέχω*,

"to run"] *To run under or below; to run by.*

ὑψ-ηλός, ηλή, ηλόν, adj. [ὑψ-ος, "height"] ("Pertaining to ὑψος"; hence) *High, lofty.*

ὑψ-ιστος, ἴστη, ἴστον, sup. adj. [ὑψ-ι, "on high"] 1. *Most high, highest.*—2. Of God: *Most high.*—As Subst.: ὑψιστος, ου, m. With Art.: **THE MOST HIGH, THE HIGHEST.**

ὑψ-όω -ῶ, f. ὑψώσω, 1. aor. ὑψωσα, v. a. [ὑψ-ος, "height"] ("To give height to"; hence) 1. *To raise up, elevate, exalt to a happy or glorious condition.*—2. With second Acc.: *To raise up, or exalt, an object for or as that which is denoted by the second Acc.*—Pass.: (ὑψ-όμαι -οῦμαι), 1. aor. ὑψώθην, (1. fut. ὑψωθήσομαι).

φάγε, φάγειν; see ξῆγον.

φαν-ερός, ερά, ερόν, adv. [φαν, root of φαίνω, "to show"] ("Shown"; hence) *Clear, visible, open, manifest, evident.*

φάνερ-ῶς, adv. [φανερ-ός, "manifest, open"] ("After the manner of the φανερός"; hence) *Manifestly, openly, clearly, etc.*

†φαντα-σία, σίας, f. [for φανταδ-σία; fr. φαντάζομαι (= φαντάδ-σομαι), "to make

a show or parade"] ("A making a show or parade"; hence) *Show, pomp, display, parade.*

\*Φαραώ, m. indecl. ("Prince or Leader"] *Pharaoh*; the common title of Egyptian kings.—N.B. The word is sometimes referred to a Coptic source, and is said to mean either "The King," or "The Sun."

\*Φαρισαῖος, ου, m. ("One separated" from others, as being under self-control; from root PHĀRUSH, "to separate";—by some, however, connected with the same root in the derived force of "to declare distinctly," and so, "an expounder, or teacher," of the law) *A Pharisee.* The Pharisees were a Jewish sect noted for their punctilious observance of the rites and forms prescribed by the Mosaic Law, and for their strict observance of tradition; i. e. of the precepts and opinions of teachers of former ages. As a body, however, they cared but little for inward purity and holiness.

†φά-σις, σεως, f. [φημί, "to say," through a root φα] ("A saying"; hence) *Report, information.*

φά-σκω, v. a. *To say, assert, affirm* [fr. same source as φημί; see φημί at end].

**φείδομαι**, f. **φείσομαι**, 1. aor. **ἐφείσαμην**, v. mid. With Gen.: *To spare* from destruction.

**φέρ-ω**, f. **οἶσω**, (p. **ἐνήνοχα**), 1. aor. **ἤνεγκα**, v. a. and n. irreg.: 1. Act.: a. *To bear, carry, bring*;—at v. 16 **φέρ-οντες**, masc. plur., is in attribution to **πληθος**, neut. sing., inasmuch as this last word is a noun of number, and here denotes persons.—b. Of a charge, accusation, etc.: *To bring forward, adduce*, etc.—2. Pass.: a. Of persons: *To be borne or carried along; to be driven along*.—b. Of the wind, etc.: *To be borne along, to rush*.—Pass.: **φέρ-ομαι**, (p. **ἐνήνεγμαι**), 1. aor. **ἤνεχθην**, (1. fut. **ἐνεχθήσομαι**) [in pres. and imperf. akin to Sans. root **BHĀ**, “to bear, carry,” etc.; the other parts of the verb are to be assigned respectively to the bases **σῆ-ω** and **ἐνέκ-ω** or **ἐνέγκ-ω**].

**φε(ύ)γ-ω**, f. **φεύξομαι**, 2. aor. **ἐφύγον**, v. n. *To flee, flee away*;—at vii. 29 the readings vary between **ἐφύγε** and **ἐφύγαδευ-σεν**; see **φύγαδεύω** [akin to Sans. root **BHUJ**, “to bend”:—Pass.: in reflexive force, “to incline or bend one’s self”; cf. Lat. *fug-io*; Engl. *budge*].

**†Φηλιξ**, **ἱκος**, m. [Gr. form of Lat. *Felix*, “Fortunate”]

*Felix*; the Roman procurator of Judæa, before whom Paul was brought.

**φη-μί**, f. **φήσω**, 2. aor. **ἔφην**, v. a. and n. *To say* [root **φη** or **φα**, akin to Sans. root **BHĀSH**, “to speak”].

**†Φῆστος**, **ον**, m. [Gr. form cf. Lat. *Festus*, “Joyful”] *Festus*; the Roman procurator of Judæa, before whom Paul was brought.

**†φθέγγομαι**, (f. **φθέξομαι**, p. **ἔφθεγμα**, 1. aor. **ἔφθεγγάμην**), v. mid. *To speak* (esp. with a loud voice).

**φιλάνθρωπ-ια**, **ἰας**, f. [**φιλ-άνθρωπ-ος**, “loving men”; hence, “kind, benevolent, humane”] (“The quality of the **φιλάνθρωπος**”; hence) *Kindness, benevolence, philanthropy*.

**†φιλανθρώπ-ως**, adv. [id.] (“After the manner of the **φιλάνθρωπ-ος**”; hence) *Kindly, benevolently, humanely; with kindness, benevolence, or humanity*.

**Φίλιπποι**, **ων**, m. plur. A city in S.E. of Macedonia built by Philip (from whom it took its name), father of Alexander the Great. Either this city, or another of the same name immediately contiguous to it, was presented by the Emperor Augustus with all the privileges of a *Colonia*. It is generally supposed that



the two places were not identical in site.

**ΦΙΛ-ΙΠΠ-ΟΣ**, ου, m. [φῖλ-έω, "to be fond of"; ΙΠΠ-ος, "a horse"] ("One fond of a horse or of horses") *Philip*; 1. A native of Bethsaida, one of the twelve Apostles; i. 13. —2. The Evangelist, vi. 5, and in all other places except i. 13.

1. **φίλος**, η, ον, adj. *Beloved, dear*.—As Subst.: **φίλος**, ου, m. *A friend* [akin to Sans. *priya*, "beloved, dear"].

2. **φίλος**, ου; see 1. **φίλος**.  
†**φιλ-ό-σοφ-ος**, ου, m. [φῖλ-έω, "to love"; (ο) connecting vowel; σοφ-ός, "clever" in a handicraft or art; hence, "skilled in the sciences, learned, wise"] ("One loving to be σοφός, or loving that which is σοφόν"; hence) *A philosopher*.

†**φίλοφρόν-ως**, adv. [φῖλ-ό-φρων, φίλόφρον-ος, "kindly disposed"] ("After the manner of the φίλόφρων"; hence) *In a kind, or friendly, manner; hospitably*.

**φλόξ**, φλογός, f. [for φλέξ (= φλέγ-s); fr. φλέγ-ω, "to burn, to blaze up"] ("That which burns or blazes up"; hence) *A flame of fire*.

**φοβ-έω -ω**, f. φοβήσω, 1. aor. ἐφόβησα, v. a. [φόβ-ος, "fear, fright"] 1. Act.: *To put in fear, to frighten, terrify*.—2.

Pass.: **φοβ-έομαι -οῦμαι**, (p. πεφόβημαι), 1. aor. ἐφοβήθην, 1. f. φοβηθήσομαι: a. *To be seized, or affected, with fear; to be frightened, terrified, etc.*; see εὐλαβέομαι.—b. With Acc. of person as Acc. of Respect: *To be frightened, etc., at; to stand in fear or dread of*; v. 26; ix. 26.—3. Mid.: **φοβ-έομαι -οῦμαι**, (f. φοβήσομαι, 1. aor. ἐφοβήσασθην), ("To fear" for one's self; hence) Of God as Object: *To fear; to reverence with holy fear*.

**φόβ-ος**, ου, m.: 1. *Fear, fright, terror*.—2. With Κυρίου (Objective Gen.): *Fear of; holy or reverential fear of; reverence for*; ix. 31 [either for φόβ-ος, fr. φόβ-ομαι, "to flee affrighted"; or like φόβομαι, to be considered immediately akin to Sans. *bhāp-aya*, "to terrify," a causative verb formed fr. the root *भृ*, "to fear"].

†**Φοινίκ-η**, ης, f. [Φοῖνιξ, Φοινίκ-ος, "a Phœnician";—Plur.: "The Phœnicians"] *The country of the Phœnicians; Phœnicia; a country in the N. of Palestine bordering on the Mediterranean Sea. Its chief cities were Tyre and Sidon*.

†**Φοῖνιξ**, ἱκος, m. *Phœnix*; a city of Crete, with a harbour of the same name; xxvii. 12.

**φον-εύς**, έως, m. [for φεν-

εύς; fr. obsol. φέν-ω, "to kill"] ("A killer"; hence) *A murderer.*

φόν-ος, ου, m. [for φέν-ος; fr. obsol. φέν-ω, "to kill"] *A killing, murder.*

†φόρον, ου, n. [Gr. form of Lat. "Forum"] *Forum* = "Market-place," as the principal place used for discussing public affairs. With the addition of some distinctive word, "Forum" is used as the name of many market- and assize-towns; see Ἀπίος.

φορτί-ον, ιον (dim. in form only), n. [φόρτ-ος, "a ship-load," etc.] *A ship-load, cargo, freight*;—at xxvii. 10 the readings vary between φορτίου and φόρτου.

†φόρ-τος, του, m. [for φέρ-τος; fr. φέρ-ω, "to carry"] ("That which is carried"; hence) Of a ship: *Ship-load, cargo, freight*; see φορτίον.

φρον-έω -ῶ, f. φρονήσω. (p. πεφρόνηκα), v. a. [ἰο φρεν-έω; fr. φρήν, φρεν-ός, "mind"] ("To have in φρήν"; hence) *To think.*

†(φρῦάσσω and φρῦάττω), 1. aor. ἐφρῦαξα, v. n. (Of highly-fed horses: "To neigh, whinny, snort"; hence) *To be wanton or unruly; to rage.*—N.B. In classical Greek only the mid. form is used.

†φρῦγ-ἄνον, ἄνου, n. [φρύγ-ω, "to roast"; hence, of the

sun, "to parch, dry, wither"] ("That which is parched," etc.; hence) *A dry, or withered, stick.*

†Φρύγ-ια, ιας, f. [Φρύξ, Φρύγ-ός, "a Phryx or Phrygian";—Plur.: "The Phryges or Phrygians," a people in the interior of Asia Minor] *The country of the Phryges; Phrygia.*

†(φῦγᾶδ-εύω), 1. aor. ἐφῦγάδευσα, v. n. [φῦγᾶς, φῦγᾶδ-ος, "a banished man, an exile"] ("To be a φῦγᾶς"; hence) *To live in exile*; see φεύγω.

φῦλᾶκ-ή, ης, f. [φυλάσσω, "to watch or guard," through root φυλακ] ("A guarding," etc.; hence) 1. *A body of sentinels, or men, on guard; a guard.*—2. *A prison*, as the place where persons were kept under guard.

†φῦλᾶκ-ιζέω, v. n. [φῦλᾶκ-ή, "a prison"] *To throw, or cast, into prison; to imprison*:—for ἡμην φῦλακίζων see εἰμί, no. 4.

†φῦλαξ, ἄκος, m. [φῦλάσσω, "to guard," through root φυλακ] *One who guards, a guard.*

φῦλάσσω (φῦλάττω), f. φῦλάξω, (p. πεφύλακα), 1. aor. ἐφύλαξα, v. n. and a.: 1. Neut.: *To watch, keep watch.*—2. Act.: a. *To watch, guard, keep.*—b. *To observe, keep a*

command, *etc.*—3. Mid.: (φύλασσομαι, φύλάττομαι, f. φυλάξομαι), 1. aor. ἐφύλαξαμην: With Acc. of person and Acc. of thing: *To guard one's self from, to be on one's guard against.*—4. Pass.: φύλασσομαι (φυλάττομαι), (p. πεφύλαγμαι, 1. aor. ἐφυλάχθην, 1. fut. φυλαχθήσομαι), *To be guarded, kept under guard or watch.*

φυ-λή, λῆς, f. [φύ-ω, in meaning of "to be begotten"] ("That which is begotten"; hence) Of persons: *A tribe.*

φων-έω -ῶ, f. φωνήσω, 1. aor. ἐφώνησα, v. n. and a. [φων-ή, "a sound"] ("To utter φωνή"; hence) 1. Neut.: *To call out or aloud.*—2. Act.: *To call; to call to or for.*

φων-ή, ῆς, f.: 1. *A sound.*—2. Of persons: *Voice*;—at x. 15 supply ἐγένετο with φωνή; cf. preceding verse 13. —3. *A report, rumour.*

φῶς, φωτός, n. [contr. fr. φά-ος; fr. φά-ω, "to shine"] ("That which shines"; hence) 1. *Light*, whether actual or figurative.—2. *A light*, or torch, as being bright or blazing.

χαίρω, f. χάρῶ, χάρήσομαι (and χαίρησω, p. κεχάρηκα, 1. aor. ἐχάρησα), 2. aor. pass. ἐχάρην, v. n.: 1. *To rejoice, be glad.*—2. At the beginning

of letters the Inf. χαίρειν stands alone (λέγω or κελεύω, *etc.*, being omitted), as a form of salutation, and may be rendered "health, greeting";—literally, "I, *etc.*, bid you hail"; xv. 23; xxiii. 26 [akin to Sans. HAREY, "to desire"].

χᾶλάω -ῶ, f. χαλάτω, (p. κεχᾶλάκα), 1. aor. ἐχᾶλάσα, v. a. ("To loosen"; hence) *To let down.*

†\*Χαλδαῖοι, ων, m. plur. *The Chaldees or Chaldæans*; the inhabitants of Chaldæa, which formed the S. portion of Babylōnīa. At vii. 4, however, γῆ Χαλδαίων = Babylōnīa itself. The Chaldees are called in Hebrew *Chasdî*, and were probably descended from *Chesed* (perhaps, "Encroacher"), a son of Nahor, Abraham's brother; see Gen. xxii. 22. In Assyrian inscriptions *Kaldi* = Χαλδαῖοι = *Chasdî* = the modern *Kurds*; the letters *s*, *r*, *l* (λ), being interchanged.

†\*Χαναάν, f. indecl. ("Lowland") *Chanaan* or *Canaan*; the country W. of the river Jordan and the Dead Sea, and between their waters and the Mediterranean.

χᾶρ-ά, ᾱς, f. [χαίρω, "to rejoice," through root χαρ] *A rejoicing; joy, gladness.*

χάραγ-μα, μάτος, n. [χᾶρ-ά-ω, "to engrave," through

root **χαράγ**] ("That which is engraved"; hence) *An engraved, or carved, work.*

**χαρίζομαι**, f. **χαριῶμαι** (late **χαρίσσομαι**), 1. aor. **ἐχαρίσαμην**, p. pass. in mid. force **κεχαρίσμαι**, v. mid. [for **χαρίτ-σομαι**; fr. **χάρις**, **χάριτ-ος**, "a favour"] ("To show favour" to a person about something; hence, 1. *To give freely, bestow as a free gift*; — at xxvii. 24 **κεχαρίσται** is used in a transitive force. — 2. *To give up, surrender* a person for the purpose of showing favour to another; xxv. 11 and 16. — 3. Pass.: In a good sense: *To be given up, or granted*, to one as a favour, and for a favourable purpose; iii. 14. — Pass.: (**χαρίζομαι**, p. **κεχαρίσμαι**), 1. aor. **ἐχαρίσθην**, 1. fut. **χαρίσθῃσομαι**.

**χαρ-ις**, **ἵτος**, f. [**χαίρω**, "to rejoice," through root **χαρ**] ("A rejoicing"; hence) 1. a. *Favour, grace*. — b. *A favour, or gift, bestowed or desired*. — c. *Graciousness, kindness, good-will, grace*. — 3. Of God or Christ: *Grace*; *free and undeserved favour* or *kindness*, as manifested in the redemption and salvation of man. — 4. ("A sense of favour received"; i.e.) *Thanks, gratitude*, etc.; — at xxiv. 27 in plur.; see **κατὰτῆθμι**, no. 2.

†\***Χαράβαν**, f. indecl.

("Parched") *Charran*, or *Haran*; a city of Mesopotamia.

†(**χειμάζω**, f. **χειμάσω**, v. a. [for **χειμάτ-σω**; fr. **χείμα**, **χείμαρ-ος**, "a storm"] "To do as a storm does to" a thing or person; hence, of a storm as Subject, "to drive, toss," etc.) — Pass.: **χειμάζομαι**, (1. aor. **ἐχειμάσθην**): Of persons as Subject: *To be driven, or tossed, about*.

**χειμ-ών**, **ὄνος**, m. ("The snowy time"; hence, "winter"; hence) *A storm* [akin to Sans. *him-a*, "snow"].

**χείρ**, **χειρός**, f. *A hand* [akin to Sans. root **हृगि**, "to convey," also, "to seize"; and so, literally, "a conveyer or seizer"].

†**χειράγωγ-έω -ῶ**, (f. **χειραγωγῶ**), v. a. [**χειράγωγός**, "leading by the hand"] ("To be *χειραγωγός* to"; hence) *To lead by the hand*. — Pass.: **χειραγωγ-έομαι -οῦμαι**.

†(**χειρ-ἄγωγός**, **ἄγωγόν**, adj. [**χείρ**, "a hand"; **ἄγωγός**, "leading"] "Leading by the hand." — As Subst.): **χειρ-ἄγωγός**, **οὗ**, m. *One who leads another by the hand; a leader, guide*.

1. **χειρ-ο-ποίητος**, **ποίητον**, adj. [**χείρ**, "hand"; (ο) connecting vowel; **ποίητός**, "made"] *Made, or built, by the hand or hands*. — As

Subst. : χειροποίητος, ου (sc. ναός), m. *A temple made, or built, by the hand or hands.*

2. χειροποίητος, ου; see 1. χειροποίητος.

(χειροτον-έω -ω, f. χειροτον-ήσω), 1. aor. ἐχειροτόνησα, v. a. [χειροτόν-ος, "stretching out the hand"] ("To be χειροτόνος"; hence, "to stretch out the hand"; hence) With Acc. of person: *To choose, elect.*

χήρα, as; see χήρος.

χήρ-ος, ρα, ρον, adj. ("Left, abandoned by"; hence) *Bereaved, bereft.* — As Subst. : χήρα, as, f. ("A bereaved woman"; i. e.) *A widow* [akin to Sans. root हλ, "to leave"].

χθές, adv. *Yesterday* [akin to Sans. ह्यas, "yesterday"].

χιλῖ-αρχ-ος, ου, m. [χιλῖ-οι, "a thousand"; ἀρχ-ω, "to command"] ("One who commands a thousand" men; hence) *A high military officer or commander in general.*

χιλῖ-άς, ἄδος, f. [χιλῖ-οι, "a thousand"] ("A thing pertaining to χίλιοι"; hence) *The number of a thousand.*

†Χίος, ου, f. *Chios* (now *Scio*); an island in the *Ægean Sea* (now the *Archipelago*).

χιτών, ὄνος, m. *An undergarment, vest.*

χλαμύς, ὕδος, f. *A military cloak*; also, a short *cloak* or *mantle* used by horsemen.

†χλευ-ᾶζω, (f. χλευᾶσω, v. n. [χλεῦ-η, "a joke, jest"]) *To joke, jest, mock, ridicule*; see διαχλευᾶζω.

χολ-ή, ἥς, f. *Gall*; — at viii. 23 in figurative force [akin to Sans. *hari*, "green, yellow"].

†χόρτασ-μα, μάτος, n. [for χόρταδ-μα; fr. χορτᾶζω (= χορτάδ-σω) "to fill, satisfy"] ("That which fills or satisfies"; hence) *Food, provisions, sustenance*; — at vii. 11 in plur.

χράσμαι -ῶμαι, (f. χρήσομαι, p. κέχρησμαι), 1. aor. ἐχρησάμην: 1. With Dat. : *To use, employ, make use of.* — 2. With Dat. of person and Adv. of manner: *To use, behave to, treat a person in the way or manner pointed out by the Adv.*

χρε-ία (dissyll.), ἱας, f. [χρέ-ομαι, another form of χρᾶ-ομαι, "to use"; and in perf. "to want or need" a thing for use] *Want, need, necessity*; — at xi. 34 in plur.

χρῆ-μα, μάτος, n. [root χρῆ = χρα in χρᾶμαι, "to use"] ("That which is used"; hence) Sing. and Plur. : *Money*; — in this force alone in Acts.

(χρημάτ-ιζω, f. χρηματῖσω, p. κέχρηματῖκα, 1. aor. ἐχρήματῖσα, v. a. [χρῆμα, χρήματ-ος, in force of "business"] 1. "To transact business," etc. —) Pass. *To receive an*

*answer, oracle, etc.*; and, in Gr. Test., *To receive advice, warning, etc.*, from a heavenly being.—2. In late writers and in Gr. Test.: *To receive the name of; to be named or called*; xi. 26.—Pass.: (χρηματ-ίζομαι), p. κεχηματισμαι, 1. aor. ἐχηματίσθην.

Χριστιανός, οὐ; see Χριστός.

Χρί-στός, στοῦ, m. [χρί-ω, "to anoint"] ("Anointed One") *Christ*.—Hence, Χριστιανός, ἱανού, m. ("One belonging to Christ"; i. e.) *A Christian*.

(χρίω, f. χρίσω, p. κέχρικα), 1. aor. ἐχρίσα, v. a. *To anoint*, whether actually or figuratively.

χρόνος, ου, m.: 1. *Time*.—2. *A particular or definite time*.

†(χρονο-τριβ-έω-ω), 1. aor. ἐχρονотριβησα, v. n. [χρόνος, (uncontr. gen.) χρόνα-ες, "time"; τριβω, "to rub"; hence, of time, "to pass or spend"] *To pass, or spend, time*.—N.B. The present word has ῖ (short); so also has συν-τριβέω, another derivative from τριβω, which has the ι long.

χρῦσ-ιον, ἱου, n. dim. [χρυσ-ός, "gold"] ("A small piece of gold"; hence, "gold" generally; hence, as made of gold) *Gold coin, gold*.

χρῦσός, οὐ, m. *Gold*.

τῆ-ρός, ωτός, m. ("The surface" of any body, esp. of the human body; hence, "the skin"; hence, "flesh"; hence) *Body of a person*.

χωλ-ός, ή, όν, adj. *Lame, halt*.—As Subst.: χωλός, οὐ, m. *A lame man* [akin to Sans. root KHAL, "to be lame"].

χώ-ρα, ας, f.: 1. *A place, or spot*.—2. *A country, land, region, district*.

χωρ-ίζω, f. χωρίσω (and χωρίω), 1. aor. ἐχώρισα, v. a. [χωρ-ίς, "apart, asunder"] 1. Act.: *To put apart or asunder; to separate, sever, etc.*—2. Pass.: ("To be put apart," etc.; "to be separated or severed"; hence) *To depart, go away*.

χωρ-ιον, ἱου, (dim. only in form) n. [χώρ-ες, "a place"] *A place*.

†Χῶρος, ου, m. = Lat. *Corus* or *Caurus*; the N.W. wind.

ψαλ-μός, μαῦ, m. [ψάλλω, "to play" on a stringed instrument] ("A playing" on a stringed instrument; hence) *A song sung to a stringed instrument; a Psalm*.—Plur.: *The Psalms*; which with the Law of Moses and the Prophets formed the whole of the Jewish Scriptures.

ψευδ-ής, ἐς, adj. [ψεύδ-ομαι, "to lie"] *Lying, false.*

ψεύδομαι, (f. ψεύσομαι), 1. aor. ἐψεύσαμην, v. mid. [ψεύδ-ος, "falsehood"] 1. *To speak, or utter, a falsehood; to speak falsely; to lie*;—at v. 4 folld. by Dat. of person.—2. Folld. by Acc. of person: *To lie to or unto; to tell a lie to*; v. 3.

ψευδ-ο-προφήτης, προφήτου, m. [ψευδ-ής, "false"; (o) connecting vowel; προφήτης, "a prophet"] *A false prophet.*

(ψηλαφάω -ω), 1. aor. ἐψηλάφησα, v. a. *To feel about for, grope after*;—at xvii. 17 in figurative force.

ψηλαφήσειαν, 3. pers. plur. of ψηλαφήσεια, Æolic for ψηλαφήσαιμι, 1. aor. opt. of ψηλαφάω.

ψη-φος, φου, f. [for ψᾱ-φος; fr. ψά-ω, "to rub smooth"] ("That which is rubbed smooth"; hence, "a small worn, smooth stone," such as may be found on the sea-shore, in the channel of streams, etc.; hence, "a pebble" used in voting; hence) *A vote*; see καταφέρω.

ψυχ-ή, ἥς, f. [ψύχ-ω, "to breathe"] ("That which breathes"; hence) 1. *Breath.*—2. *Life.*—3. *Soul, or spirit,* as distinguished from the body.—4. *Soul, disposition,*

*mind, feeling, etc.*—5. *Soul, for person*; xxvii. 37, where ψυχαί is in apposition to ἡμεῖς to be supplied before ἡμεν.

ψυχ-ος, εος ους, n. [ψύχ-ω, "to be cold"] ("That which is cold"; hence) *Cold weather, cold.*

ὦ, interj. *O!*

ὧδε, adv.: 1. *In this place, here.*—2. *To this place, hither.*

ὧδῖς, ἰνος, f. ("A throe or pang of childbirth"; hence) *A pain, pang, etc.*

ὦν, οὔσα, ὤν, P. pres. of εἶμι;—at v. 17 the part. (οὔσα) is in concord with αἵρεσις instead of with ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ. This is a species of attraction.

†(ὦν-έομαι -οὔμαι, f. ὠνή-σονται, p. ἐώνημαι), 1. aor. (έωνησάμην and) ὠνησάμην, v. mid. [δῶν-ος, "a price paid" for a thing] ("To pay a price for" a thing; hence) *To buy, purchase*;—at vii. 16 ἐν τῇ μνήματι, ᾧ ὠνήσάτο = ἐν τῇ μνήματι, ὃ ὠνήσάτο; see δς, no. 3, a, (a).

ᾠρα, as, f.: 1. *A season; a usual, or customary, time for something.*—2. *Time, generally.*—3. *An hour*: a. Of the day: ᾠρα τρίτη, *third hour*, i. e. 9 o'clock A.M.;—ᾠρα ἕκτη,

*sixth hour*, i. e. 12 o'clock, noon; — ὥρα ἑννάτη, *ninth hour*, i. e. 3 o'clock P.M.; — at x. 30 ἑννάτην ὥραν is Acc. of "Duration of time."—b. Of the night: ὥρα τρίτη, *third hour*, i. e. 9 o'clock P.M.

ὥρ-αιος, αἰα, αῖον, adj. [ὥρ-α, "season"] ("Pertaining to ὥρα"; hence) Of things: *Beautiful*, etc.: — ἡ ὡραία πύλη τοῦ ἱεροῦ, *the beautiful gate of the temple*, was made entirely of Corinthian brass, and was considered to surpass all the others. It was so heavy that twenty men were required to open or close it.

ὥς, adv.: 1. a. *As*.—b. *As if, as it were*:—ὥς is joined to a participle alone when it is to be signified that the action of the part. does not really exist; cf. xxviii. 19.—2. *Like as, just as*.—3. *In what way or manner; how*.—4. With numeral adj.: *About*: — ὥς ἐκάτὸν εἴκοσι, *about a*

*hundred and twenty*, i. 15.—5 *When*.—6. *That*.—7. With Superlative words (like Lat. *quam*) to heighten the force of the word to which it is attached: *As much as ever can be, as much as possible*: — ὥς τάχιστα, *as quickly, or speedily, as possible*, xvii. 15.

ὥσ-εἰ, adv. [ὥς, "as"; εἰ, "if"] 1. *As if, as it were*.—2. With numeral adj.: *About*: — ὥσεί τρισχίλια, *about three thousand*, ii. 41.

ὥσ-περ, adv. [ὥς, "as"; περ, enclitic particle] *As indeed, even as, just as*.

ὥστε, conj.: 1. *So that*: a. With Indic., to mark a fact.—b. With Inf., to mark a result or effect; cf. xv. 39.—2. With Inf., to mark an intention or intended result: *So as, as for, for the purpose of doing, etc.*

ὠφθῆν, 1. aor. ind. pass. of ὀράω.

## ADDENDUM.

κᾶτᾱ-μύω, f. κᾶτᾱ-μύσω, 1 aor. (irreg.) ἐκάμμυσα, v. a. [κατά, in "strengthening"]

force; μύω, "to close, or shut," the eyes] *To close, or shut, the eyes*.



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